CORPUS INSCRIPTIONUM INDICARUM

VOL. IV

INSCRIPTIONS
OF THE
KALACHURI-CHEDI ERA

PART II

DEPARTMENT OF ARCHAEOLOGY, INDIA

CORPUS INSCRIPTIONUM INDICARUM

VOL. IV

INSCRIPTIONS

OF THE

KALACHURI-CHEDI ERA

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IN TWO PARTS

PART II

WITH 42 PLATES

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PART II*

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* [*Part I of this Volume contains the Introduction dealing with the epoch of the Kalachuri-Chēdi era, the political history of the dynasties that used the era, administraion, religion, social and economic conditions, literature and coins, and the texts and translations of the inscriptions, inter alia, of the Ābhīras, the Mahārājas of Valkha, the kings of Māhishmatī, the Traikūṭakas, the Early Gurjaras, the Sēndrakas, the Early Chālukyas of Gujarat, the dynasty of Hariśchandra, and the Kalachuris of Tripurī.*]

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,, CI—Title—*For* (KALACHURI) *read* KALACHURI.

No. 73; PLATE LXI

KASIA STONE INSCRIPTION

THE stone slab which bears the subjoined inscription was discovered by Mr. A. C. L. Carlleyle in 1875-76 at the Buddhist ruins near **Kasiā** (lat. 26° 45′ N., long. 83° 55′ E.), the ancient Kuśanagara, where Gautama Buddha entered the *Mahāparinirvāṇa.*[1] "The exact spot where the discovery was made was on the south side of the doorway of the brick-shrine in which the large blackstone image of the Buddha, locally known as Māthā Kūar was originally enshrined"[2]. The inscription was first noticed by Dr. Kielhorn, from estampages supplied to him, in his *Epigraphic Notes* in *Nachrichten von der Königl. Gesellschaft der Wissenschaften zu Göttingen Phil.-historische Klasse*, 1903, pp. 300-303. It was next edited from the original stone, with a lithograph and a translation, by Rai Bahadur Daya Ram Sahni in the *Epigraphia Indica*, Vol. XVIII, pp. 128 ff. It is edited here from excellent estampages which I owe to the kindness of the Curator of the Lucknow Museum, where the slab has since been deposited.

The slab which is of the blue stone variety from the Gaya district measures 3′ ½″ in breadth and 1′ 5⅛″ in height. The inscription is fragmentary. The extant writing covers a space 2′ 10½″ broad by 1′ 2½″ high, and contains 24 lines. Nothing is of course lost at the top. On the proper right and particularly on the left, especially in ll. 10-24, a large number of letters have been completely damaged owing to the peeling off of the surface of the stone. Besides, one or two lines have been damaged at the bottom, which is much to be regretted; for the lost portion must have contained some more historical information as well as particulars about the object of the inscription. The size of the letters varies from ⅝″ to ⅜″. The letters are larger and more sparsely written in the first five lines. They gradually decrease in size and are more compressed in subsequent lines.

The characters are of the Nāgarī alphabet. R.B. Sahni assigned the inscription to the 11th or 12th century A.C. In my opinion it is somewhat earlier as it shows the following palæographic characteristics:—(1) The *mātrā* for the medial *ē* and one of the constituents of the medial *ai*, *ō* and *au* appear as small curves added to the left of the top line of the consonant. They have not yet developed into full-fledged *prishṭhamātrās*; (2) the medial *u* is shown by a small serif at the bottom of the vertical; see, *e.g.*, *sudhīḥ* and *sphuṭa-*, both in l. 8; (3) the left limb of *dh* and *kh*, the tail of *h* and the vertical at the top of *th* have not yet been developed as in the Nāgarī alphabet of the 12th century and the loop in the right limb of *kh* is open in some places; see, *e.g.*, *-nidhiḥ*, l. 4, *khyāta-*, l. 13, *śikhari-*, l. 16, and *haṭhakṛit-*, l. 5; (4) *ph* presents transitional forms; see, *e.g.*, the archaic form in *muktā-phalaiḥ*, l. 20, and the later one in *sphuṭa-*, l. 8. In many respects the present inscription resembles the Bilhāri stone inscription of Yuvarājadēva II. On the evidence of palæography I would, therefore, assign the record to the 10th cen. A. C. The language is Sanskrit,

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[1] This identification is established beyond doubt by the discovery, in the *stūpa*, of a copper-plate inscription containing besides certain *sūtras* the words [*Pari*]*nirvāṇachaitye tāmra-paṭṭa iti*. Some *Mahāparinirvāṇa* clay seals have also been discovered there. For the excavations at Kasiā, see *A. R. A. S. I.* for 1910-11, pp. 63 ff. and for 1911-12, pp. 134 ff.

[2] *Ep. Ind.*, Vol. XVIII, p. 128. Hirananda Sastri, who excavated at Kasiā, thinks that the shrine was the chapel of a monastery; see *A. R. A. S. I.* for 1910-11, pp. 68 ff., and for 1911-12, pp. 138 ff.

and except for the opening obeisance to Rudra and Buddha, the preserved portion is wholly in verse. The number of verses wholly or partially preserved is thirty. As regards orthography we may note that *b* is everywhere written as *v*; *h* is replaced by *gh* in *Naghushsha-*, l. 9 and the *anusvāra* wrongly substituted by *ṅ* in *vaṅśa* and *vaṅśī*, ll. 10, 11 and 12, by *m* in *samvidhāy-*, l. 5 and by *n* in *rājahans-iva*, l. 19.

The inscription opens with five invocatory verses, the first two of which are in honour of Siva,[1] probably because the king who put up the inscription was a devotee of that deity. The third verse is in praise of the Buddhist goddess Tārā, while the next two invoke the blessings of the Buddha. With verse 6 begins the description of the pedigree of the ruling king. The first seven verses (6-12) describe his mythical ancestors. The god, who is the cause of the creation, preservation and destruction of the universe, first created Brahmā, who himself produced the seven Prajāpatis. One of them Atri, after performing very severe penance called *anuttara*[2], brought forth the moon. His son was **Budha** who married **Ilā**. Their son was **Purūravas** with whom the heavenly damsel **Urvaśī** enjoyed pleasures for a long time. The genealogy is then carried on through **Āyu**, **Nahusha**, **Yayāti**, **Yadu**, **Sahasrada** and **Haihaya** to **Kārtavīrya**. The historical portion begins in verse 13 with the mention of the **Kalachuri** family, to which the reigning king belonged. The first historical person of that family mentioned in the present record is **Śaṅkaragaṇa** who is said to have pleased Siva and obtained from him his own symbol. This was probably the emblem of the bull which figures on the seal of **Sōḍhadēva**[3] who probably belonged to a collateral branch of the same family. His son was **Nannarāja**, who, again, had a son named **Lakshmaṇa (I)**. This last-mentioned prince is described in verse 17 as having established himself in the mountainous country called **Śaivaya**, which was the place of residence of the mythical king Sibi, the son of Uśīnara. From him was born Śivarāja (I). The latter's son was **Bhīmaṭa (I)**, who again had a son named **Lakshmaṇa-rāja (II)**. We are told that the title *Rājaputra* befitted this prince more appropriately than hundreds of others. **Lakshmaṇarāja (II)'s** son was **Śivarāja (II)**. The latter's son was described in verse 22, but his name is now lost. His wife was named **Bhūdā**. Next is mentioned **Lakshmaṇarāja (III)** who was probably a son of Bhūdā. He married a lady named **Kāñchanā** whose father's name, which occurred at the beginning of line 21, is now illegible. Their son was **Bhīmaṭa (II)**. The mutilation of the last three lines makes it difficult to say if it was Bhīmaṭa II or one of his successors who put up the present record.

As the concluding portion of the inscription is completely effaced, it is not possible to say definitely what it was intended to record. But since it was found amidst the ruins of a shrine where a colossal image of the Buddha was discovered, it can be conjectured that the object of the present inscription was probably to record the construction of a monastery and the chapel attached to it.[4]

The preserved portion of the inscription contains no date, and as stated above, it is not possible to say how many princes, if any, succeeded Bhīmaṭa, the last named king in this record. The description of the ruling princes given here is again merely conventional and mentions no historical event. It has, of course, been suggested that the word *kīrti* in the beginning of line 17 may be the name of a king who was a contemporary of

[1] See below p. 380, n. 1.
[2] See below, p. 380, n. 4.
[3] See below, No. 74, Plate LXII.
[4] *A. R. A. S. I.* for 1910-11, pp. 68 ff.

Śivarāja I. Dr. H. C. Ray[1] has attempted to identify him with the Chandēlla king Kīrtivarman (1098 A. C.), but this would necessitate our assigning the present record to the 13th century A. C. Such a late date is opposed by the palæographic evidence set forth above. It is again very doubtful if *kīrti* in line 17 is at all a proper name. It is more probably used here in the ordinary sense of 'fame'.

There is only one place-name Śalvaya in the preserved portion. Kielhorn identified it with Soweya about a mile to the south of Kasiā, but as Sahni has pointed out, it is described in the present record as a mountainous district (*śikhari-vishaya*), while Seweya is situated on perfectly level ground. It is, however, quite likely that this branch of the Kalachuris was ruling over the adjoining country.

TEXT[2]

1 [ओं] नमो रुद्रा(द्रा)य । नमो बु(बु)द्धाय । यज्ज्योतिः सूक्ष्ममेकं यदखिलकरणग्रामतो[ऽधी]-
धिनामधिष्ठानासिव्यस्तमायावृतिविततमो[प्यस्थि] विद्योतते च । व्यक्ताव्यक्तैर्मूर्त्तिभेदैर्विलसति
रसम[स्तू]क्तं [य] ⏑ – –, –

2 –पायात्त्रिपर्व्वभवभयभिदः शाश्वतं शङ्करस्य ॥[3][१॥*] दृष्ट्वा कोपपराङ्मुखीं गिरिसुतां
संध्याप्रणामेर्ष्यया तत्काला(लो)चितकालमाद्भुतघटनापर्याकुलं[4] तत्क्षणं(णम्) [।*] पौलस्त्यो-
ज्झितदोर्द्दया[6] ⏑ ⏑ ⏑ – – –

3 ⏑ – त्वत्तया पायाद्वः सुचिरं तया हठहृताश्लेषोत्सवः शङ्करः ॥[7][२॥*] मूर्त्तिर्धर्म्ममयी कृपा-
रसवहं चेतो विशुद्धा धियः ।[8] नेत्रे मैत्रमुधानुरागसुभगे शान्ताभिनीती करौ । इत्येवं सुगतानु-
शास[न] ⏑

4 – –[9] त्वर्णि(र्णि)वं स्वां तनुं वि(बि)भ्राणा भवतां सुखानि तनुतां तारा त्रिलोकेश्वरी ॥[३॥]
जन्तुसंघातविचित्रजातसमानुगानुरागोज्ज्व(ज्ज्व)लश्रीस्तपोनिधिः । तथागतः स्तम्भितमारसुन्द-
[रीमहो*[10]]त्सवः सिद्धगतीर[भि]-

5 [ष्टुत*]: ।[11] [।४॥*] श्रेयः सत्वो(त्त्वो)पकृतिपरमं पश्यता येन तत्तत्स्वप्राणैरप्यतिथिषु कृतं
कीर्तितं यत्कथाभिः । [योगी]न्द्रायां[ब्ज]गति सुब(ब)हून् सन्निधाया[12]वतारान् कारुण्यैकप्र-
[कृतिरमलधीः स]दासौ मु[नी]-

6 [न्द्र]: ॥[13][५॥*] यद्वी(द्वी)जं जगतां लयस्थितिविधौ यत्केकमालम्ब(म्ब)नं देवो दैत्यनिषू-
दनः स भगवान्न(न्न)ह्माण[मप्रेसृजत्] । ते[ना]सु त्रिजगत्प्रपञ्चरचनाचातुर्यविद्यो(द्यो)-
तका [सप्तार्षि][प्रमु*]खाः प्रजाधिपतयो ध्या-

7 [त्वा*] समुत्पादिताः ॥[14][६॥*] तत्राभिरूपीणि दिव्यान्यकृत कृतधियामग्रणी[र्व]त्सराणाम्-

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[1] *D. H. N. I.*, Vol. II, p. 710.

[2] From inked estampages.

[3] Metre: *Sragdharā.*

[4] स, which was at first omitted, is written below.

[5] Sahni read पर्याकुलं, but what appears like an *anusvāra* on *la* is a fault in the stone.

[6] Sahni read दोर्द्दयी, but I see no curve over the last *akshara.*

[7] Metre of this and the following verse: *Śārdūlavikrīḍita.*

[8] This mark of punctuation is superfluous.

[9] Restore –मुधानुरागसुभगे शान्ताभिनी.

[10] These three *aksharas* are almost completely damaged. Sahni proposed to restore them as –रमहो–, but the metre requires the first *akshara* to be *guru.*

[11] Metre: *Vaṁśastha.*

[12] Read सन्निधाया–.

[13] Metre: *Mandākrāntā.*

[14] Metre: *Śārdūlavikrīḍita.*

श्यामोपात्तसहस्रान्य(न्य)निमित्तनव[नो]नु[प]रा[क्र]न्तपस्तत् । तद्वीर्यविर्यावं[नै]कावजनि ब्रह्म–
[विशो] ब्राजय[न्यो](न्यो)तिरोध:

8 ––[1] विश्वाभिनन्द्यद्युतिरमृतनिधिस्तन्नमा: सम्प्रवृत्त: ॥[2][७॥*] तस्मादजायत सुधी: स्फुट–
हेमकान्तिरिन्दोरनिन्द्यमहसो यशसाञ्निवास: [।*] [लो]कत्रयेपि बु(बु)ध इत्यभिधीतनाम्ना
[प*][त्नी]मिळामयमवाप [म*]–

9 [नो]स्तनूजा(जाम्) ॥[3][८॥*] आसीत्ततोपि जगदद्भुतरूपकीर्तिराक्रान्तविस्तृतयशास्तनय–
स्तपोधि: [।*] येनोर्व्वशी दिवु(बु)धलोकमपास्य सर्व्वं रेमे चिरं सह पुरूरवसैह सुभ्रू: ॥
[९॥*] आयुस्त[स्य] [सुत:*] स चापि[4] नघु(हु)ष[स्त्या][स्मा*]–

10 [द्ययाति]स्त्वसौ तस्योर्व्वीपतयो यदुप्रभृतय: पञ्चाभवन्नात्मजा: । सूनुस्तत्रापि यदो: सहस्रद इति
ख्यात: क्षितीशो भवत् । त्रैलोक्यार्ज्जितवंश[5]विस्तृतिरभूत्तस्मात्पुन[र्हैहय:] ॥[१०॥*][6] – – ᴗ –
ᴗ ᴗ ᴗ –

11 त्स[7]गुणैर्नरेन्द्रैरानन्दितेत्र भगवान्स व(ब)भूव वंशो[8] । य: कार्त्तवीर्य इति पुण्यसमाभिधान: पृथ्वीं
पृथोरपि गुणैरधिकैर्विनिन्ये ॥[9][११॥*] पहिरवस्य पुरा पुराणविधिना वर्त्मानिमू – ᴗ –, – – –
ᴗ ᴗ – ᴗ – ᴗ ᴗ

12 ᴗ लैर्भूर्तिस्तदेवाधिपे [।*] तस्मिन्नर्ज्जितधामनि किमपरं चिन्तामयीमप्यसौ तत्कालेप्यनुपायपतनवि–
नयप्राप्ति प्रजास्वमृशत् ॥[10][१२॥*] वंशो[8] तस्य प्रथितमहस: सम्प्रवृत्ते त्रिलोकीचू[11]डारत्नं
कलचुरिकु[लं*] – ᴗ – – ᴗ – – [।*] – –

13 –[12] शङ्करगण इति ख्यातमूर्त्तिर्ब्व(र्ब)भूव प्रीत: प्रादात्स्वमिह पुरजिच्चिह्नमह्नाय यस्मै ॥[13]
[१३॥*] तस्मादुर्व्वीनिवसनसरित्पारपर्यन्तकीर्त्तेर्दोषापायप्रसभविल[स*]द्विश्वचन्द्रोदयश्री: [।]
श्रीमान्(ञ्) जज्ञे रवि[रिव*] ᴗ – – ᴗ – – ᴗ – –, – –

14 [वासो ?]पहितवसुधापावनो भ्रमराज: ॥[१४॥*] यत्सेनासुन्दरीभिर्म्वतिलककृतालककृतीन्या–
पगाना[14]मुद्यद्भ्रूभङ्गलीलासमधिकरमणीयानि पत्या मुखानि । भ्राजत्संभोत्पलानि स्मितनखितदला–
ताम्रलोलाधराणि – – – – ᴗ – – ᴗ ᴗ ᴗ ᴗ ᴗ ᴗ –

15 [सस्पृ]हं वीक्षितानि ॥[15][१५॥*] तस्याभवत्प्रथमकीर्त्तिलतावितानसंछादिताखिलदिगन्ततलनोस्त–
नूज: । श्रीलक्ष्मण: क्षपितवैरिव(ब)ल: प्रताप: प्रत्यक्षविग्रहपरि[ग्र]हवानिवासीत् ॥[16][१६॥*]
एकस्यैकोदरशयनयो – ᴗ – – ᴗ – –, – – – – ᴗ ᴗ ᴗ

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[1] Restore सोयं.

[2] Metre: *Sragdharā.*

[3] Metre of this and the following verse: *Vasantatilakā.*

[4] Sahni read –स्ततोपि नघुषस्त्वा[स्माद्ययाति]स्त्वसौ, but the first three *aksharas* are clearly स चापि and the superscript letter in the sixth is *ṣ*.

[5] Read वंश–.

[6] Metre: *Śārdūlavikrīḍita.*

[7] The last two *aksharas* of l. 10 were probably –ग्म–.

[8] Read वंशे.

[9] Metre: *Vasantatilakā.*

[10] Metre: *Śārdūlavikrīḍita.*

[11] This and the following eight *aksharas*, though omitted in Sahni's transcript, are quite clear in the lithograph.

[12] Restore राजा श्री–.

[13] Metre of this and the following verse: *Mandākrāntā.*

[14] This *akshara*, which was omitted at first, is written below the line.

[15] Metre: *Sragdharā.*

[16] Metre: *Vasantatilakā.*

16 त्रिभुवनप्रीतिराशिविषय दुर्गं (र्गाम्) । पश्चादीशः शिखरिविषयं चौवयाख्यं स भेजे क्ष्मासव्र्वस्वं तदपि हि शिवेः(वेः) स्थानमौशीनरस्य ॥[1][१७॥*] अभूदीशास्तस्मादवनिवलयस्यास्य सुयशाः प्रतापोऽर्व्वंज्योतिर्व्विघाव [इव*] — — ∪ ∪ ∪ — [।*] ∪ — — — — — ∪

17 [चित ?] इति कीर्तेरपि कृती प्रतीतः सर्व्वस्मिञ्जगति शिवराजः शिव इव ॥[2][१८॥*] तस्यात्मजो नरपतेरभवत्सुजन्मा कृत्स्नोपमागुणगणैकनिधिः क्षितीशः [।*] श्रीभी[म]टः सुभ[ट*] — ∪ ∪ — ∪ — — निर्व्याजमार्जनकलाकुशलासिधा[रः*][3][॥१९॥*] — — ∪ — ∪ ∪ ∪ — ∪ ∪ — ∪ — — [श्री*]-

18 ल[क्ष्मण]: परिणताखिलचापशिल्पः ॥(।) [आ]सीन्नृपात्मजशतान्यतिपत्य भेजे यं राजपुत्र इति नाम गुणप्रसूतं(तम्) ।[4][।२०॥*] शिवराजस्तस्य सुतः शिव इव सर्व्वार्थकोविदः समभू[त्][।*]. . . . . .तसपत्नपुरविभ्रमः क्षि[तौ][5][॥२१॥*]. . . . .

19 . . . . कल्पतरुः [।*] त्रिजगदभिगीतकीर्त्तिर्न्नरेन्द्रचूडामणिर्ज्ज[ज्ञे] ॥[२२॥*) तस्यास धर्म्म- पत्नी विशुद्धपक्षद्वया हितच्छाया [।*] भूदेति भूतिभाजो मानसगा राजहन्सीव[6]॥[२३॥*] त[स्या] ∪ —[7] ∪ ∪ ∪ — ∪ ∪ — ∪ — — चन्द्रादसङ्गसु ∪ — ∪ ∪ — ∪ — — [।*] — — ∪ — ∪ ∪ ∪ — ∪ ∪ — ∪

20 — —, — — ∪ —[जग]ति लक्ष्मणराजदेवः ॥[8][२४॥*] येनाहवक्षितिषु निष्ठुरखड्गपातनिर्भिन्नवैरिक- रिकुम्भतटीविमुक्तैः । मुक्ताफलैः स्खलितकुंकुमसन्निभाङ्गमिश्रैम्मं[ही] ∪ ∪ ∪ — ∪ ∪ — ∪ — — [॥२५॥*] . . . . [।] . .

21 . . . . सुता काञ्चना नाम ॥[9][२६॥*] तस्यामसौ नरपतिः प्रणतारिचक्रचूडामणि- प्रकरभास्वरपादपीठः । श्रीभीमटं विकटविक्रमलब्ध(ब्ध)कीर्ति[मा*]त्मानुरूप[10] ∪ ∪ — ∪ ∪ — ∪ — —[11] [॥२७॥*] — ∪ — ∪ ∪ ∪ — ∪ — ∪ —, — ∪ — ∪ ∪ ∪ — ∪ — ∪ —[।*]

22 — ∪ — ∪ ∪ ∪ — ∪ — ∪ —, — ∪ [यत्र ?] कथयन्ति साय[कं](कम्) ॥[12][२८॥*] कामः कल्पद्रुमा- णामनुदिनखननप्रक्रियारोह[णाद्रिः] — — — — ∪ चिन्तावितत ∪ ∪ ∪ — — ∪ — — ∪ — — [।*] — — — — ∪ — — ∪ ∪ ∪ ∪ ∪ ∪ — — ∪ — — ∪ — —, — — — — ∪ — — ∪ ∪ ∪ ∪ ∪ ∪ — — ∪ — — ∪

23 — —[13][॥२९॥*] — — — — ∪ वेन्द्रस्खलितम ∪ ∪ — — ∪ — — ∪ — —, सम्प्राप्तानेकवल्गातुरग[खु]- र [क्ष] — — ∪ — — ∪ — — [।*] — — — — ∪ — — ∪ ∪ ∪ ∪ ∪ ∪ — — ∪ — — ∪ — —, — — — — ∪ — — ∪ ∪ ∪ ∪ ∪ ∪ — — ∪ — — ∪ — — [॥३०॥*]

24 . . . . कृतावरसार . . . .

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[1] Metre: *Mandākrāntā*.
[2] Metre: *Śikhariṇī*.
[3] Metre of this and the following verse: *Vasantatilakā*.
[4] Sahni read गुणप्रसूत(ति)[;], but the *anusvāra* of त is placed by its side.
[5] Metre of this and the following two verses: *Āryā*.
[6] Read राजहंसीव.
[7] Restore तस्यामसौ.
[8] Metre of this and the following verse: *Vasantatilakā*.
[9] Metre: *Āryā*.
[10] These four *aksharas*, though omitted in R. B. Sahni's transcript, are quite clear in the lithograph.
[11] Metre: *Vasantatilakā*.
[12] Metre: *Rathōddhatā*.
[13] Metre of this and the following verse: *Sragdharā*.

TRANSLATION

Oṁ! Adoration to Rudra![1] Adoration to the Buddha!

(Verse 1) May the eternal lustre of Śaṅkara, who destroys fear from the three-fold cause,[2] protect (*you*)—(*the lustre*) which, being subtle and unique, flashes forth (*after*) cutting asunder the knot of the deep and extensive ignorance with the sword of knowledge, in respect of which the whole multitude of sense-organs is at variance, (*and*) which shines in the (*various*) forms of (*its*) superhuman power such as the manifest, delighting Purusha....!

(V. 2) May Śaṅkara protect you for a long time!—(*Śaṅkara*) who, seeing that Pārvatī had turned away her face in anger through jealousy owing to his salutation of *Sandhyā*,[3] was perplexed in (*finding out*) an excellent means of coaxing her befitting the occasion, (*and*) who that very moment had the joy of a forcible embrace (*given*) by her (*i.e.* Pārvatī) being frightened [by the lifting up of the mountain Kailāsa] by the two mighty arms of Rāvaṇa!

(V. 3) May Tārā, the mistress of the three worlds, increase your pleasures!—(*Tārā*), who bears her body (*which is*) manifestly beautiful and (*which is*) intent on (*following*) the precepts of the Buddha in this way, (*viz.*,)—(*her*) form is full of piety, (*her*) mind has the feeling of mercy, (*her*) intellect is very pure, (*her*) eyes (*appear*) beautiful with (*their*) love of the virtue benevolence, (*and*) (*her*) hands (*are*) in a peaceful posture of . . . . !

(V. 4) Glorious is the Buddha, the ascetic, whose intellect is bright on account of the absence of fondness for the varied desires and qualities, (*and*) who, having curbed the great joy of the damsels (*sent*) by Māra, was praised by the multitudes of Siddhas!

(V. 5) Who, seeing the highest bliss in obliging creatures, performed various deeds for the suppliants even at (*the cost of*) his life, which have been glorified in stories; (*and*) who, having assumed by his power of Yōga a great many incarnations in this world, was always wholly merciful by nature,—such is (*Buddha*) that foremost of sages!

(V. 6) That god (*Vishṇu*), the destroyer of demons, who is the prime cause of the destruction and maintenance of worlds and is (*their*) sole support, created Brahmā in the beginning. He, who is the repository of the skill and knowledge in the creation of the manifold objects in the three worlds, created speedily the seven Prajāpatis, Atri and others, by meditation.

(V. 7) Of them Atri, the foremost among the wise, practised the austerities known as *anuttara*[4] with unwinking eyes for three thousand divine years without cessation. Through his power was born from his noble eye a mass of light brightening the ten quarters.—So was born the moon, the store of nectar, whose light is praised by the (*whole*) world.

(V. 8) From that moon was born the wise one, who had manifestly the lustre of gold, the abode of the irreproachable lustre of glory, who is celebrated in all the three worlds by the name of Budha. He obtained for (*his*) wife Ilā, the daughter of Manu.

(V. 9) From him also was born a son, the repository of austerities, whose glory

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[1] *Ruddhāya*, which is clear in the estampage, is probably a mistake for *Rudrāya*; for Rudra or Śiva was probably the tutelary deity of this branch of the Kalachuris. Note that the first two verses are in honour of Śiva.

[2] *I. e.*, the fear of the *ādhibhautika*, *ādhidaivika* and *ādhyātmika* danger.

[3] *I. e.*, at the time of the morning or evening prayers. *Sandhyā* is taken by Pārvatī to be another woman, to whom Śaṅkara is paying attention. Hence her jealousy.

[4] Sahni refers to *Harivaṁśa*, (Calcutta ed., 1839), Adhyāya 25, vv. 1314-15, where Atri's penance is called *anuttara*.

had a marvellous form in (*this*) world, and whose fame spread to the confines of the quarters; with whom, Purūravas, the beautiful-browed Urvaśī enjoyed pleasures here for a long time, rejecting the whole host of gods.

(V. 10) His son was Āyu; he begat Nahusha; from him (*was born*) that Yayāti. He had five sons Yadu and others. The son of Yadu, named Sahasrada, became a well-known king. From him again sprang Haihaya, whose extensive dynasty was revered by the three worlds.

(V. 11) In this family gladdened by princes of infinite virtues was born that venerable one who, having the most holy name of Kārtavīrya, governed the earth with (*his*) merits surpassing those of Pṛithu.

(V. 12) The same path, which was formerly laid down by the self-existent (Brahmā) according to the old custom, was followed (*by all beings*), while he, whose orders were venerated, was the lord (*of the earth*). What more (*need be said*)? He knew of the advent of misconduct even in the minds of (*his*) subjects, appearing immediately (*before them*) with (*his*) missiles.[1]

(V. 13) In the dynasty of him of well-known prowess, (*adorning*) the Kalachuri family (*which is*) the crest-jewel of the three worlds, there was born (*the king*) Śaṅkaragaṇa of well-known form, to whom Siva being pleased instantly granted his own emblem (*i.e., the bull*).

(V. 14) From him, whose fame (*spread*) up to the ocean which is the garment of the earth, was born Nannarāja, whose rising fortune, honoured by all, shone forth exceedingly owing to the absence of faults and who, like the sun (*whose rising splendour, adored by all, shines forth at the close of the night*) purifies the earth . . . . .

(V. 15) The damsels, that were his (*i.e.*, Nannarāja's) forces, longingly looked at the faces of rivers[2] (*as they were being kissed*) by their lord (*the ocean*),—(*the faces*) which had for their fresh ornamental mark, newly planted *tilaka* trees; which appeared more lovely with the play of eyebrows (*in the form of the dancing waves*); (*and*) which had blue lotuses for their bright eyes and the petals of (*red*) lotuses (*growing in them*) for their reddish, tremulous and smiling lower lips. . . . . . .

(V. 16) The son of him (*i.e.*, Nannarāja), who, with the canopy of the creeping plant of his matchless dense fame, had covered the whole expanse of the confines of the quarters, was the illustrious Lakshmaṇarāja (I) who, having destroyed the armies of his enemies, was prowess (*itself*) in a visible form.

(V. 17) The lord . . . . . . having entered with affection the fort . . . . . afterwards took his abode in the inaccessible place called Śaivaya, situated among mountains, which was the all-in-all of the earth and the residence of Śibi, the son of Uśīnara.

(V. 18) From him was born the lord of the circle of this earth (*named*) Śivarāja (I) resembling Siva, who, possessing excellent fame, looked bright with his

[1] For the idea, compare *Raghuvaṁśa*, Canto VI, verse 59.

[2] Sahni took the faces described here to be those of the husbands, which their wives eagerly beheld. Hirananda Sastri, on the other hand, understood this verse to mean that the ocean saw with surprise the faces of his wives (*i. e.*, the rivers) adorned by the women in Nannarāja's forces. Both these interpretations appear to be incorrect. No Sanskrit poet would describe men's faces in this manner. The poet does not also want to say that any damsels accompanied his soldiers and adorned the faces of rivers. The word for 'army' used here is *senā*, which, being feminine in gender, suggests the metaphor in the present verse. The forces of Nannarāja looked eagerly at the beautiful scene near the mouths of rivers just as a damsel would look longingly at another lady's face being kissed by her lover! The poet's intention is of course to suggest that Nannarāja's conquests extended to the shores of the ocean.

valour resembling the radiance of Aurva; . . . . . who, a wise man, became known over the whole earth by his fame . . . . .

(V. 19) The son of that king was the lord of the earth, the illustrious **Bhīmaṭa (I)** of noble birth, the sole store of the multitude of excellences (*and for*) comparison, the sharp edge of whose sword was adept in the guileless destruction [of his enemies].

(V. 20) . . . . . there was the illustrious **Lakshmaṇa (II)**, who had mastered the entire skill of bowmanship; to whom, on account of his excellences, resorted the title of *Rājaputra* which passed over hundreds of other princes.

(V. 21) His son was **Śivarāja (II)**, who, like Śiva, was conversant with all matters . . . . . confusion in the cities of his enemies on the earth.

(V. 22) [From him] was born . . . . . the wish-fulfilling tree (*and*) the crest-jewel of kings whose fame was sung in the three worlds.

(V. 23) That prosperous king had a lawful wife named **Bhūdā**, who, being resplendent and descended from noble families on both sides, won his heart, (*and*) who resembled a female swan, casting shade with both her extremely white wings and going to the **Mānasa** lake.

(V. 24) From her . . . . . . [was born] **Lakshmaṇarāja (III)** in (this) world . . . . .

(V. 25) By whom the earth (*was strewn*) with pearls scattered from the large frontal globes of the enemies' elephants cleft by the hard strokes of (*his*) sword on the battle-fields and mixed with the dropping tears resembling saffron. . . . . . .

(V. 26) [He married] the daughter (*of* . . . . .) named **Kāñchanā** . . . . . .

(V. 27) On her (*i.e.* Kāñchanā) that king, whose foot-stool was brightened by a multitude of the crest-jewels of a host of enemies bowing to him, begot the illustrious **Bhīmaṭa (II)** who, winning fame by his great prowess, became worthy of him. . . . .

(V. 28) . . . . . . they describe (*his*) arrow . . . .

(V. 29) [He was] . . . . . the desire of the wish-fulfilling trees, the **Mēru** mountain that is dug day by day. . . . .

(V. 30) . . . . . hundreds of the hoofs of the numerous galloping horses which reached [the place] . . . . . .

No. 74; Plate LXII

KAHLA PLATES OF SODHADEVA: (VIKRAMA) YEAR 1135

These plates were discovered in 1889 by a cultivator in his field at Kahla[1] (long. 83° 25′ E. lat. 26° 23′ N.), a village in the *tappa* Athaisi of the *parganā* Dhuriāpār of the Gorakhpur District in Uttar Pradesh. They are now deposited in the Provincial Museum, Lucknow. The inscription on them has been edited before, without any translation or lithograph, by Dr. Kielhorn in the *Epigraphia Indica*, Vol. VII, pp. 85 ff. It is edited here from excellent ink impressions kindly furnished by Rai Bahadur Prayag Dayal, Curator of the Museum.

They are two copper-plates[2] inscribed on the inner side only, each measuring about 1′ 5½″ broad and 1′ 1″ high. Their ends are raised into a low rim for the protec-

[1] Kahla lies on the Gorakhpur—Azamgarh metalled road, about 28 m. from Gorakhpur.

[2] Kielhorn has stated that it is a single copper-plate inscribed on both sides, but this was evidently due to wrong information supplied to him.

tion of the writing. In the middle of the top of each plate there is a round hole, about .9" in diameter, for the ring which holds the plates together. This ring has a round seal, about 3" in diameter, containing in relief on a counter-sunk surface the figure of a couchant bull facing to the proper right. Below this is the legend *Srimat-Sōḍhadēvasya* in Nāgarī letters, about .4" high; and below this again, an arrow pointing to the proper right. It may be noted that an arrow pointing in the same direction is also engraved at the end of the record on the second plate to the left of the donor's sign-manual. The first plate weighs 420, and the second, 452 *tolas*, while the ring with the circular seal weighs 157 *tolas*.

The record contains fifty-nine lines, of which thirty-one are inscribed on the first, and the remaining twenty-eight on the second plate. The inscription is well preserved, only a few *aksharas* in the first six lines being slightly damaged by verdigris. The letters are, on the whole, carefully engraved. Their size is about .5". The characters are Nāgarī. The letters *kh, dh, bh* and *ś* present transitional forms; see, *e.g.*, the forms of *kh* in *mēkhalā-*, l. 11 and *sākh=ēva* ll. 18-19; of *dh* in *-dharā-* in l. 3 and *=bhū-dharaḥ* l. 17; of *bh* in *-ākūta-bhṛit-*, l. 2 and *-kshmābhṛitō*, l. 12; of *ś* in *=āśij=*, l. 5 and *-śira-* l. 5. *H* shows a fully developed tail in *graha-*, l. 1 and *ṭh* a vertical stroke at the top in *-haṭha-*, l. 13. In the form of the initial *i* the horizontal stroke at the top is joined to one of the dots below. In all these respects the characters of the present inscription will be seen to have later and more developed forms than the Kasiā stone inscription.[1] The sign of *avagraha* occurs only once in l. 47, and those for the fractions ¼ and ¾ in ll. 48-50. The language is Sanskrit. The first thirty-two lines, which contain the genealogical and eulogistic portions, are in verse. The total number of verses in this portion is 30, but none of them, except the last, is numbered. Then comes the formal part of the grant in prose in ll. 32-51, which is followed by ten benedictive and imprecatory verses, all of which are numbered. Lastly come the date, the name of the writer and the king's sign-manual.

In respect of orthography, it may be noted that the *v* is throughout used for *b;* the dental and palatal sibilants are confounded in many places, see, *e.g.* *-visada-*, l. 1 and *=ajasram-*, l. 16; *j* is used for *y* in *Kṛitavīrjja-*, l. 3; *-Kārtavīrjjō*, l. 4 and *jātō* (for *yātō*), l. 23; *gh* takes the place of *h* in *Naghushaḥ*, l. 2 and *si[ṁ]ghāsana-sthō*, l. 13; *m* is wrongly used for *anusvāra* in *kim=vā* l. 27, *samvat*, l. 57 *etc.*, and *n* for the same in *-vansē-*, l. 6, *-vinsati-*, l. 57, *-trinsat-*, l. 59 *etc.*

After the customary *svasti*, the record, without any invocatory stanza, begins at once an account of the pedigree of the Kalachuri king **Sōḍhadēva** who issued the present plates from his residence at **Dhuliāghaṭṭa**. The royal genealogy is traced back to the moon. After describing his mythical and legendary descendants Budha, Purūravas, Nahusha, Haihaya and Kārtavīrya Arjuna, the record states that in the family of the last named prince was born a personage who established himself in **Kālañjara**, from where he gradually overran **Ayōmukha**.[2] We are next told that this prince, who was an ornament of the Kalachuris, conquered his enemies and gave the kingdom to his younger brother **Lakshmaṇarāja**, who in turn conquered **Śvētapada**. In the family of this prince was born the king **Rājaputra** who captured **Vāhalī** (or, Bāhali), the lord of horses, defeated the kings of the east and lowered the fame of **Kīrtin** and other kings. His son

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[1] Above, No. 73.

[2] Kielhorn who read *Ayōmukha-Krath-ākramaṇa-siddha-Kālañjaraḥ* took the expression to mean that the personage by conquering Ayōmukha and subduing the Krathas possessed himself of Kālañjara. He could not, however, satisfactorily identify Ayōmukha and Kratha. Krathakaiśika is an ancient name of Vidarbha, but that country lies far away to the south of Kālañjara. The correct reading here is, as shown below, *kram-ākramaṇa*. For Ayōmukha, see below, p. 385.

was **Śivarāja (I)**, who, again, had a son named **Śaṅkaragaṇa (I)**. The latter's son was **Guṇāmbhōdhidēva** (or **Guṇasāgara I**), who received some territory from **Bhōjadēva** and took away the fortune of the **Gauḍa** king. His first wife was **Kāñchanadēvī** who bore to him a son named **Ullabha**. The latter placed on the throne his half-brother **Bhāmānadēva (I)**, (a son of **Guṇasāgara I** from another wife **Madanadēvī**), who, for regaining his kingdom, defeated an army of the king of **Dhārā**. From his queen **Dēhaṭṭadēvī**, **Bhāmānadēva** had a son named **Śaṅkaragaṇa (II)** *alias* **Mugdhatuṅga**. Mugdhatuṅga had, from his queen **Vidyā**, a son named **Guṇasāgara (II)**. The latter's son from his queen **Rājavā** was **Śivarāja (II)** also called **Bhāmānadēva (II)**. His son from **Sugalladēvī** was **Śaṅkaragaṇa (III)**. The latter's son from **Yaśōlēkhyā** was **Bhīma**. We are next told that **Bhīma**, through adverse fate, lost his kingdom. Then **Vyāsa**, the son of **Guṇasāgara**[1] from the queen **Lāvaṇyavatī**, was placed on the throne of *his father* at the capital[2] **Gōkulaghaṭṭa** on **Monday, the 8th tithi of the bright fortnight of the second** (or *nija*) **Jyēshṭha in the year** 1087 (expressed in words). His son and successor was **Sōḍhadēva** who is described as the life of (the country of) **Sarayūpāra**.

The **object** of the present inscription is to record that the *Paramabhaṭṭāraka*, *Mahārājādhirāja* and *Paramēśvara*, the illustrious **Sōḍhadēva**, a devout worshipper of Mahēśvara, who meditated on the feet of the *Paramabhaṭṭāraka*, *Mahārājādhirāja* and *Paramēśvara*, the illustrious **Maryādāsāgara**,[3] after bathing in the great river **Gaṇḍakī** on the occasion of the **Uttarāyaṇa-saṅkrānti** on **Sunday, the seventh tithi of the bright fortnight of Pausha in the year 1134** (expressed in words), granted twenty *nālus* of land in the fields of certain villages to fourteen Brāhmaṇas whose names, *gōtras*, *pravaras*, *śākhās* and places of residence are given in ll. 40-50. The *tāmrapaṭṭa* (copper-charter) was written by the *Ādēśanaibandhika* (Recorder of Orders) **Janaka** on **Sunday, the 6th tithi of the dark half of Chaitra in the year 1135** (expressed in decimal figures only).

All the **three dates** mentioned in the present inscription are evidently of the **Vikrama era**. The first of them, which is the date of the accession of Sōḍhadēva's father Vyāsa, corresponds, for the *Kārttikādi* Vikrama year 1087 expired, to **Monday, the 31st May 1031 A. C.** In that year there was an **intercalary Jyēshṭha**. It is, however, to be noted that the eighth *tithi* of the bright fortnight of the second (or *nija*) Jyēshṭha *commenced* 9 h. 35 m.[4] after sunrise on Monday. Though the *tithi* was not civilly connected with that day, it must have been so cited because it was current at the time of the accession. The date of the present grant regularly corresponds to **Sunday, the 24th December 1077 A. C.** On that day the seventh *tithi* of the bright fortnight of Pausha ended 16 h. 20 m. after mean sunrise, while the Uttarāyaṇa-saṅkrānti had taken place 7 h. 10 m. after mean sunrise.[5] It will be noticed that this date of Sōḍhadēva is 46 years later than the date of his father's accession. The last date mentioned here, when the grant was actually written, corresponds for the *Kārttikādi* Vikrama year 1134 expired, to **Sunday, the 24th February 1079 A. C.** On that day the sixth *tithi* of

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[1] Kielhorn identified this Guṇasāgara with Guṇasāgara II, but it is more probable that *Guṇasāgara* was another name of Bhīma. See Introduction.

[2] I prefer to take *kaṭaka* here in the sense of 'a capital', not in that of 'a camp'. The *Mēdinī* gives *rājadhānī* (a capital) as one of the senses of *kaṭaka*. See *Kaṭakō'strī nitambō'drēr=dantināṁ danta-maṇḍanē | Samudra-lavaṇē rājadhānī-valayayōr=api* ||

[3] *Maryādāsāgara* was plainly another name of Vyāsa, the father of Sōḍhadēva.

[4] According to Kielhorn's calculations, the *tithi* commenced 9 h. 47 m. after mean sunrise.

[5] According to Kielhorn's calculations, the *tithi* ended 17 h. 21 m. and the *saṅkrānti* took place 5 h. 55 m. after mean sunrise on that day.

the dark fortnight of the *pūrṇimānta* Chaitra, was current at sunrise as required. It will thus be seen that the grant was reduced to writing as late as fourteen months after it was made.

The land measuring 20 *nālus*, which was granted by the present charter, was situated in (the sub-division of) Ṭikarikā included in the district of Guṇakala. It formed part of the fields of (the villages) Mahiāripāṭaka, Asathīpāṭaka, Thiulapāṭaka, Vaṇiāpāṭaka, Duhiāpāṭaka and Chhiḍipāṭakāṭhā. These villages were bounded on the east by Asaḍiha, on the north by Ṭikari, on the south by Avaḍachaṇa, and on the west by Chanduliā. The donees were fourteen Brāhmaṇas, of whom two received three-quarters of a *nālu* each, and two others one *nālu* each; one got three *nālus* together with a dwelling place, and the rest one and a half *nālu* each. The names of the Brāhmaṇas, their *gōtras*, *pravaras* and *śākhās* can be seen from the subjoined translation. The following are named as the places of their residence or origin:—Kaṭaughana, Kahalla, Kuliāchha, Ṭikari, Tāli, Nagara, Nikhaṭigrāma, Mahuāli, Mathurā, Sāṅkasasthāna and Hastigrāma.

As for the localities mentioned in this record, Ayōmukha,[1] is probably identical with A-ye-mu-k'a mentioned by the Chinese traveller Yuan Chwang. Cunningham identified it with Daundia-khērā on the northern bank of the Gaṅgā[2], but Mr. V. Smith's view that it corresponds to the Partabgarh and Rae-Bareli Districts in Uttar Pradesh[3] appears to be more probable; for this territory has to be conquered before a king of Kālañjara could establish himself in the Gorakhpur District. The identification of Śvētapada with the Nasik District in the Bombay State, proposed by Mr. R.D. Banerji, rests on a wrong reading[4] and has to be abandoned. A clue to its location is perhaps furnished by similarity of its name to Svētapatha (Śvētapatha) which is mentioned in some records at Sanchi.[5] Kielhorn identified the river Gaṇḍakī in which the king had bathed before making the grant, with the Gaṇḍak or Little Gaṇḍak of Uttar Pradesh. He also pointed out that 'the river Sarayū, after which Sōḍhadēva's territory appears to have been called *Sarayūpāra*, most probably is the river Gogra, which in Oudh is known by the names Deoha, Surjoo or Sarayu as well as Ghogra'. He could not, however, identify with confidence any of the numerous places mentioned in the present grant. Some of these I have been able to identify with the help of large-scale maps. Dhuliāghaṭṭa, where the king was residing at the time of making the grant, is probably Dohrighāṭ on the right bank of the Ghogra. It is not, of course, on the Gaṇḍak or even the Little Gaṇḍak, but in view of its proximity to Kahla[6], which is plainly identical with Kahalla mentioned in l. 45 of the present grant, the identification appears to be probable. It also raises the question if the river Gaṇḍakī mentioned here could not be the same as the Ghogra. Ṭikari still retains its name and lies about 2 m. north of Kahla. Chanduliā is probably Chandariā, 2 m. to the west of Ṭikari. Mahiāripāṭaka, Asathīpāṭaka, Thiulapāṭaka and Vaṇiāpāṭaka seem to be identical with Mehdiā,

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[1] Kielhorn took *Ayōmukha* to be the name of a demon and of a mountain (*Ep. Ind.*, Vol. VII, p. 86, n. 2).

[2] Cunningham's *Ancient Geography of India* (ed. by S. N. Majumdar), pp. 443 and 708.

[3] Watters, *On Yuan Chwang*, Vol. II, Appendix, p. 338.

[4] What he read as *Śvētapada* in *Ep. Ind.*, Vol. XIX, p. 72 is really *Śvētapaṭa* meaning 'the Śvētāmbara Jains'; see Bhandarkar's *List of Inscriptions of Northern India*, p. 291, n. 6.

[5] *M. S.*, Vol. I (Inscriptions No. 85 and 471).

[6] It is only 9 miles south by east of Kahla. The Little Gaṇḍak flows about 35 miles and the Gaṇḍak about 80 miles east of Kahla. Besides, as Kielhorn has admitted, no name like Dhuliāghaṭṭa can be found on their banks.

Avasthi, Thathauli and Baoopār respectively, being situated within a couple of miles from Ṭikari. Of the places of residence or origin of the Brāhmaṇa donees, Kahalla is clearly Kahla where the plates were discovered. Kulāñcha, as stated elsewhere,[1] is mentioned in several records as the place of residence of Sāmavēdi Brāhmaṇas of the Śāṇḍilya *gōtra* and has been identified by Rao Bahadur K.N. Dikshit with Kulāncha in the Bogra District of North Bengal. Nikhatigrāma may be Nikhauli, about a mile to the north-east of Ṭikari and Mahnāli, Mahōlia, seven miles west of Dhuriāpāra. Mathurā is of course too well-known to need identification. Sāṅkasasthāna may be ancient Sāṅkāśya now represented by the village Saṅkisa, 40 miles north-west of Kanauj. The other places I am unable to locate.

TEXT[2]

First Plate

1 सिद्धिः[3] [।*] स्वस्ति [।*] अमृतस्तोमः सौम्यद्युतिरमृतसूरञ्चितनयः स्फुरज्ज्योत्स्नाजालं स्वरुचिज- यिनः संहृततमाः । बु(बु)धस्तस्माज्जातः कुमुदविस(श)दज्ना(ज्ञा)नसदनं ग्रहग्रामस्ला(श्ला)- घ्यावधिरधिकसौभाग्यवसतिः ॥[4][१॥*] तस्माज्जग-

2 त्पतिरपत्यममृतप्रभूतभूपालमौलिमणिचुम्बि(म्बि)तपादपद्मः । यस्य त्रिलोकविजयवेस्म(श्म) पुरू- रवाः[5] स यस्योर्व्वसी(शी) प्रियतमा पुरतो ब(ब)भूव ॥[6][२॥*] तज्जन्मा नघु(हु)षः कृती निजपदभ्रंस(श)भ्रमाकूतभृद्धे[7]नोतप्त-

3 तपश्चयेन भगवानिन्द्रोप्यनि[द्र]ः[8] कृतः । तस्याशी(सी)ज्जितसप्तसागरधराधुर्यः कुले हैहय- स्तद्वन्स्यः[9] कृतवीर्ज्ज(र्य्य)भूभृदभवत्ताता त्रयीवर्त्मनः ॥[10][३॥*] तस्माद्दुर्लभभूमिरस्तरनम- क्ष्मापाल[11]चूडाम-

4 णिच्छायासंम्वलिता[12]ङ्घ्रिपङ्कजरजाः श्रीकार्तवीर्ज्यो(र्य्यो)र्ज्जुनः । येनानन्यसमाः क्षमाकृमतयः किंचित्कलो[13]ल्लीलया दोर्द्दण्डज्वरिणः[14] परेण ब(ब)लिनामाबा(वा)ल्यमुल्लङ्घिताः ॥[४॥*] ततः प्रभृति संतते

5 प्रणतराजराजीशि[र]श्चरञ्चरणपंकजद्वितय[15]रेणुराशी(सी)त्कुले [।*] अयोमुखजयक्रमा[16]क्र- मणसिद्धकालंजरः स्फुरत्परवरूथिनीजरदरण्यदावानलः ॥[17][५॥*] कलचुरितिलकः स(श)- त्रून्जि(ञ्जि)त्वा

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[1] Above, p. 268.
[2] From ink impressions.
[3] Expressed by a symbol.
[4] Metre: *Śikhariṇī*.
[5] This *visarga* was added subsequently.
[6] Metre: *Vasantatilakā*.
[7] This *akshara* was at first cut as फि and subsequently altered to द्धे.
[8] The sense requires some reading like –प्यनिद्रः कृतः.
[9] Read –स्तद्वंश्यः.
[10] Metre of this and the next verse: *Śārdūlavikrīḍita*.
[11] Read –नमत्क्ष्मापाल–.
[12] Read संवलिता–.
[13] There is no indication of this being altered to कलोल्लीलया as supposed by Kielhorn.
[14] These *aksharas* are quite clear in the impressions.
[15] An *anusvāra* wrongly incised on the top of this *akshara* has been cancelled.
[16] Some letter, which was previously incised here, has been altered to मा. Kielhorn read क्रमाक्रमण–.
[17] Metre: *Prithvī*.

KAHLA PLATES OF SODHADEVA: (VIKRAMA) YEAR 1135

Seal

(From a photograph).

First Plate

B. CH. CHHABRA.

SCALE TWO-FIFTHS

SURVEY OF INDIA, CALCUTTA.

Reg. No. 3977 E'36 778'51

Second Plate

15 सुवमगुणवविनिर्मिः स्योम्नः स्यामल(ल)मन्यता ।[1] चरितलेपेनली विलेहीरुवी ।[2][।१४॥*] य- त्रिव(त्रिव)स्तामचिरार्चिता प्रणमिलां मत्स्यकल्प[3]कल्पद्रुमः पुरः[4] सुविरलैकहो[5]रितवणीवणा- त्रिव(त्रि)नी-

16 मन्नया: ॥(।) यस्मिन्नातुरकिसंचितवर[6]गुरुमाहाहूतारितिमिरः वंशस्योर्वयवक(च)मगुसकिलं वि- धाम्परीपक्षुमां(मम्) ॥[१५॥*] एतस्यात्मजः कृती निजगुण[7]महात्नाविरलकालाल-

17 [भास्व]त्सुम्रयस[8]स्तिरस्कृतशसि(शि)व्रजायः प्रभुर्भूधरः । कान्त्या स[ज्य]विजिगीषुर्गुणैः सुमन- साम्यास्पदं विस्मये स श्रीसं(सं)करपूर्व एव भगवान् देहह्रदि(दे)व्यात्मजः [॥१६॥*] श्रीमानमाह्रीपादु-

18 परिकृतालकृत इवापरो दीपः । निजकुलमण्डलवेस्म(स्म)नि स[10] श्रीसं(सं)करगणो देवः ॥[11] [१७॥*] ज्योत्स्नेवोदृगतपूर्णसायरविसोल्लंभीरिव श्रीपतेः सौजान्यै गिरिजेव मन्मथरिपोः सा(शा)-

19 खेव कल्पांघ्रिपे ।[12] सौभाग्योदृगमभूतिमी(भा)रवि[13]संरत्कल्पोल्लसत्कल्पवती तस्य श्रीगुणमुग्धतु- ङ्गनृपतेः देवी[14]नु विद्याभिधा ॥[15][१८॥*] दारिद्रद्रुमगुच्छसंततिलता च्छेतु[16] कुठारोपमो वज्जं-

20 त्कुंजरसंघतूलहृतभुजमू(ग्मू)पालचूडामणिः॥(।) मायत्प्रान्तसमस्तभूपतिघटास्फोटे कृतान्तोपमो दे- वः श्रीगुणसागरो गिरिसमः तस्याः[17] प्रसूतो नृपः ॥[१९॥*] सौ(शौ)रेः श्रीरिव रोहिणीव हि-

21 मरोचिर्गौरीव पद्मासनः पौलोमीव स(श)तमखोः समभ[व*]त्तस्य प्रिया राज्ञा । सा लेभे शिवराजमात्मजमजप्रख्यं क्षितौ विश्रु(श्रु)तं सौ(शौ)र्यौ(र्यौ)दार्यगुणाल्यं कलितया पूतं गिरा सत्यया ।[।२०॥*]

22 स श्रीमान्नृपसाम्र(स)नानृपपदं संप्राप्य सर्वार्थिनामासी(सी)त्कल्पमहातरुर्निजकुलाम्भोजाकरे भास्करः ॥(।) किं च स्फ(स्फा)रतरप्रतापदहनज्वालावलीतापिता विद्विषां कथमप्यभुर्ज

23 जलधि तीरस्थापि यस्य द्विषः ॥[२१॥*] गुप्ता बु(बु)त्ति किल कृतयुगे यः पृथ्वैव जा(या)तो यस्त्रेतायामवसितरिपौ रामभद्रे प्रसिद्धः । ज्येष्ठं पा[ण्डो]ः[18] सुतममव[त*] द्वापरे यः कलौ स श्रीमा-

24 माने विनिहृतपक्षे[19] राजितो[20] राजलक्ष्मः(क्ष्मः) ॥[21][२२॥*] तस्मात्सूनुरसूनिव क्षितितले यः

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[1] This *daṇḍa* is redundant. Read –मनस्यतापरिणते–.
[2] Metre of this and the following three verses: *Śārdūlavikrīḍita*.
[3] Omit कल्प.
[4] Kielhorn's proposal to alter सूरः to शूरः is unnecessary as the word means 'the sun' here.
[5] The *mātrā* on *h* is not cancelled as supposed by Kielhorn.
[6] These *aksharas* are quite clear in the impression. Kielhorn read संग(ग)र–.
[7] Originally गुणे–, altered to गुण–.
[8] Read भास्वच्छ्रयसा–.
[9] Kielhorn read [सु]ढविजि–, but the first *akshara* is clearly स and the second probably ज्य.
[10] The *anusvāra* on स is cancelled.
[11] Metre: *Āryā*.
[12] Read कल्पांघ्रिपे.
[13] This *akshara* is clear in the impression. Kielhorn read शै(शि)खर–.
[14] Read नृपतेर्देवी.
[15] Metre of this and the following three verses: *Śārdūlavikrīḍita*.
[16] Read छेत्तुं.
[17] Read गिरिसमस्तस्याः.
[18] The *mātrā* on ण्ड appears to be wrongly cancelled.
[19] Read विनिहितपक्षो.
[20] Read राजते. The change does not appear to have been made in the original.
[21] Metre: *Mandākrāntā*.

सर्व्वांशसि:(शि:) प्रवेश(श)ट ॥१०[॥*][1] स्वस्ति । धुलियाघट्टसमावासात्[2] परमभट्टा-
रकमहाराजा-

33 धिराजपरमेश्व(श्व)रश्रीमदविसालवदेवपादानुध्यातपरमभट्टारकमहाराजाधिरा[ज]परमेश्व-
(श्व)रपरममाहेश्व(श्व)रश्रीमत्सोढदेवनामा: कल्याणिन: । महाराज्ञी ।

34 महाराजपुत्र । महासान्धिविग्रहिक । महामहंतक । महाप्रतीहार । महासेनापति । महा-
अक्षपटलिक[3] । महासाधनिक । महाश्रेष्ठि । महादानिक । महा[illegible][4] । दौ(दौ)-
ल्लिक । गौल्कि(ल्मि)क ।

35 घट्टपति ।[5] तरपतिविषयदानिक । दुष्टसाधक । दण्डपाल । च(च)लावीरप्रभृतीन् समस्त-
राजपुरुषान् भट्ट । माकुलिक । महत्तमप्रमुखान् जानपदादींश्च[6] । मानयन्ति । बो(बो)धयन्ति ।
समाज्ञापय-

36 न्ति च । यथा । विदितमस्तु भवतां(ताम्) । गुणकलविषयप्रतिब(ब)द्धटीकारिकायां पूर्व्वे क-
न्ताइ[7] । उत्तरे टीकरि । दक्षिणे [illegible] । पश्चिमे कन्दुलिका । अत्र चतुराघाटाभ्यन्तरे
महिआरिपाटक । असथीपाट-

37 क । पिउलपाटक । वणिआपाटक । कुआरिपाटक । [illegible]टेन्मानेषु देवकुटीकाष्ठपरिमित-
पिन्सति[8]नालुकपरिमाणा भूमि: ॥ अङ्केनापि भूमिनालू २० भूमिरियं सजलस्थला । सा-
38 [म्र][9]मधूका सि(स)वनवाटिका सगर्त्तोषरा । सलोहलवणाकरा । समोघ्यारत्नप्रभूतिचतु:सीमा-
पर्यन्ता । समस्तभागभोगकरराजप्रत्यायायसमेता । अकिञ्चित्प्रग्रा[ह्या] । अचाटभटप्रवेशा(श्या)
39 परिहृतसर्व्वपीडा । आचन्द्रार्क्कक्षितिसमकालं चतुस्त्रिंशदधिकसंवत्सरा[10]धिकैकादस(श)स(श)-
तसम्वत्सरे[11] पौषमासि सु(शु)क्लसप्तम्यां रविदिने ।[अ]द्योत्तरायणसंक्रान्तौ महानदीगण्डक्यां वि-
40 धिवत् स्नात्वा आचम्य इष्टदेवतापूजासमनन्तरं सपवित्रतिलोदकपाणिना मातापित्रोरात्मनश्च
पुण्ययसो(शो)भिवृद्धये परलोकश्रेयोर्थं च । महुआलीकीयपण्डितनीम्बो(म्बो)पुत्रका-
41 स्य(श्य)पगोत्रत्रिप्रवरवाजसनेयसा(शा)खिपण्डितन्छान्छी(छी) । माथुरदीक्षितरामपुत्रधौम्रगो-
त्रत्रिप्रवरब(ब)हृचसा(शा)खिदीक्षितजीतन । हस्तिग्रामीयदीक्षितश्रीधरपुत्रपारास(श)-
र[12]गोत्रत्रिप्रवरमा-
42 ध्यंदिनसा(शा)खिअग्निहोत्रिभास्कर । निबसीग्रामीयदीक्षितवेवेश्व(श्व)रपुत्रकुसि(शि)कगो-
त्रत्रिप्रवरमाध्यंदिनसा(शा)खिअग्निहोतृ(त्रि)वाह्लट । माथुरबा(बा)ह्मणदेवधरपुत्रधौम्रगो-
त्रत्रिप्रवरब(ब)हृच-
43 सा(शा)खिद्विवेदिमाल्हे । ताळीकीयपण्डितगदाधरपुत्रसावर्ण्णगोत्रपञ्चप्रवरच्छन्दोगसा(शा)-

[1] Metre: *Anushṭubh*.

[2] This and the following signs of punctuation in ll. 32—35 are superfluous.

[3] Read महाक्षपटलिक-.

[4] Kielhorn read पाण्डाकुलिक. The second *akshara* is similar to the third one in कुलारुभ्या in l. 44, below, which also Kielhorn read as भ्या, but the reading of which is now perfectly certain. See पूर्व कुलारुभ्यामकरोत्प्रभृति: in l. 20 of No. 51 (p. 271, above).

[5] This *daṇḍa* seems to have been struck out.

[6] There is a superfluous *daṇḍa* between पदा and दींश्च, which may have been cancelled.

[7] Kielhorn read this word as कणाइ, but the subscript letter of the second *akshara* is clearly *t*. The marks of punctuation from here up to -स्वामिभि: in l. 47 are superfluous.

[8] Read विंशति-.

[9] Read साम्र-.

[10] Read चतुर्स्त्रिंशदधिकसंवत्सरा-.

[11] Read -संवत्सरे.

[12] There is no indication of this being changed to पराशर.

[illegible] ॥८८॥ ब(ब)हुभिर्वसुधा भुक्ता राजभिः सगरादिभिः [।*]
56 यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं(लम्) ॥९॥ इति कमलदलाम्बु(म्बु)लोलां[1] श्रिय-
मनुचिन्त्य [मनुष्य*]जीवितं च । सकलमिदमुदाहृतं च बु(बु)द्ध्वा न हि पुरुषैः
57 परकीर्तयो विलोप्याः[2] ॥१०॥ सम्वत्[3] ११३५ वैशाख(ष)शुक्लपक्षे ॥ रविदिने । लिखितोयं
ताम्र(म्र)पट्ट आवेसनैवणिक[4]श्रीवत्सकेनेति ॥ ० ॥
58 ॥ छ ॥ छ ॥ ॥ छ ॥ मंगलं महाश्रीः ॥ छ ॥
59 स्वहस्तोयं महाराजाधिराजश्रीमत्सोढदेवस्य ॥

Seal

श्रीमत्सोढदेवस्य ।

TRANSLATION

Success! Hail!

(Verse 1) There was (*born*) the **moon**, the son of Atri, the source of nectar, and the crest-jewel of the conqueror of the god of love, who, being possessed of gentle lustre, dispels darkness. From him was born **Budha** possessed of greater fortune, who, being a repository of knowledge as stainless as night-lotuses, has attained the (*highest*) limit of eulogy in the midst of a host of planets.

(V. 2) His offspring was **Purūravas**, the lord of the world, the repository of lustre (*and*) the abode of humility, whose lotus-like feet were kissed by the crest-jewels of numerous kings, (*and*) who had (*always*) in front of him his beloved Urvaśī.

(V. 3) The wise **Nahusha** was born from him,[5] who, having practised a lot of penance, deprived the god Indra of his sleep, making him falsely apprehensive of losing his position.[6] In his race was (*born*) **Haihaya**, who bore the yoke of the earth (*surrounded by*) the seven oceans which he had conquered. His descendant was the king **Kṛitavīrya**, the guardian of the path (*i.e.*, religion) laid down by the three Vēdas.

(V. 4) From that lord was (*born*) the illustrious **Arjuna**, the son of Kṛitavīrya, the dust of whose lotus-like feet was mingled with the lustre of the crest-jewels of the princes who were constantly bowing to them; who, being the foremost among the mighty, successively overthrew with the slightest effort, ever since his childhood, peerless princes who had the fever of arms.[7]

(V. 5) In the family descended from him there was born one, the dust of the pair of whose lotus-like feet fell on the heads of rows of kings bowing to him; who occupied **Kālañjara** in order to overrun gradually and conquer **Ayōmukha**; and who was wild fire to the old forest which was the active army of the enemy.

(V. 6) He, the ornament of the **Kalachuris**, having subdued his adversaries, made over the kingdom to his younger brother. He, the illustrious **Lakshmaṇarāja**, in turn conquered (*the country of*) **Śvētapada**.

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[1] Read कमलदलाम्बुबिन्दुलोलां.

[2] Metre: *Pushpitāgrā*.

[3] Read संवत्.

[4] Read आवेशनैवणिक-.

[5] According to the Purāṇas, Nahusha was a grandson, not a son, of Purūravas, being the son of Āyu; see, *e.g.*, *Agnipurāṇa*, ch. 274, v. 16.

[6] Nahusha himself actually lost the position of Indra, but this verse being in praise of him, the expression *nija-pada- etc.*, is to be taken with *Indraḥ*. See above p. 386, n. 8.

[7] *I.e.*, who were proud of their valour.

(V. 7) In his family there was (*born*) thereafter that wise Rājaputra, the supporter of the world, who imprisoned Vihali, the lord of horses; the pride of whose arms was made manifest when he allowed no respite to the king of the East; (*and*) who, (*though*) he gave security from fear to frightened persons and lowered the mass of fame of Kiriṭin (*Arjuna*) and other kings, showed no pride.

(V. 8) From him was (*born*) the king Śivarāja, who resembled Śibi, and destroying the enemies in battle, was sought after by both the kings.[1] From him was born the son, the king Śaṅkaragaṇa (I), who enjoyed peace, was straightforward by nature and often kind to those who sought his help.

(V. 9) His son was the illustrious Guṇāmbhōdhidēva (I) of well-known and abundant fame, the receptacle of prowess (*and*) the treasure of superior intelligence, who obtained (*some*) territory from Bhōjadēva; who dragged the fortune of the Gauḍa (*king*) along the well-known and wide path of his sword which, being uneven, formed a staircase with the pearls sticking to it as it struck arrays of mighty and vehement elephants.

(V. 10) His elder wife was named the illustrious Kāñchanadēvī, (*who was to him*) as Lakshmī is to Vishṇu, and was as it were his fame incarnate.

(V. 11) By him was (*begotten*) on her the illustrious king of blameless lustre named Ullabha, who, (*like*) the white-rayed (*moon*), overran the earth spreading his white fame, and was the barbed arrow in the hearts of multitudes of enemies' wives; at the sight of whom the tie of the girdles of (*ladies*), who had tremulous deer-like eyes suddenly became loose, missiles dropped through fear from the hands of the enemies and greed for wealth disappeared from (*the minds*) of suppliants.

(V. 12) His[2] country became (*happy*) like the world of Brahmā. Having reached him, the princes, (*who were*) running away through fear, obtained security as mountains flying away from the great Indra did when they reached the ocean. He, to whose lotus-like feet, moving amidst circles of hands folded in service by feudatories, resorted the goddess of fortune, granted security impartially to the princes of both the parties by (*royal charters marked with*) vermilion seals and such other means.

(V. 13) He,[3] who worshipped the surface of the earth with the heads of his enemies which he cut off with his famous sword in numerous battles which were dreadful with the clash of marching arrays of huge elephants, placed on the throne, through fraternal affection, Bhāmānadēva (I), who was skilful in forcibly wresting away the goddess of victory from the forces of the king of Dhārā, which were rejoicing at (*the prospect of*) regaining their victorious position.

(V. 14) He, the son of the illustrious Guṇasāgara (I) from Madanādēvī, was the foremost among the good, the edge of the path of righteousness, the abode of glory (*and*) the ocean of the water of piety. Being possessed of fortune, he was kind to those who sought shelter with him, was the chief resort (*of fine arts*) in the midst of aversion to them due to the Kali age, (*and*) the abode of stability which reached the highest limit (*as he was*) the firm-minded lord of the earth.

(V. 15) He was a wish-fulfilling jewel to the needy, a new *kalpa* tree to the suppliants, the sun to the lotuses which were the learned men, and the moon to the lotus-plants which were the faces of the enemies' young wives. During his reign, tears flowed incessantly through jealousy from the eyes of the wives of the Vidyādharas owing to his contact with the goddess of fortune whom he snatched away from his enemies, the mighty aquatic

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[1] *I.e.*, kings hostile to each other.

[2] In the original this is a relative clause, qualifying *Ullabha* mentioned in v. 11.

[3] This and also v. 15 are relative clauses in the original.

animals, in the course of his fight with Vāsuki.[1]

(V. 16) His son, the wise prince (*and*) the lord of the earth, who by his brilliant white fame (*spreading*) on the surface of the earth which was pervaded by his excellences, surpassed the lustre of the moon,—the noble one who by his splendour and merits became an object of wonder even to gods,—was the illustrious **Śaṅkaragaṇa**[2] **(II)**, the son of **Dēhaṭṭadēvī**.

(V. 17) That illustrious king **Śaṅkaragaṇa (II)** was born from the illustrious **Bhāmāna**, as from a raised lamp is lighted another, in the house of the kingdom won by him.

(V. 18) Of that illustrious king **Mugdhatuṅga**[3] there was a queen named **Vidyā**, as moonlight is of the full moon rising from the ocean,[4] as Lakshmī is of Vishṇu, as Pārvatī, in respect of good fortune, is of Śiva, as a branch is of the *kalpa* tree,—being the *kandalī* plant shining with its bulbous roots which spread about through great prosperity springing from good fortune.

(V. 19) From her was born the king, the illustrious **Guṇasāgara (II)**, the crest-jewel of princes, who resembled a mountain (*in firmness*); who was like an axe in cutting the creeper of incessant suffering (*resting*) on the tree of poverty; who was fire to the cotton-wool which was the roaring herd of elephants; who was like the god of death in destroying the host of all the neighbouring arrogant princes.

(V. 20) His beloved (*wife*) was **Rājavā** as Lakshmī is of Vishṇu, as Rōhiṇī is of the moon, as Gaurī is of Śiva, and as Paulōmī is of Indra. She obtained a son named **Śivarāja (II)** who resembled Brahmā and was well-known on the earth, being the abode of the merits, (*viz.*,) valour and generosity, and being sanctified by truthful and charming speech.

(V. 21) He, having obtained the royal position by the order of the king, became the great *kalpa* tree to all suppliants and the sun to the cluster of lotuses which was his family. Moreover, his enemies, who were oppressed by the rows of flames from the fire of his great prowess, did not, somehow, feel cool even after crossing the ocean.

(V. 22) The title of king, which primarily applied to Pṛithu in the Kṛita age, which became well-known in (*the case of*) Rāmabhadra whose enemies were destroyed in the Trētā (*age*), which resorted to the eldest son of Pāṇḍu in the Dvāpara (*age*), shines,[5] having obtained a footing in the illustrious **Bhāmāna (II)**.

(V. 23) From him afterwards was born of **Sūgalladēvī** a son (*named*) **Śaṅkaragaṇa (III)**, who, gladdening a multitude of elders by his specially pious conduct and being the foremost among virtuous persons, took care of (*all*) creatures as of his (*own*) life. The king was (*like*) Śaṅkara, capable of destroying (*his*) arrogant foes, and was the *kalpa* tree to the suppliants.

(V. 24) Then there shone, on the throne of his father, **Bhīma**, the son of the queen **Yaśōlēkhyā**, (*who was*) like Bhīma, the son of Kuntī, being the abode of political wisdom, humility and fortune, (*and*) who smiling had his beautiful person bathed (*at the time of his coronation*) with the suspicious waters (*poured*) from jars as also with tears of good persons due to excessive joy.

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[1] The significance of this description is not clear to me.

[2] *Lit.*, he who has *gaṇa* preceded by *śrī-Śaṅkara*, *i. e.*, who is named *śrī-Śaṅkaragaṇa*.

[3] *Mugdhatuṅga* thus appears to be another name of Śaṅkaragaṇa (II).

[4] If the meaning is as given above, the correct compound would be *sāgar-ōdgata-pūrṇa-vidhōḥ*.

[5] The present tense is wrongly used for the past as the present inscription does not belong to the reign of Bhāmāna II.

(V. 25) When he lost his kingdom through (*adverse*) fate, there was born the illustrious Vyāsa to the queen Lāvaṇyavatī from the king, the illustrious Guṇasāgara (III)[1] as Vyāsa was born from the sage Parāśara; with whom even in his childhood, others did not attain resemblance in the multitude of excellences such as charity (*and*) compassion.

(V. 26) Who being established on his throne is extolled[2] by the people who, day after day, are conjecturing as follows:—'Is he Bali? Or is he the son of the sun? Or is he Rāghava or Nṛiga? Or is he Yayāti?'

(V. 27) The illustrious one shines, having been installed on the throne of his father at the capital Gōkulaghaṭṭa, on the day of the moon on the eighth day (tithi) in the fortnight, very bright like plaster, in the second Jyēshṭha in a century of years multiplied by ten together with eighty-seven (*i.e., in the year one thousand and eighty-seven*).

(V. 28) His son, the illustrious Sōḍhadēva, who became king through the religious merit of the people and has surpassed the deeds of Kārtavīrya by his merits, has now whitened the surface of the three worlds with his fame which is stainless like the peaks of the snowy mountain and is spread around by truthfulness, charity, discrimination, pride, political wisdom and activity.

(V. 29) (*His*) fame has speedily resorted to the seven oceans as if through fear of (*being oppressed by*) the heat of his mighty prowess; the goddess of fortune, on the other hand, has sought shelter with the feet of the illustrious Sōḍhadēva through cold due to her living in the midst of the ocean.

(V. 30) The illustrious Sōḍhadēva, the very life of the country on the other side of the Sarayū, is a brave and pious king, the foremost among learned people.

(Line 32) Hail! From (*the camp*) fixed at Dhuliāghaṭṭa—the *Paramabhaṭṭāraka*, *Mahārājādhirāja* and *Paramēśvara*, the illustrious Sōḍhadēva, a devout worshipper of Mahēśvara, who meditates on the feet of the *Paramabhaṭṭāraka*, *Mahārājādhirāja* and *Paramēśvara*, the illustrious Maryādāsāgaradēva, (*being*) prosperous, honours, informs and commands all royal officials such as the *Mahārājñī*, the *Mahārājaputra*, the *Mahāsāndhivigrahika*, the *Mahāmahantaka*,[3] the *Mahāpratīhāra*, the *Mahāsēnāpati*, the *Mahākshapaṭalika*,[4] the *Mahāsādhanika*,[5] the *Mahāśrēshṭhin*,[6] the *Mahādānika*,[7] the *Mahāpañchakulika*,[8] the *Saulkika*,[9] the *Gaulmika*,[10] the *Ghaṭṭapati*,[11] the *Tarapati*,[12] the *Vishayadānika*,[13] the *Dushṭasādhaka*,[14] the *Khaṇḍavāla*, the *Balādhīra*[15] and others and the people of the country

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[1] See above p. 384, n. 1.

[2] Here and in the following verse also the verb is required to be in the past tense as the present inscription belongs to the reign of Vyāsa's successor.

[3] Elsewhere this official title appears in the form *Mahāmahattaka*; see l. 1 of No. 47, above.

[4] The Chief Officer in the Department of Records.

[5] As *sādhana* means an army, this may be a military officer lower in rank than the *Mahāsēnāpati*.

[6] The Chief Banker.

[7] The Head of the Department of Charity.

[8] This may perhaps be the Head of the Department of Panchāyats.

[9] The Customs Officer.

[10] 'The Chief of a troop' (Monier-Williams).

[11] The Officer in charge of landing stations.

[12] The Officer in charge of ferries.

[13] Perhaps *Vishayādānika* is the correct form of the title. This officer probably collected the revenue (*ādāna*) of the district.

[14] The Mentor of criminals.

[15] I have not come across the name of these two officials elsewhere.

headed by the *Bhaṭṭa*, the *Mahuṭika*[1] and the *Mahattamas* :—

(L. 36) "Be it known to you! The land measuring twenty *nālukas*[2], in figures *nālu* 20 of land, by the rod of the temple, in the fields situated in (*the villages*) **Mahilāipāṭaka, Asanthipāṭaka, Thiṭulapāṭaka, Vaṇiāpāṭaka, Dukaripāṭaka** (*and*) **Chhiḍāḍāṭāmukhā** within the four boundaries, (*viz.,*) **Antāḍha** on the east, **Ṭīkari** on the north, **Avaḍachaṇa** on the south (*and*) **Chandulā** on the west, in (*the sub-division of*) **Ṭīkarikā** included in the *vishaya* of **Guṇakala**,—this land together with soil and water, together with mango and *madhūka* trees, together with woods and gardens, together with pits and barren lands, together with iron and salt mines, limited by the four boundaries marked by pasture-lands full of grass, together with all shares, enjoyment, taxes and royal cesses, not subject to (*the payment of*) any dues, not to be entered by *chāṭas* and *bhaṭas*, free from all annoyance, and lasting as long as the sun, the moon, the earth and the ocean will endure,—has been granted by us taking *kuśa*, sesamum and water in hand, after bathing duly in the great river **Gaṇḍakī**, sipping water and worshipping the favourite deity on (*the occasion of*) the **Uttarāyaṇa-saṅkrānti**, today **Sunday**, **the seventh** (*tithi*) **of the bright fortnight of the month Pausha in the year eleven hundred increased by thirty-four years** for increasing the religious merit and fame of (*Our*) mother and father and Ourself, after dividing it (*i.e.,* the land) with the *pāṭikā*[3] and recording as a grant to the fourteen Brāhmaṇas with their *gōtras* and *pravaras* as specified (*below, viz.,*)—the *Paṇḍita* Chhāñchhī of the Vājasanēya *śākhā* and Kāśyapa *gōtra* with three *pravaras*, the son of the *Paṇḍita* Nimbō of **Mahuālī**; the *Dīkshita* Gautama of the Bahvṛicha (Ṛigvēda) *śākhā*, (*and*) the Dhaumra *gōtra* with three *pravaras*, the son of the *Dīkshita* Rāma of **Mathurā**; the *Agnihōtrin* Bhāskara of the Mādhyandina *śākhā* (*and*) Parāśara *gōtra* with three *pravaras*, the son of the *Dīkshita* Śrīdhara of **Hastigrāma**; the *Agnihōtrin* Vāhmaṭa of the Mādhyandina *śākhā* (*and*) Kuśika *gōtra* with three *pravaras*, the son of the *Dīkshita* Dēvēśvara of **Nikhatigrāma**; the *Dvivēdin* Mālhē of the Bahvṛicha *śākhā* (*and*) Dhaumra *gōtra* with three *pravaras*, the son of the Brahmaṇa Dēvadhara of **Mathurā**; the *Paṇḍita* Dāndū of the Chhandōga *śākhā* (*and*) Sāvarṇa *gōtra* with five *pravaras*, the son of the *Paṇḍita* Gadādhara of **Tālī**; the Brāhmaṇa Mādha of the Bahvṛicha *śākhā* (*and*) Kātyāyana *gōtra* with three *pravaras*, the son of Bṛihaspati of **Saṅkasanathāna**; the *Paṇḍita* Jālū of the Chhandōga *śākhā* (*and*) the illustrious Sāṇḍilya *gōtra* with three *pravaras*, the son of Mahānanda of **Kulāñcha**; the *Paṇḍita* Bhāskara of the Chhandōga *śākhā* (*and*) Kauṇḍinya *gōtra* with three *pravaras*, the son of the *Paṇḍita* Māhila of **Nagara**; the *Paṇḍita* Sidhū of the Bahvṛicha *śākhā* (*and*) Rāhula *gōtra* with three *pravaras*, the son of the *Paṇḍita* Bhōgū of the **Kaṭaughanagrāma**; the *Bhaṭṭa* Śivadāsa of the Bahvṛicha *śākhā* (*and*) Bhāradvāja *gōtra* with three *pravaras*, the son of the *Bhaṭṭa* Sundara of **Kahalla**; Tihuyaṇasīha of the Bahvṛicha *śākhā* (*and*) Bhāradvāja *gōtra* with three *pravaras*, the son of the *Bhaṭṭa* Jākhū of **Kahalla**; Gōvindāyichcha of the Bahvṛicha *śākhā* (*and*) Bhāradvāja *gōtra* with three *pravaras*, the son of the *Bhaṭṭa* Jākhū of **Kahalla**; (*and*) the Brāhmaṇa Saṅkaradēva of the Yajus *śākhā* (*and*) Krishṇātrēya *gōtra* with five *pravaras*, the son of Bhāskara of **Tīkarī**. This should be consented to by all of you. And the people residing in these (*villages*), submitting to them by listening to their commands and paying all shares, enjoyment, taxes (*and*) dues in gold (*coins*) should live happily.

[1] The lexicons give *mahuṭi* in the sense of 'an edict addressed to Śūdra'. So this may be a village officer corresponding to the Police Patel in the Bombay State.

[2] As Kielhorn has shown, *nāluka* or *nālu* is apparently derived from the Sanskrit *nalva*, a measure of distance equal to 400 (or according to others, 100 or 120) cubits.

[3] *Pāṭikā* corresponds to the *Paṭṭikā* (a share of land) used in several places in No. 34, above.

(L. 48) In this division, the *Paṇḍita* Chhāāchika gets land (*measuring*) *nālus* 1½; the Brāhmaṇa Gautama, land (*measuring*) *nālus* 1½; similarly Bhāskara, *nālus* 1½; Mālhē, land (*measuring*) *nālus* 1½; Dāṇḍū, *nālus* 1½; Mādha, *nālus* 1½; the second Bhāskara, *nālus* 1½; Sidhū, *nālus* 1½; Śivadāsa, *nālus* 1½, Vāhmaṭa, *nālu* 1; Jālū, *nālu* 1; Tihuyaṇasīha, *nālu* ½, Gōvindāyichcha, *nālu* ½; Śaṅkaradēva, land (*measuring*) *nālus* 5, together with a habitation—in all Brāhmaṇas 14 (*and*) *nālus* of land 20.

(L. 50) This gift should be preserved by all the descendants of our family". (*On this point*) there are the (*following*) verses about duty—

(*Here follow ten benedictive and imprecatory verses.*)

(L. 57) On Sunday, the sixth (tithi) of the dark fortnight of Chaitra in the year 1135, this copper-charter has been written by the *Ādiśamaibandhika*, the illustrious Janaka * * * May there be bliss and great prosperity!

(L. 59) This is the sign-manual of the *Mahārājādhirāja*, the illustrious Sōḍhadēva.

Seal

Of the illustrious Sōḍhadēva.

No. 75; Plate LXIII

RAIPUR PLATE OF PRITHVIDEVA I: (KALACHURI) YEAR 821

THIS copper-plate was discovered somewhere in the Raipur District in the Chhattisgarh Division of Madhya Pradesh in 1945. It was sent to the Government Epigraphist for India by the Hon. Secretary, Mahākāntāra Historical Society, Raipur. I edit the inscription here from an excellent impression which I owe to the kindness of the Government Epigraphist.

This is the **last plate** of its set which originally probably consisted of two plates. The first plate is not forthcoming now. Such plates are usually connected by one or two rings, but the present plate does not contain any holes for such rings. A small triangular piece has been broken away from the upper right corner, but the *aksharas* so lost can be supplied from the corresponding portion of the Amōdā plates.[1] In other respects the plate is in a state of good preservation. It measures 10.7" broad and 6.5" high and weighs 40 *tolas*.

The **characters** are Nāgarī. The average size of the letters is .4" except in the last line where it is reduced to .2". The record has been very carelessly written or incised, and contains several mistakes of omission and commission, pointed out in the notes to the text. As regards individual letters attention may be drawn to the following peculiarities:—The left portion of *kh* does not show a tail, see *-sākhinī*, l. 10; *ṅ* is without a dot, see *-bhṛiṅga-*, l. 15; *dh* does not generally show a horn on the left, see, *e.g.*, *-vudha-*, l. 1, but in *Gadādharaḥ*, l. 13 it has a slanting stroke at the top.

The **language** is Sanskrit. The earlier portion of the record which contained a description of the ancestors of the reigning king has been lost, but judging from the extant text, it was probably identical with the initial portion of the Amōdā plates of the same king, Pṛithvīdēva I. The record on the present plate is partly in prose and partly in verse. The verses are not numbered. As regards **orthography**, *v* is throughout written for *b*, see *-lavdha-*, l. 4; the dental *s* is used for the palatal *ś* is in *Kausika-*, l. 9 and *vice versa* in *-sahaśraika-*, l. 5; finally, *n* is used for the *anusvāra* in *ēkavinsati-*, l. 5.

The inscription refers itself to the reign of **Pṛithvīdēva of the Kalachuri Dynasty**. He is described in lines 4-6 as *Mahāmaṇḍalēśvara*, the sole lord of twenty-one thousand (villages) and the ruler of the entire Kōsala country. He was a devout worshipper of Mahēśvara and believed that he had obtained his kingdom by the grace of the god Vaṅkēśvara. This description, which is identical with that in lines 23-25 of the Amōdā plates, plainly shows that this Pṛithvīdēva is the first Kalachuri king of that name who ruled in South Kōsala in the second half of the eleventh century A. C.

The **object** of the inscription is to record the grant, by Pṛithvīdēva (I), of the village **Asauṭhā** in the **Apara (maṇḍala)**[2] on the occasion of the **Uttarāyaṇa-saṅkrānti**. The donee was the Brāhmaṇa Jōgūka of the Kauśika *gōtra*, a student of the Chhandōga or Sāmavēda, who had emigrated from Śrāvastī. The plates were granted at **Ratnapura**, which was evidently the royal capital, on **Sunday, the eighth tithi of the dark fortnight of Māgha in the year 821** (expressed in numerical figures only) of an unspecified era.

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[1] No. 76, below.

[2] See p. 400, n. 7, below.

The inscription names Trivikrama, Vikrama and Arjuna, who are mentioned in the next grant also, probably as witnesses of the gift. The charter was written by the owner of the village Garbha whose name has been omitted here owing to the exigencies of the metre, but who was probably Alhaṇa mentioned in the next grant in the same capacity and as owner of the same village. The engraver was Hāsala.

The date of the present grant must plainly be referred to the Kalachuri era. It regularly corresponds, for the current year 821, to Sunday, the 18th January 1069 A.C. The eighth *tithi* of the dark fortnight of the *amānta* Māgha in that year ended at 20 h. 50 m. on that day. The Uttarāyaṇa or Makara saṅkrānti had already taken place at 23 h. on the 23rd December 1068.[1] This date is noteworthy; because firstly, it is one of the few dates of the Kalachuri era recorded in a current year and secondly, it is the only date of that era from Chhattisgarh which is cited according to the amānta scheme. The Amōdā plates, granted only ten years later by this very king Pṛithvīdēva I, have their date recorded in a *pūrṇimānta* month. The present date in an *amānta* month is all the more surprising, because the prevailing custom in Chhattisgarh even before the advent of the Kalachuris was to cite dates according to the *pūrṇimānta* scheme.[2] It shows, again, that the Kalachuri year must have commenced on some day before Māgha va. di. 8.

Of the geographical names mentioned in the present grant, Apara-maṇḍala, if that is the correct reading of the name, seems to have comprised the territory round Bilaspur as shown by the Amōdā plates of the same king, but I have not been able to find any place-name corresponding to Asauṭhā from the maps available to me. Śrāvastī from where the donee had emigrated, may be Sahet Mahet in the Gonda District of Uttar Pradesh. Ratnapura is modern Ratanpur, 16 miles north of Bilaspur.

TEXT[3]

Second Plate[4]

1 सकल[5]च(ध)व(र)णीभूषणमाण:(मणि:) ।[6] समुत्पन्न: श्रीमान्नु(न्नु)पजनमनोम्हा(न्मो)जत-रणि[:।*] प्रतापाग्नो(ग्नौ) [यस्य*]

2 ज्वलति सततोत्तप्तहृदयं[द्वि]लीनं सामात्यैर्वंतुमटितनु(मा)त्रैरिव[7] परै[8]: ॥ [१॥*] यस्मिन्न[हो*]-

3 मवति नीतिविचार[9]सारे मातोऽप्यवर्त्मनि पदं न करोति कोन्य: । धर्माध्वनि स्थितमती[10] [च]

4 न दैवतोपि लोकेपु(षु) नूनमुपयातलयोदयोस्ति[11]॥[२॥*] अनेन श्रीमहाकूमार[12]वरलब्ध-(ब्ध)प्र–

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[1] According to the *pūrṇimānta* scheme the *tithi* ended at 1 h. 45 m. on Saturday, the 20th December 1068 A.C. Besides, the Uttarāyaṇa-saṅkrānti occurred *after* this day, not before as required. If the year is applied as expired, the *tithi* in the *pūrṇimānta* Māgha falls on Thursday (the 7th January 1070 A.C.) and in the *amānta* Māgha on Saturday, the 6th February, 1070 A. C. In all these cases the date will have to be regarded as irregular.

[2] See, *e. g.*, the date of the Lodhia Plates of Mahāśivagupta-Bālārjuna, (to be published in *Ep. Ind*).

[3] From an ink impression supplied by the Government Epigraphist for India.

[4] The first plate is not forthcoming.

[5] The first six *aksharas* of this verse, which must have occurred at the end of the first plate, must have been यत: पृथ्वीदेव:. See v. 13 of the Amōdā plates of this king (No. 76, below).

[6] This *daṇḍa* is superfluous.

[7] The reading of the Amōdā plates is चतुरुपम(प)रैरिव.

[8] Metre: *Śikhariṇī*

[9] Originally विचारा–, corrected into विचार–.

[10] Read स्थितमती.

[11] Metre: *Vasantatilakā*.

[12] Read श्रीमद्वकूमार–.

RAIPUR PLATE OF PRITHVIDEVA I: (KALACHURI) YEAR 821

B. CH. CHHABRA. SCALE: NINE-TENTHS. SURVEY OF INDIA, CALCUTTA.

REG. No. 3977 E'35-776'51.

TRANSLATION

(Verse 1) [Then was born the illustrious **Pṛithvīdēva (I)**], the ornamental jewel of the whole earth and the sun to the lotuses which are the minds of the wise. While the fire of his valour was blazing forth, (*his*) enemies together with (*their*) ministers, whose hearts were constantly oppressed by it, disappeared (*from view*) as if because their bodies were made of lac!

(V. 2) While he who is strong in political insight is protecting the earth, even wind does not take to the wrong path, who else (*then would dare to do so*)? As his thoughts are fixed on the path of piety, there is, indeed, no outbreak of even the slightest divine calamity.[1]

(Line 4) This *Mahāmaṇḍalēśvara*, who shines in the midst of all kings (*by his excellences*) such as birth in the **Kalachuri** family and fervent devotion to Mahēśvara, who is the lord of the entire **Kōsala** country and the sole ruler of twenty-one thousand (*villages*) (*and*) who has obtained the divine grace by a (*special*) boon of the god **Vaṅkēśvara**, having bathed and worshipped the chosen (*deity*) Yāgēśvara, has given as a grant by (*pouring*) water on the (*donee's*) hand, after washing the lotus-like feet of the Brāhmaṇa and filling the hollow of his hand with water mixed with *kuśa* and sesamum, on the occasion of the **Uttrāyaṇa-saṅkrānti**, the village **Asauṭhā** in the **Apara (maṇḍala)** to the Brāhmaṇa **Jōgūka**, the son of Mahanē and grandson of Bhadrabhāṇala, who has emigrated from **Śrāvastī**, belongs to the Kauśika *gōtra*, has three *pravaras*, and is a student of the *Chhandōga* (*i.e.*, *Sāmavēda*) for the increase of religious merit and fame of (*his*) mother and father and of himself.

(L. 10) Therefore this (*Brāhmaṇa*), his sons, sons' sons and others should enjoy, without any interruption, (*this village*) by this charter as long as the moon, the sun, the earth, rivers, wind and sky would endure.

(Verse 3) The self-controlled great hero **Trivikrama**, **Vikramarāja** who is marvellous in valour, and the pious-minded and brave **Arjuna**—these have, indeed, pledged (*their*) true word.

(V. 4) Then this (*minister*) named **Vigraharāja**, **Gadādhara** (*and*) the chief Brāhmaṇa **Kēśava**[2]—these, having known the determined mind of the lord, duly pledged (*their*) true word.

(V. 5) The owner of the village **Garbha**, the bee on the lotus which is the poem of a good poet, wrote on the copper (*plates*) (*this*) composition in words, letters and sentences. That intelligent **Hāsala**, who is a repository of all mechanical arts, inscribed (*it*) in excellent lines of letters on this (*set of plates*).

(Line 17) (In) the **year 821**, (*in the month*) **Māgha** (*and*) the **dark** (*fortnight*), on the (*lunar*) **day 8**, on **Sunday**,—at **Ratnapura**.

No. 76 ; Plate LXIV

AMODA PLATES OF PRITHVIDEVA I : (KALACHURI) YEAR 831

These copper-plates were found while digging for the foundation of a temple in May 1924 at **Amōdā**, a village 10 miles south-east of **Jānjgir**, the headquarters of a

[1] The divine calamities are of five kinds: fire, a flood, an epidemic, famine and death. See Kāmandaka's *Nītisāra*, ch. xxi, v. 20.

[2] The minister Vigraharāja is named in the next inscription also. Kēśava is himself the donee of the grant recorded in it.

tahsil of the same name in the Bilaspur District of Madhya Pradesh. They have been edited before, with a lithograph but without any translation, by Rai Bahadur Hiralal in the *Epigraphia Indica*, Vol. XIX, pp. 75 ff. The record is edited here from the original plates and their ink-impressions kindly furnished by Mr. K. Natarajan, Superintendent, Government Press, Nagpur.

They are a set of **two plates**, each of which measures 11" broad, 8" high and .1" thick. Their rims are raised for the protection of the writing. They are inscribed on one side only, and contain at the top a round hole, .3" in diameter, for the ring which must have originally held them together. But neither the ring nor the seal which it may have carried has been discovered. The surface of both the plates has been corroded here and there, which has resulted in the loss of a few letters; otherwise the writing is in a state of fair preservation. The average size of the letters is .3" except in the last five lines on the second plate where, for want of sufficient space, it has been reduced to .2". The weight of the plates is 107 *tolas*.

The **characters** are Nāgarī. The left portion of the initial *a* and *ā* shows a curve, see *ashṭādaś-*, l.8 and *ādāya*, l.7; the initial *i* has two different forms in *iti*, l.11 and *iśa-*, in l.40; the palatal *ś* shows transitional forms; see *-Tripur-iśa*, l.9, and *śrīmad-*, l.28. Its modern form as the first member of the conjunct *śr* occurs in *śrēshṭhī*, l.34; the left portion of *kh* shows a tail in some places, see, *e.g.*, *khalu*, l.34, its older form being noticed in *Nōnnal-ākhyā* l.16; *dh* also shows a fully developed left limb in *-dharmmaḥ*, l.35, but it has elsewhere its old form; see, *e.g.*, *dhīrō* l.13; *ṅ* is still without a dot; see *-Vaṅkēśvar-*, l.28.

The **language** is Sanskrit. Except for the opening *ōṁ namō Vrahmaṇē* and some portion of the formal part of the grant, the record is metrically composed throughout. There are twenty-two verses in all, of which the first and the third occur in the earlier records of the main branch of the Kalachuri dynasty, *e.g.*, the Banaras plates of Karṇa, while the last six, which, as usual, are benedictive and imprecatory, are found in several other grants. The present inscription was very carelessly composed and written or incised. There are several mistakes due to omission or incorrect writing of words which make the task of interpretation very difficult, especially in the formal part of the grant. As regards **orthography**, the sign of *v* is everywhere employed to denote *b*; see, *e.g.*, *-Vrahmaṇē*, l.2, *-vibhyat-*, l.4; the *anusvāra* is wrongly changed to *n* before *s* and *h*; see *tad-vansa-*, l.5, *-sinhāḥ*, l.8; while the palatal *ś* and dental *s* have been confused in many places; see *-Sākambharī*, l.7 and *śatya-vāchaḥ*, l.34.

The plates were granted by **Pṛithvīdēva (I)** of the **Kalachuri Dynasty of Ratanpur.** After the customary obeisance to Brahman, the record mentions after the sun and Manu, Kārtavīrya who imprisoned Rāvaṇa. His descendants were known as **Haihayas.** In their family was born **Kōkkala**[1], the founder of the family of the **Chēdi** kings. He is said to have despoiled the kings of **Karṇāṭa, Vaṅga, Gurjara, Kōṅkaṇa** and **Śākambharī**, the **Turushkas** and the descendants of **Raghu** of their treasure, horses and elephants, and erected a pillar of victory. He had eighteen sons of whom the eldest became the lord of **Tripurī.** He made his brothers the lords of *maṇḍalas* by his side. In the **family** of a younger brother of these was born **Kaliṅgarāja.** His son was **Kamalarāja,** who vanquished the king of **Utkalā** and gave his fortune to his lord

[1] The name appears elsewhere as *Kōkalla*. The form used here is probably due to the exigencies of the metre.

Gāṅgēyadēva. His son was **Ratnarāja**, who married **Nōnnalā**,[1] the daughter of **Vajuvarman**, the lord of the **Kōmō-Maṇḍala**. Their son was **Pṛithvīdēva (I)**, the donor of the present grant. He is described here as the sole lord of twenty-one thousand (villages), the extremely mighty ruler of the entire **Kōsala** country, the *Mahāmaṇḍalēśvara* who had acquired the *pañchamahāśabda* and was a devout worshipper of Mahēśvara.

The object of the present inscription is to record the donation of the village **Vasāhā** in the **Apara-maṇḍala**[2] on the occasion of the construction of a *chatushkikā*, or a hall resting on four pillars, of the temple of **Vaṅkēśvara** in **Tummāṇa**. The donee was the Brāhmaṇa **Kēśava**[3] of the Āṅgirasa *gōtra* with the three *pravaras* Utathya, Gautama and Vasishṭha.[4] He was the son of **Chānda**,[5] the grandson of the *Upādhyāya* Thirāicha (Sthirāditya) and the great-grandson of Yaśōdēva. He had emigrated from **Hastiyāmaṭhī**. The grant was made on **Sunday, the seventh** *tithi* **of the dark fortnight of Phālguna of the year 831** (expressed in numerical figures only) **of** (the era of) **the lord of Chēdi** (*Chēd-īśasya*). The witnesses of the gift were three persons, probably officials, *viz.*, **Trivikramarāja, Vikrama** and **Arjuna**. The *Śrēshṭhin* **Yaśa,** the Mayor of **Ratnapura,** and the rich **Dhōdhāka** also made a gift of land, apparently to the same Brāhmaṇa. The charter was written by **Alhaṇa**, the owner of a village named **Garbha**. It was incised by the sculptor **Hāsala**.

The date of the present grant must evidently be referred to the Kalachuri era. R.B. Hiralal explained *Chēdiśa* used in connection with it as signifying Chhattisgarh.[6] The latter name, which apparently means (the country of) thirty-six forts, is according to him a corruption of *Chēd-īśa-gaḍha,* 'the forts or districts of the lord of Chēdi'. But the derivation is fanciful. Kōsala, or Dakshiṇa-Kōsala, not Chēdi, was the ancient name of Chhattisgarh. As Pargiter has shown,[7] Chēdi was the name of the country along the southern bank of the Yamunā. Southwards it probably extended to the Vindhyas. Besides, *chhattīsa* is derived from the Sanskrit *shaṭ-triṁśat* and not from *Chēd-īśa*. The reason why the era is specified here as belonging to the lord of Chēdi is that it was introduced for the first time in Chhattisgarh by a subordinate branch of the Kalachuri dynasty. The latter owed allegiance to the main house of Tripurī which ruled over the Chēdi country. The kings of Śarabhapura and those of the Sōmavaṁśī dynasty, who were ruling in Chhattisgarh before the Kalachuris, used only regnal years in dating their records. In the 11th century A.C. to which the present record belongs, the era was used in India only by the Kalachuris who were then ruling over the Chēdi country. As it was not previously current in Chhattisgarh, it had to be specified as above to prevent confusion.

The date of the present grant regularly corresponds, for the *current* **Kalachuri year 831,** to **Sunday, the 27th January 1079 A. C.** The seventh *tithi* of the dark fortnight of the *pūrṇimānta* Phālguna ended 7 h. 30 m. after mean sunrise on that day. In 1080 A.C., the *tithi* fell on a Thursday and in 1081 A.C., on a Wednesday, neither of which years would, therefore, be suitable. This is one of the few dates of the Kalachuri era citing a current year.

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[1] This name also appears in a different form elsewhere. See, *e.g.*, line 13 of No. 77, below, where it appears as *Nōnallā*.

[2] See below p. 406, n. 12.

[3] He is called a sage in l. 27. He is mentioned as a witness in the preceding grant (No. 75, l. 13).

[4] The *pravara* Vasishṭha is not generally associated with Gautama. The *pravaras* should, therefore, be Āṅgirasa, Autathya and Gautama; see the *Gōtrapravaranibandhakadamba*, p. 39.

[5] Hiralal read the name as *Chāṭṭa*; see below, p. 406, n. 8.

[6] *Ep. Ind.*, Vol. XIX, p. 76.

[7] *J. A. S. B.*, Vol. LXIV, Part I, p. 253.

Of the **geographical names** occurring in the present grant, **Karṇāṭa Vaṅga, Gurjara** and **Kōṅkaṇa** are too well-known to need identification. **Śākambharī**, the capital of the Chāhamānas, was the name of the city near the Sāmbhar lake. **Tripurī** and **Ratnapura** have already been identified. **Tummāṇa**, which was the first capital of the Kalachuris in Chhattisgarh, has been satisfactorily identified with Tumān, 45 m. north of Ratanpur.[1] The present grant shows that Tummāṇa continued to receive royal attention even after the capital was shifted to Ratanpur. **Kōmō-maṇḍala** appears to be the ancient name of the country surrounding the village Kōmō in the Pēṇḍrā Zamindari, 25 miles north by west of Ratanpur. **Vasahā**, the donated village, is clearly Basahā, about 12 miles north by east from Bilaspur. The name of the *maṇḍala*, in which it was situated, cannot be read with certainty. Rai Bahadur Hiralal read it is Yayapara-*maṇḍala* and identified it with the territory round Jaijaipur, in the Jānjgir *tahsil*, 10 miles from Amōdā. It is however, not unlikely that the intended reading was **Apara-maṇḍala**[2] or the Western Division which may have included the territory round Basahā. **Hastiyāmaṭhī**, from which the donee had emigrated, is probably identical with Hāthmuḍī in the Mungeli *tahsil* of the Bilaspur District, about 45 miles west of Bilaspur.

TEXT[3]

First Plate

1 सिद्धिः[4] ॥ ओं नमो ब्र(ब्र)ह्मणे ॥ निर्गुणं व्यापकं नित्यं शि ।[5] । वं परमकारणं(णम्)। भावग्राह्यं परं ज्योतिस्तस्मै स–

2 द्ब्र(द्ब्र)ह्मणे नमः[6] ॥[१॥*] यदेतदग्रेसरमम्ब(म्ब)रस्य ज्यो । । तिः स पूषा पुरुषः पुराणः । अथास्य पुत्रो मनु–

3 रादिराजस्तदन्वयेभूद्भुवि कार्त्तवीर्यः ॥[7][२॥*] देवः श्रीकार्त्तवीर्यः क्षितिपतिरभवद्भूषणं भूत–धात्र्या हे–

4 लो[त्क्षि]प्ताद्रिवि(बि)भ्यत्तुहिनगिरिसुता[श्ले*][8]षसन्तोषितेशम् । दोर्द्दण्डाक(का)ण्डसेतुप्रति–गमितम–

5 हावारिरेवाप्रवाहव्याघूत[त्र्य]क्षपूजागुरुजनितरुषं[9] रावणं यो बबन्ध[10] ॥[11] [॥३*]तद्वन्स[12]प्रभवा भूपा व(ब)–

6 भूवुर्भुवि हैहयाः । तेषां वन्स[13] स चैद्यादिक्षि[ती]सः(शः) कोक्कलोभवत् ॥[14][४॥*] कार्ण्ण(र्णा)–टवङ्गपतिगूर्ज्जरको–

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[1] *Ind. Ant.*, Vol. LIII, pp. 267 ff.

[2] See below, p. 406, n. 12.

[3] From the original plates and ink impressions.

[4] Expressed by a symbol.

[5] The *daṇḍas* in this and the next line are superfluous. They were intended to mark the place of the hole for the ring, which was subsequently made at the bottom of the plate.

[6] Metre: *Anushṭubh*.

[7] Metre: *Upajāti*.

[8] The *akshara* in the bracket is completely damaged.

[9] It would be better to read –जनितगुरुरुषं.

[10] Read बबन्ध.

[11] Metre: *Sragdharā*.

[12] Read तद्वंश–.

[13] Read वंशे.

[14] Metre: *Anushṭubh*.

AMODA PLATES OF PRITHVIDEVA I: (KALACHURI) YEAR 831

i.

ii.

7 कूर्णेषसाकंभरी[1]पतितुर[ष्कर]पूङ्गवानाम(म्)। आदाय कोस(श)हरिदन्त(न्ति)चयं हठेन स्तंभो जय–
8 स्य विहितो भुवि येन राज्ञा ॥[2][५॥*] अष्टादशारिकरिकुंभविभङ्गसिन्हा:[3] पुत्रा व(ब)भूवुरति–शौ(शौ)र्य–
9 परास्य तस्य । तत्राग्रजो नृपवरस्त्रिपुरीश आसीत्पार्स्वे(र्श्वे) च मण्डलपतीन्स चकार व(ब)न्धू–न् ॥[६॥*] तेषा–
10 मनूजस्य[4] कलिङ्गराजः प्रतापवह्निक्षपितारिराजः । जातोन्वये द्विष्टरिपुप्रवीरप्रियान–
11 नाम्भोरुहपार्व्वणेन्दुः ॥[5][७॥*] तस्मादपि प्रततनिर्म्मलकीर्त्तिकान्तो जातः पु(सु)तः क[म*]ल–राज इति
12 प्रसिद्धः । यस्य प्रतापतरणावुदित(ते) रजन्यां जातानि पङ्कजव[ना]नि विकासभांजि ॥[6][८॥*] क्षीणो(रो)–
13 दपु(मु)त्कलनृपं परिमथ्य धीरो गा[ङ्गे]यदेवविभवे स[7]मदाच्छ्रियं यः। उच्चैःश्रि[वः]प्र ᵕ ᵕ – ᵕ ᵕ[8]
14 रत्नदानसन्तोषितासुरसुरः स हि मन्दराभः ॥[९॥*] महीभर्तृविभूषाय(यै)[9] पयोधिरिव [कौ]–स्तु–
15 भं(भम्) । जितसूर[10]प्रतापं हि रत्नराजमसूत सः[11]॥[१०॥*]दृप्तविद्विष्टसामन्तध्वान्तध्वंसन–भास्करः ।
16 यस्य प्रतापतप्त्येव सै(शै)त्यायाव्विं(ब्विं) भिता द्विषः ॥[११॥*] नोन्नलाख्या प्रिया तस्य सू(शू)रस्येव हि
17 सू(शू)रता । कोमोमण्डलनाथस्य सुता या वज्रुवर्म्मणः ॥[१२॥*] तत[:*] पृथ्वीदेवः सकल–धरणी–
18 भूषणमणिः समुत्पन्नः श्रीम(मा)न्बु(न्बु)धजनमनोम्भोजतरणिः । प्रतापाग्नौ यस्य ज्व–
19 लति सततोत्तप्तहृदयैर्व्विलीनं सामात्यैर्जतुकृत[12]स(श)रीरैरिव परैः ॥[13][१३॥*] यस्मिन्मही–
20 [म*]वति नीतिविचारस(सा)रे बालोप्यवर्त्मनि पदं न करोति कोन्यः । धर्म्मं(र्म्मा)ध्वनि ष्ठि–तमतो[14] च न[15]

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[1] Read –शाकंभरी–.

[2] Metre of this and the following verse: *Vasantatilakā.*

[3] Read –सिंहाः.

[4] The vowel in नू is lengthened for the sake of the metre. Some later grants of this branch read तेषामनुजश्च ।

[5] Metre: *Upajāti.*

[6] Metre of this and the following verse: *Vasantatilakā.*

[7] This *aksharas* is clearly *sa.*

[8] The five *aksharas* at the end of this line are not certain. I suggest the reading उच्चैःश्रवःप्रथित–वारण–.

[9] In the corresponding verse, the Ratanpur stone inscription of Jājalladēva (No. 77 below) reads –विभूषार्थं.

[10] As सूर means the sun here, the change to शूर proposed by Hiralal is not necessary.

[11] Metre of this and the following two verses: *Anushṭubh.*

[12] Hiralal reads जतुकृत–, but the second *akshara* is clearly तु. The Raipur plate (above, No. 75, l. 2) reads जतुघटितगात्रैरिव परैः ।

[13] Metre: *Śikhariṇī.*

[14] Read स्थितमतौ.

[15] These two *aksharas* at the end of l. 20 and the first three *aksharas* in the beginning of l. 21 are superfluous.

Second Plate

21 दैवतो च न दैवतोपि लोकेपु(षु) नूनमुपघातलवोदयोस्ति ॥[1][१४॥*] अनेन समस्तप्रति-

22 पत्तिसमूहसु(मु)पेतश(स)व्वलिङ्कारविमूषितेन सं(शं)खयुग्मध्वनिपूरितजगज्जय[त्व]र[2]-

23 रवत्रासितारातिचक्रेण समधिगताशेषपंचमहाशव्दे(ब्दे)न श्रीमद्रत्नेस्व(श्व)रलव्ध(ब्ध)प्रसा-

24 दैकविन्सतिशहस्रैकनाथ[3]म[हा]प्रचण्डसकलकोसलाधिपतिना परममाहेस्व(श्व)रेण कल-

25 चुरिवन्सोद्भवे[4]त्यादिसमस्तराजावलीविराजमानमहामण्डलेश्वरण हस्तियामठिनि-

26 र्गताय ।[5] आङ्गिरसगोत्राय ।[5] उतिथ्य[6]गौतमवसिष्ठे[ति]त्रि:प्रवराय[7] व(ब)हृवृचसा(शा)खिने यसोदे-

27 वप्रणवे(प्त्रे) उपाध्यायधिराइचनप्त्रे चा[न्द]्[8]सुताय । रिसिकेसवा[य[9]] ष(फा)ल्गुनकृष्णसप्त-म्यां रविदि-

28 ने तुमाणके[10] देवश्रीवत्नेस्व(श्व)रचतु[ष्कि]काप्रति[ष्ठा]यां श्रीमद्रत्नेस्य[11] प्रभाविलग्न(ग्नौ) दौं(द्वौ) पादौ प्रक्षा-

29 ल्य कुसा(शा)क्षतहिरण्यसमन्वितवारिचुलुकमापूर्यं यपरमंडले[12] वसहाग्रामश्चतुःसीमा-

30 विसु(शु)द्धो मा[ता]पित्रोरात्मनश्च पुण्ययसो(शो)भिवृद्धये [ह]स्तोदकसा(शा)सनतया [प्र]-दत्तस्तदयं

31 चन्द्रदिवाक[र]क्षितिपाथोधिपवनाम्व(म्ब)राणि यावत् म(अ)विच्छिन्नभुक्त्या का(भा)गवा-(भो)गकरम(हि)रण(ण्य)क्व[13]-

32 रसवतीडंद[14][प्र*]भूत्यभ्यंतरसिद्धया अजे(ने)नैतत्पुत्रपौत्रादिभिश्च भोक्तव्य: ॥ त्रिपूठवंको विक्र-

33 मराजधेय: सौ(शौ)र्याद्भुतो विक्रमराजनामा । तथार्जुनो वीरवरो जितारिरेभि: प्रद-

34 श्राः(त्ताः) खलु श(स)त्यवाच: ॥[15][१५॥] अ[था] ⏑—[16] विग्रहराजमन्त्री श्रेष्ठी यसो(शो) रत्नपुरप्रधान: । धोधा-

35 क आद्य[17] द्विजकेस[वाय] ददौ धरां सि(सं)श्रितसत्यधर्म्म:[18] ॥[१६॥*] व(ब)हुभिर्व्वसुधा रु(भु)-क्ता राज-

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[1] Metre: *Vasantatilakā.*

[2] These two *akshara*s are uncertain. Perhaps त्वरा is intended. Hiralal suggests जगज्जयेश्वर which also does not appear satisfactory.

[3] Read —दैकविंशतिसहस्रग्रामैकनाथ—.

[4] Read —वंशोद्भवे—.

[5] This *daṇḍa* is superfluous.

[6] Hiralal reads उचि(च)थ्य but the second *akshara* is probably ति. Read उतथ्यगौतम—. The third *pravara* of this *gotra* is generally अङ्गिरस्.

[7] Read त्रिप्रवराय.

[8] Hiralal read चाहृ, but the superscript letter of the second *akshara* does not look *ṛ*.

[9] The name occurs in v. 16 as केशव. Read ऋषिकेशवाय.

[10] This place-name occurs elsewhere as तुम्माण. See No. 77, l. 7.

[11] Read श्रीमद्रत्नेश्वरस्य.

[12] Hiralal read —माप्तययपरमंडल—. The second *akshara* is, however, पू; see पूषा in l. 2. The intended reading is probably —मापूर्य अपरमण्डले.

[13] This *akshara* appears to be superfluous.

[14] Read -दंड—.

[15] Metre of this and the next verse: *Upajāti.*

[16] Restore अथाप्यसौ.

[17] Perhaps आद्यो is meant here.

[18] Read ददुर्धरां संश्रितसत्यधर्मा: ॥

36 भिः सगरादिभिः । यस्य [यस्य] यदा भूमिस्तस्य [तस्य*] तदा फलम् ॥[1][१७॥*] भूमिं यः प्रतिगृह्ना(ह्णा)ति य-

37 श्च भूमिं प्रयच्छति । उभौ तौ [पुण्यकर्म्मा]णौ नियतं स्त(स्व)र्ग्गगामिनौ ॥[१८॥*] संखं[2] भद्रासन(नं) छत्रं वर(रा)स्वा(श्वा) वरवारणाः [।*]

38 भूमिदानस्य चिन्हा(ह्ना)नि फलमेत[त्पु]रन्दर ॥[१९॥*] [ह]रते हारयते यो[3] मन्दबु(बु)द्धि-स्तमोवृतः । स प(ब)द्धो वारुणैः पासै(शैः)स्तिर्य्यग्यो-

39 निं च गच्छति ॥[२०॥*] न विषं विषमित्याहुर्ब्र(र्ब्र)ह्मस्वं विषमुच्य(च्य)ते । विषमेकाकिनं हन्ति ब्र(ब्र)ह्मस्वं पुत्रपौत्रिकं(त्रकम्) ॥[२१॥*] गर्भैस्व(श्व)रः[4] सुक-

40 विरल्हण इ(ई)शभक्तस्तांत्रे[5] चके(को)रनयनं[6] लिखितं[7] सुवाक्यैः ॥ यो ह्रासलः सकलसि(शि)-ल्पनिधिः सुबु(बु)द्धिरुत्कीर्ण्णवा-

41 न्स सु(शु)भपंक्ति सब(द)क्षरं च ॥[8][२२॥*] च ॥ च ॥ च ॥ चेदीस(श)स्य सं ८३१ [।*]

TRANSLATION

Success ! Ōṁ ! Adoration to Brahman !

(Verse 1) Adoration to that reality, Brahman, which is attributeless, all-pervasive, eternal and auspicious, the ultimate cause (*of the universe*) and supreme light conceivable by the mind.

(V. 2) The foremost luminary of the firmament is the sun, the Primeval Being. Then was born from him his son **Manu**, the first of kings. In his family there was born **Kārtāvīrya** on the earth.

(V. 3) There was the king, the divine and illustrious Kārtavīrya, an ornament of the earth, who threw into bondage Rāvaṇa, who had propitiated Śiva with the embrace of the daughter of the Himālaya (*i.e.*, Pārvatī) who was terrified as he (*i.e.*, Rāvaṇa) lifted up the mountain (*Kailāsa*) with ease and who (*i.e.*, Rāvaṇa) was greatly enraged when his offerings to the three-eyed (*Śiva*) were washed away by the stream of the greatly flooded Rēvā which was turned back by the suddenly placed dam of his mighty arms.

(V. 4) The kings born in his family became (*known as*) **Haihayas** on the earth. In their family was born that (*famous*) **Kōkkala**, the first king of the **Chaidyas**.[9]

(V. 5) By that king was erected on the earth a pillar of victory after forcibly dispossessing the kings of **Karṇāṭa** and **Vaṅga**, the lord of the **Gurjaras**, the ruler of **Kōṅkaṇa**, the lord of **Śākambharī**, the **Turushka** and the descendant of **Raghu**,[10] of their treasure, horses and elephants.

(V. 6) He had eighteen, very valiant sons, who destroyed their enemies as lions break open the frontal globes of elephants; the eldest of them, an excellent prince, became the lord of **Tripurī** and he made his brothers the lords of *maṇḍalas* by his side.

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[1] Metre of verses 17—21: *Anushṭubh*.

[2] Read शंखो.

[3] This *pāda* is lacking in one *akshara*. Read यश्च.

[4] Hiralal reads गर्गेस्व(श्व)रः but the second *akshara* appears clearly to be र्भे. In line 15 of the Raipur plate (No. 75, above) also, the reading is *Garbh-ēśvara*.

[5] Read -स्तान्त्रे. Hiralal suggested चकोरनयनो, but a Sanskrit poet would not use such an epithet with a male person, much less in his own case.

[6] लिखितं is ungrammatical for लिखितवान्.

[7] Hiralal read योह्रासल:, but the second *akshara* is undoubtedly ह्रा.

[8] Metre: *Vasantatilakā*.

[9] *I. e.*, the people of the Chēdi country.

[10] Probably the contemporary prince of the Gurjara-Pratīhāra dynasty.

(V. 7) In the family of a younger brother of these was born **Kaliṅgarāja** who exterminated the hostile kings with the fire of (*his*) valour, and who was to the faces of the wives of the great warriors of (*his*) hated enemies even as the full moon is to the day-lotuses.[1]

(V. 8) From him also was born a son, who became famous by the name of **Kamalarāja,** and appeared lovely with his far-spreading spotless glory. When the sun of his valour rose, the assemblages of lotuses bloomed even at night.

(V. 9) The firm-minded (*prince*), having vanquished the lord of **Utkala,** gave (*his*) wealth to his lord **Gāṅgēyadēva,** and (*thus*) resembled the Mandara mountain which, churning the milk-ocean, gave Lakshmī to the god[2] worshipped by (*Bhīshma*), the son of Gaṅgā, and pleased gods and demons by bestowing on them precious things like Uchchaiḥśravas [and wine].[3]

(V. 10) He begat **Ratnarājá (I),** who surpassed the lustre of the sun, to become an ornament to (*other*) princes even as the ocean produced the Kaustubha to adorn (Vishṇu) who supports the earth.

(V. 11) (*He*) destroyed the proud and hostile neighbouring princes as the sun dispels darkness. As if because of the heat of his valour, his enemies took shelter in the sea for coolness.

(V. 12) (*His wife*) named **Nōnnallā** was dear to him as valour is to a brave person. She was the daughter of **Vajuvarman,** the lord of the **Kōmō-maṇḍala.**

(*For a translation of vv.* 13 *and* 14, *see that of vv.* 1 and 2, *above, p.* 401.)

(Line 21) This *Mahāmaṇḍalēśvara* **(Pṛithvīdēva I),**—who shines in the midst of all kings by (*his excellences*) such as birth in the **Kalachuri** family; who is adorned with all decorations together with the entire multitude of honours; who frightens the hostile army with the noise caused by his haste in conquering the world which is filled with the sound of his two conches, who has acquired the *pañchamahāśabda;* who has become the great and mighty lord of the entire **Kōsala** (*country*) and the sole ruler of twenty-one thousand (*villages*) by the grace of **Vaṅkēśvara** attained by him, and who is a devout worshipper of Mahēśvara,—has given as a grant by (*pouring*) water on (*the donee's*) hand, after washing both the resplendent feet of the holy Vaṅkēśvara and filling the hollow of his hand with water mixed with *kuśa,* whole rice-grains and gold, on (*the occasion of*) the dedication of a hall resting on four pillars of (*the temple of*) the god, the holy Vaṅkēśvara, in **Tumāṇaka,** on **Sunday,** the **seventh** *tithi* **of the dark fortnight of Phālguna,** the village **Vasahā** in the **Apara-maṇḍala**[4] with its four boundaries well-determined, to the sage **Kēśava,** the great-grandson of Yaśōdēva, grandson of the *Upādhyāya* Thirāicha and son of Chānda, who belongs to the Āṅgirasa *gōtra,* has the three *pravaras* Utathya, Gautama and Vasishṭha,[5] and is (*a student*) of the Bahvṛicha *śākhā* (*i.e.,* Ṛigvēda) for the increase of religious merit and fame of (*his*) mother and father and of himself.

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[1] *I. e.,* he made them pale by destroying the warriors.

[2] *I. e.,* to Vishṇu.

[3] The reading of the third quarter of this stanza is uncertain as some letters are damaged by verdigris. The translation given above follows the emendations suggested in the notes to the transcribed text. The expression *uchchaiḥ etc.* probably contained a double meaning, but it is not possible to conjecture it in the absence of a definite reading. The first word *uchchaiḥśravaḥ* means of course (1) the celestial horse of that name, and (2) great glory.

[4] See above, p. 406, n. 12.

[5] See above, p. 406, n. 6.

(L. 30) Therefore this (*Brāhmaṇa*), his sons, sons' sons and other (*lineal*) descendants should enjoy, without any interference, this (*village*) together with shares, enjoyments, taxes, (*dues in*) gold coins, fines for (*illegal*) distillation *etc.* as a self-contained village as long as the moon, the sun, the earth, the ocean, wind and the sky will endure.

(Verse 15) Vikramarāja (*whose name is*) preceded by *śrī* (*i.e.*, **Trivikramarāja**), **Vikramarāja** who is marvellous in valour and **Arjuna**, the best of warriors, who has vanquished his enemies—these have, indeed pledged (*their*) true word.

(V. 16) Then the minister **Vigraharāja**,[1] the banker **Yaśa** and the rich **Dhōdhāka**, observing the law of truth, gave land to the Brāhmaṇa Kēśava.

(*Here follow five benedictive and imprecatory verses.*)

(V. 22) The good poet **Alhaṇa**, the owner of (*the village*) **Garbha**,[2] who is a devotee of Īśa, wrote on the copper (*plates*) excellent sentences in (*letters resembling*) the eyes of a Chakōra. The clever **Hāsala**, the repository of all mechanical arts, inscribed them in splendid lines and excellent letters.

The year 831 of the lord of Chēdi.

No. 77; Plate LXVA

RATANPUR STONE INSCRIPTION OF JAJALLADEVA I: (KALACHURI) YEAR 866

This inscription is incised on the beautifully polished surface of a red sand-stone which was found at Ratanpur, 16 miles north of Bilaspur, the headquarters of the Bilaspur District in Madhya Pradesh. It is now deposited in the Central Museum, Nagpur. The record was edited, with a translation and a lithograph, by Dr. Kielhorn in the *Epigraphia Indica*, Vol. I, pp. 33 ff. It is edited here from the original stone and the lithograph accompanying Dr. Kielhorn's article.

'The inscription consists of 31 lines. The writing originally covered a space of about 2′ 2½″ broad by 2′ 2″ high. At present, a small portion of the upper proper left corner and a large portion of the lower right corner of the stone are broken away, so that from 4 to 9 *aksharas* are missing at the end of the first five lines and from 2 to about 25 *aksharas* at the beginning of the last thirteen lines.' Small portions of the stone have also been broken away at the upper right and lower left corners, which has resulted in the loss or mutilation of about a dozen *aksharas*. Further, some *aksharas* which were clearly legible in Dr. Kielhorn's time, have since been broken away from the proper right edge of the stone.[3] I have, however, succeeded in reading a few *aksharas* from their traces on the stone[4] which Dr. Kielhorn found illegible from the impression supplied to him.

The characters are Nāgarī. The size of the letters is about .5″. The *pṛishṭhamātrās* are used in some places. The sign of *avagraha* occurs in ll. 12, 18, 24 and 29. The language is Sanskrit, and except for the introductory obeisance to Śiva and the date at the end, the inscription is metrically composed throughout. There are 34 verses, all of which are numbered. In respect of orthography it may be noted that the dental *s* is used for the palatal *ś* in many places; see, *e.g.*, *sapharī-*, l. 1, *sirasi*, l. 2, *=vaṁsī*, l. 4, and *vice versa* in

[1] This minister is mentioned in the next inscription also. See below, No. 77, l. 27; see also No. 75, l. 13.

[2] See No. 75, l. 15. This village is probably mentioned in l. 30 of the next inscription (No. 77) also.

[3] *Viz.*, *sa* and *pra* at the beginning of ll. 17 and 18 respectively.

[4] See the beginning of l. 29, which contains a reference to Karṇa, the illustrious Emperor of the Kalachuri dynasty of Tripurī.

a few cases, see *-tamiśra-*, l.9, *śitaṁ*, l.19, *-śarasaḥ*, l.26; the rules of *sandhi* are neglected in *samabhavat śrī-*, l.3, *mitravat śriyā*, l.20, *etc.*; on the other hand, the *sandhis* made in two places (vv. 3 and 20) do not suit the metre. The consonant following *r* is occasionally doubled, see, *e.g.*, *svarnnadi.-*, l.1, *-varddhayāmāsa*, l.8, *prasarppita-*, l.16; *mvra* is used for *mra* in l.10 and *b* is denoted by the sign for *v* except in *abdhi-*, l.18.

The inscription refers itself to the reign of **Jājalladēva (I) of the Kalachuri Dynasty of Ratanpur.** His genealogy is traced from the moon, the mythical ancestor of the family. The first historical personage named after the legendary Kārtavīrya and his sons, the Haihayas, is **Kōkalla,** the lord of **Chēdi.** He had eighteen sons, of whom the eldest became the lord of **Tripurī.** He made his brothers lords of *maṇḍalas*. The family of one of these younger brothers produced in course of time **Kaliṅgarāja,** who leaving the ancestral country,[1] conquered **Dakshiṇa Kōsala** by his arms. He resided at **Tummāṇa** as the place was previously the capital of his ancestors. From him was born **Kamalarāja** who had a son named **Ratnarāja (I).** The latter adorned **Tummāṇa** with several temples such as those of the gods **Vaṅkēśvara** and **Ratnēśvara,** orchards and palatial buildings. He also founded **Ratnapura** and adorned it with many temples. The inscription then mentions the *Śrīshṭhin* **Yaśa**[2], the Mayor of Ratnapura, who, as already seen, has also been named in the Amōdā plates of Pṛithvīdēva I. Ratnadēva (I) married **Nōnallā** the daughter of **Vajjūka,** the lord of the **Kōmō-maṇḍala.** She bore to him a son name **Pṛithvīdēva (I)** who succeeded him. He constructed several temples such as that of **Pṛithvīśvara** at **Tummāṇa** and excavated a large tank at Ratnapura. He married **Rājallā** from whom he had a son named **Jājalladēva (I).** The latter's friendship was sought by the lord of **Chēdi.** He was also honoured with presents of wealth by the kings of **Kānyakubja** and **Jējābhukti.** He defeated **Sōmēśvara** and imprisoned him together with his ministers and wives, but afterwards released them as desired by his mother. The kings of **Kōsala, Andhra, Khimiḍī, Vairāgara, Lañjikā, Bhāṇāra, Talahāri, Daṇḍakapura, Nandāvalī** and **Kukkuṭa** paid annual tributes or presents to him.

Jājalladēva I seems to have founded a town named **Jājallapura,** where he constructed a monastery for ascetics, raised a garden, planted a grove of mango trees and excavated a tank. The **object** of the inscription is evidently to record the king's donation of the villages **Sirulī, Arjunakōṇasaraṇa** and some others, whose names are lost, to the deity installed in a temple, apparently at Jājallapura, and of a group of *pāṭala* trees to the monastery.

The inscription mentions **Rudraśiva,** a Śaiva ascetic who was Jājalladēva's spiritual preceptor. He was conversant with the logical systems of **Diṅnāga** and others as well as with Śaiva and other *siddhāntas*. **Vigraharāja,** the king's minister for peace and war, is next mentioned, but in what connection it is not clear.[3] The name of the poet who composed

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[1] Kielhorn, who in his text separated *yēn=āyaṁ* from *trita-saurya* in l.7, thought that *Tritasaurya* was the ancestral country, from which Kaliṅgarāja proceeded to conquer Dakshiṇa Kōsala. Hiralal, following Kielhorn's reading, suggested that Tritasaurya was derived from Tṛitsu, the well-known Vedic tribe and that Tritasauryas were the enemies of the Kalachuris. (*Ind. Ant.*, Vol. LXIII, pp. 269 ff.) Both these interpretations appear to be wrong. While it is possible to take Tritasaurya as the name of a country in l.7, such a construction is impossible in l.4 where also a similar expression seems to have originally occurred, but is now damaged. Besides, no such country is known from any other Kalachuri record. I, therefore, prefer to make the *pada-chchhēda* as *yēna a-yaṁtrita-sau(śau)rya-kōśa* in both the passages. See my article in the *Kane Festschrift*, pp. 290 ff.

[2] Kielhorn took *yaśaḥ* in v. 12 in the sense of 'fame'. But the word occurs also in v. 16 of the Amōdā plates of Pṛithvīdēva I (No. 76, above), and is there clearly the name of a *śrēshṭhin* (banker).

[3] His name occurs also in the Raipur and Amōdā plates of Pṛithvīdēva I (Nos. 75 and 76, above).

the *praśasti* is lost, but he was in some way related to a personage of the **Kāyastha** caste who belonged to a **Gauḍa** family and was a minister of the king **Karṇa**. This Karṇa is clearly the well-known Kalachuri Emperor Karṇa. His Kāyastha minister is probably identical with the one who put up the Rewa stone inscription. The writer of the present *praśasti* may, therefore, have been his son or some near relative. If the next verse also refers to him he seems to have owned the village **Garbha**[1]. The *praśasti* was written by a person who seems to have belonged to the **Vāstavya** family. His name which is partly mutilated ended in *-dhara*[2].

The inscription is **dated**, in the last line, in **the year 866** (expressed in decimal figures only) **on Sunday, the 9th** *tithi* **of the bright fortnight of Mārgaśirsha**. This date must, of course, be referred to the Kalachuri era and regularly corresponds, for the *expired* Kalachuri year 866, to **Sunday, the 8th November 1114 A.C.** On that day the 9th *tithi* of the bright fortnight of Mārgaśirsha ended 20 h. after mean sunrise.[3]

As for the **geographical names** in the present record, **Tummāṇa**, as already shown, is identical with Tumān, 26 m. north-east of Ratanpur. **Kōmō-maṇḍala** has already been identified. **Kānyakubja** is, of course, the well-known city of Kanauj, for a long time the imperial capital of North India, and **Jējābhukti** is Jajjhauti, the capital of the Chandēllas. **Andhra** is the country between the Gōdāvarī and the Kṛishṇā. **Khimiḍī** is probably identical with the Zamindari named Kimiḍi in the Ganjām District. It is mentioned with Kōsala (modern Chhattisgarh) in the Dīrghāsi stone inscription.[4] **Vairāgara** is, as shown by R. B. Hiralal, identical with Vayirāgaram mentioned in the Chōla records and is plainly identical with the modern Vairāgarh in the Chanda District, 80 m. north-east of Chanda. **Lañjikā** is clearly Lānji and **Bhāṇāra** Bhandara, the chief town of the Bhandara District of Madhya Pradesh. **Talahāri** is the name of the territory round Mallār as appears from the description in a record found at Mallār (No. 97, below). **Daṇḍakapura** may be the capital of Daṇḍabhukti which evidently comprised some portions of the Midnapur and Balasore Districts. The place may be identical with Dantan in South Midnapur District as suggested by Mr. R. D. Banerji.[5] **Nandāvalī** and **Kukkuṭa** cannot be identified. **Jājallapura**, which was evidently founded by Jājalladēva, may be identical with Jānjgir (Jājallanagara), the headquarters of a *tahsil* of the same name in the Bilaspur District. **Sirulī**, which was donated to the temple in Jājallapura, is probably represented by Sirli, 8 m. south-west of Jānjgir. **Arjunakōṇasaraṇa** may be Arjuni, 14 m. west of Jānjgir. Two other place-names **Garbha** and **Haladī** are mentioned in l.30 of the present record. Of these, the former is also mentioned in the Raipur and Amōdā plates of Pṛithvīdēva I and may be identical with Gōbrā in the Jānjgir *tahsil*, while the latter is perhaps Haldi in the Bilaspur *tahsil*, 35 m. south-west of Jānjgir.

TEXT[6]

1 [ओं नमः शिवाय ॥*][7] [शशि]शकलकला [कि] – ᴗ – नामृतांभःप्लवव(ब)हुलितनीरस्व[र्भदी-
स्रोत]वृत्तिः । किमु व(ब)त स(श)फरीति स्वःश्रि[ता] – ᴗ – –, ᴗ ᴗ ᴗ

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[1] The writer of the Raipur and Amōdā plates of Pṛithvīdēva I also was the owner of the same village. See above, No. 75, l.15 and No. 76, l.39.

[2] He may have been Kīrtidhara, who wrote the Sarkhō plates of Ratnadēva II.

[3] According to Kielhorn's calculation, it ended 19 h. 54 m. after mean sunrise on that day.

[4] *Ep. Ind.*, Vol. IV, pp. 314-18.

[5] *M. A. S. B.*, Vol. V, No. 3, pp. 71 and 89; see also *Ep. Ind.*, Vol. XXII, pp. 153-54.

[6] From the original stone and the lithograph facing p. 34 in *Ep. Ind.*, Vol. I.

[7] These *aksharas* are completely broken away, but can be easily supplied from other Kalachuri records.

2 सि(शि)रसि यस्य स्यात् स ईशः शिवाय[1] ॥१॥ एतद्यत्परमं विहंतु तिमिरं त्रैलोक्यनेत्रद्युति ज्योति-
स्तत्पुरुषं[2] सुधाकर इति प्राहुस्तमन्त ◡ – । – – – ◡ ◡ – ◡

3 जो न चरमः साम्राज्यसूत्रं यतः क्षात्रस्यादि तदन्वये समभवत् श्रीकार्त्तवीर्यः[3] क्षितौ[4] ॥२॥ तद्वंश्यो
हैहय[5] आसीद्यतो जायन्त हैहयाः । ◡ ◡ ◡ ◡ ◡ – – – ◡

4 त्यसेनप्रिया सती[6] ॥३॥ तेषां हैहयभूभुजां स[म]भवद्वंसे(शे) स चेदीश्वरः श्रीकोकल्ल इति स्मर-
प्र[ति]कृतिर्व्विस्व(श्व)प्रमोदो यतः । येनायंत्रित[सौ(शौ)र्य] – ◡ ◡ ◡ – –[7]

5 मेन मातुं यशः स्वीयं प्रेषित[मु]च्चकैः कियदिति ब्र(ब्र)ह्मांडमन्तःक्षिति[8] ॥४॥ अष्टादशास्य रिपु-
कुंभिविभंगसिंहाः पुत्रा ब(ब)भूवुरभिवर्द्धित[वं] ◡ – –[9]

6 : । तेषामथाग्रजसुतस्त्रिपुरीश आसीत् शेषांश्च मंडलपतीन्स चकार वं(बं)धून्[10] ॥५॥ प्रापत्तेषु कलिं-
गराजमसमं वंशः क्रमादानुजः पुत्रं स(श)त्रुकलत्रनेत्रसलिलस्फी-

7 तप्रतापद्रुमः[11] । येनायंत्रितसौ(शौ)र्य[12]कोस(श)मकृशीकर्त्तुं विहायान्वयक्षोणीं दक्षिणकोशलो
जनपदो वा(बा)हुद्वयेनार्ज्जितः[13] ॥६॥ राजधानी स तुंमाणः पूर्व्वजैः कृत इत्य-

8 तः । तत्रस्थोऽरिक्षयं कुर्व्वन्वर्द्धयामास स श्रियम्[14] ॥७॥ जातस्ततः प्रततनिर्म्मलकीर्त्तिकान्तः शी-
तांशुवत्कमलराज इतीह सिंधोः । नृणां मनः कुमुदषंडमचिश्रि-

9 सो(शो)भं यस्मादभूदरिजनांधतमिश्र(स्र)नाशः[15] ॥८॥ महीमर्त्तुंर्विभूषार्थं पयोधिरिव कौस्तुभम् ।
जितशूरप्रतापं हि रत्नराजमसूत सः[16] ॥९॥ श्रीवंकेशसुरालयप्रभृतयो [र]-

10 [त्ने]श्वराद्यास्तथा यत्रोद्यानमसंख्यपुष्पसुफलं चारुच्चमाम्रं[17] वनम् । रत्नेशेन [स]सौधसद्मनिचित-
श्चारुश्रिया भूषितस्तुंमाणः समकारि लोचनसुखः संवीक्ष्यमा-

11 [णो] जनैः[18] ॥१०॥ एतद्यद्विपुलं धनेश्वरपुरप्रख्यं महेशान्वितं नानावर्ण्णविचित्ररत्ननिचितं रत्ना-
लयाभं यतः । नानादेवकुलैश्च भूषितमिति स्वर्ग्गमिमालक्ष्यते श्रीम-

12 द्रत्नपुरं दिशि श्रुतयशो रत्नेश्वरो यद्व्यधात् ॥११॥ व्यधापयन्मां भुवि रत्नराजः श्रेष्ठी यशस्वे-
दधितिष्ठति स्म । वक्तीत्यदो रत्नपुरं समन्तान्मत्तोऽन्ययोर्यातु य[श]-

13 स्त्रिलोकम्[19] ॥१२॥ कोमोमंडलभूमर्त्तुर्व्वज्जूकस्य [सु](श्रु)ता सुता । नोनल्ला रत्नराजेन परि-
णीता नृपश्रिया[20] ॥१३॥ तस्यामजनि पृथ्वीशं धर्म्मशौर्यगुणान्वितम्[21] । स्वर्ष्निन्ये

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[1] Metre: *Mālinī.*

[2] Kielhorn proposed to change this into –स्तत्पुरुषाः, but the emendation is unnecessary. Nor is it made in the original as he supposed.

[3] Read समभवच्छ्रीकार्त्तवीर्य–.

[4] Metre: *Śārdūlavikrīḍita.*

[5] The *visarga* dropped by *sandhi* is required to be restored to suit the metre.

[6] Metre: *Anushṭubh.*

[7] The *aksharas* broken away can be conjecturally supplied as कोशकलितापा–.

[8] Metre: *Śārdūlavikrīḍita.*

[9] Restore –शकोशा–.

[10] Metre: *Vasantatilakā.*

[11] There is what appears like a faint *anusvāra* on तु and मृ. The *visarga* after म does not seem to have been cancelled. Read –स्फीतं प्रतापद्रुमम्.

[12] Kielhorn read येनायं त्रितसौर्य– as in v. 4 above, understanding त्रितसौर्य as the name of a country.

[13] Metre: *Śārdūlavikrīḍita.*

[14] Metre: *Anushṭubh.*

[15] Metre: *Vasantatilakā.*

[16] Metre: *Anushṭubh.*

[17] Read –माम्रं.

[18] Metre of this and the following verse: *Śārdūlavikrīḍita.*

[19] Metre: *Upajāti.*

[20] Metre: *Anushṭubh.*

[21] Read पृथ्वीशो धर्म्मशौर्यगुणान्वितः. The corrections have not been made in the original.

14 [ध]र्म्मतो वंश्यात् सौ(शौ)र्यश्च युधि विश्रुतः[1] ॥१४॥ सौ(शौ)[र्योर्वि] रत्नराजे युधि रिपु-
जयिनि स्वर्ग्गते स्वर्ग्गकृत्यात्पृथ्वीदेवः क्षितीशस्तदनु समभवत्तत्सुतः क्षात्रशूरः ।

15 ऐश्वर्यौदार्यसौर्यप्रमुखगुणस(श)तैर्ल्लोकपालः स ए[वं] क्षामं ग्रस्तं हि तस्मै कुरुत इति नमो येन
पृथ्व्याः स देवः[2] ॥१५॥ पृथ्वीदेवसमाश्रिता भवति च स्व-

16 र्गो हि को[3]कस्थितिश्चित्रं चैतवतः स्फुटं स्फुरति यत्सर्व्वं च शूराश्रिता । भूरिश्रीविततता शतक्रतुवृता
भास्वन्महेशाच्युता विश्वा(श्वा)नंदिबु(बु)धा प्रसर्प्पितसुधासभाश्रिता

17 [नि]द्विवा[4] ॥१६॥ तुंमाणे धर्म्मंकीर्त्यर्थं पृथ्वीदेवेश्वरालयः । रत्नपुरे समुद्राभस्तेनाकारि च सा-
गरः[5] ॥१७॥ उपयेमे स राजल्लां या कान्त्येवेंदुसप्रभा । लक्ष्मीरिवाच्युत-

18 प्री[6]तिः सौम्या[स्येने]व पार्व्वती ॥१८॥ ऐन्द्रिरैन्द्रयामिवेंद्रेण स्वःश्रियामश्विनेंदुवत् । पृथ्वीदेवेन
तस्यां तु जाजल्लोऽजनि कीर्त्तिमान् ॥१९॥ चित्रं यस्य यशो व्यधावत्तु-

19 ⏑ –[7] सी(शी)तांशुसो(शो)चिःप्रभं रक्तं स्त्रैणशतं सि(सि)तं जगदिदं कुर्व्वंश्च कृष्णानरीन् ।
श्रीजाजल्ल उदेति यः प्रतिदिनं शूरः प्रतापद्धितश्चेदीशेन स ऐनसंग्रह[8]कृता मैत्र्य-

20 ⏑ – – ⏑ [त][9]ः ॥२०॥ क(का)न्यकुब्ज(ब्ज)महीपेन जेजाभुक्तिकभूभुजा । शूर[10] इति प्रतापित्वाद-
र्हितो मित्रवच्छ्रिया[11] ॥२१॥ लक्ष्मीः सप्तविधापि यस्य जगृहे युद्धे च सोमेस्व(श्व)रो

21 – – – ⏑ ⏑ – ⏑ [द]ग्धममितं सैन्यं निहत्यामुना । व(ब)द्धं मंत्रिकलत्रसार्थमनु तन्मातुर्ग्गिरा मो-
चितं येन श्रु(श्रू)त स ईदृशः क्षितिपतिर्दृष्टः क्षितौ वा श्रुतः[12]

22 [॥२२॥*] – – – ⏑ ण[13]को[श]लांध्रखिमिडिवैरागरं लंजिका भाणारस्तलहारि दंडकपुरं नंदावली
कुक्कुटः । यस्यैषां हि महीपमंडलभृतो मैत्रेण केचिन्मुदे केचि-

23 – ⏑, ⏑ – ⏑ – ⏑ ⏑ नकान्यन्वब्द(ब्द)[क्लृ]प्तं वपुः ॥२३॥ यत्र प्रतापिनि च्छत्र(त्र)मेकमेव सि(शि)-
रोधृतम् । चित्रं कुर्व्वंज्जने शैत्यं कुर्यात्तापं हृदि द्विषाम्[14] ॥२४॥ उदारता सौ(शौ)र्यगभीरिमा

24 ⏑ – ⏑ – ⏑ – – ⏑ ⏑ – ऽस्य[15] वर्त्तते । गुणेत्यभाषि प्रततं समुच्छ्रलैर्यशःसुशुभ्रैः सुरसद्मसद्भुजैः[16]
॥२५॥ किं कामोयमसावसे[चन]तनु[17]स्त्यक्ताक्षिदृष्टो न यः किं वैकुंत(ठ)-

25 ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – [श्रि]या । शूरः सौ(शौ)र्यत इंदुरिंदितरुचा श्रीदः किमर्थिप्रिय एवं
मर्ष[य]ता जनेन विदितो जाजल्लदेवश्चिरात्[18] ॥२६॥ श्रीजाजल्लपुरं

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[1] Metre: *Anushṭubh.*

[2] Metre: *Sragdharā.*

[3] This *akshara* is quite clear in the original.

[4] Metre: *Śārdūlavikrīḍita.*

[5] Metre of this and the next two verses: *Anushṭubh.*

[6] The *akshara prī*, which is clear in Kielhorn's fascimile reproduced here, has since been broken away.

[7] Restore दिशां.

[8] Read -संग्रह-.

[9] Restore –स्पदं प्राप्तितः. Metre: *Śārdūlavikrīḍita.*

[10] The *visarga* dropped by *sandhi* is required to be restored to suit the metre.

[11] Read मित्रवच्छ्रिया. Metre: *Anushṭubh.*

[12] Metre of this and the next verse: *Śārdūlavikrīḍita.*

[13] Probably वज्जिल was incised before कोशल.

[14] Metre: *Anushṭubh.*

[15] The context requires some words like न समोऽस्य here.

[16] Metre: *Vaṁśastha.*

[17] Kielhorn read –वसे(शे)[चन]तनु–, but the reading does not give a good sense. Of the two doubtful letters the first is more like च than व, and the second is probably न. The dictionaries give असेचन in the sense of 'charming', 'lovely'.

[18] Metre of this and the next verse: *Śārdūlavikrīḍita.*

26 ⏑ — ⏑ ⏑ ⏑ — — — ⏑ — — ⏑ —, — — — [तसि(शि)वस्य]तापसमठः सोपानमात्रं(त्रं) वनम् । तुल्यं स्वःश(स)रसः सरोपि रुचिरं यत्कारितं श्रीमता जाजल्लेन तदस्तु कीर्तिरुचिरं

27 — — ⏑ — — ⏑ — [॥२७॥*] ⏑ ⏑ ⏑ ⏑ ⏑ — — प[1] दिग्नागादिप्रमाणवित् । स्वान्यसिद्धान्तविज्ज्ञास्य श्रीमान् रुद्रशिवो गुरुः[2] ॥२८॥ सांधिविग्रहिकोप्यस्य विग्र[ह]राज इत्यभूत् ।

28 ⏑ ⏑ ⏑ ⏑ ⏑ — — ⏑, ⏑ ⏑ ⏑ ⏑ ⏑ — ⏑ ⏑ [॥२९॥*] ददौ देवाय जाजल्लः सिरलीग्राममु[त्त]मम् । मठाय पाटलासार्थं सा(शा)सनं सा(शा)स्व(श्व)तं नृपः ॥३०॥ अर्जुनकोणसरणं स दे–

29 ⏑ ⏑ ⏑ — ⏑ ⏑ । ⏑ ⏑ ⏑ ⏑ ⏑ — — ⏑, ⏑ ⏑ ⏑ ⏑ ⏑ — ⏑ वे ॥३१॥ श्रीम[त्कर्ण्ण] ⏑ — ⏑[3][निर्ज]–रगुरुप्रस्पर्धिमंत्राग्रणीः कायस्थोऽसमसा(शा)स्त्रसारसुमतिः श्रीमान्स गौडान्वये[4]। श्री

30 — — ⏑ ⏑ — ⏑ — ⏑ ⏑ ⏑ — — — ⏑ — — ⏑ —, — — — ⏑ ⏑ — [प्रस(श)स्तिम]समां जाजल्लदेवे व्यधात्[5] ॥३२॥ चक्रे प्रस(श)स्तिसारस्य [ग*]र्भंशो विमलान्गुणान् । उत्तमं हृदयी–

31 — ⏑, ⏑ ⏑ ⏑ ⏑ ⏑ — ⏑ ⏑[6] [॥३३॥*] ⏑ ⏑ ⏑ ⏑ ⏑ — — ⏑, ⏑ ⏑ ⏑ ⏑ धरो[7] बु(बु)धः । प्रस–(श)स्ति प्राप्त[स]व्वासां(शां) वास्त — — [नु]जो लिखत् ॥३४॥ संवत् ८६६ मार्ग्ग सुदि ९ रवौ ॥ जाज[9] . . . . [।*[

TRANSLATION

[Ōṁ ! Adoration to Śiva !]

(Verse 1) May that Īśa (Śiva) grant (*you*) well-being !—he, (*about the object*) on whose head (*various doubts are entertained, such as*)—Is it the crescent portion of the moon, [or, is it] not [a piece of mother-of-pearl] lying on the bank of the celestial river, the waters of which are augmented by the flood of the nectar-fluid....or is it, oh, a fish....gone to heaven........!

(V. 2) This highest light, dispelling darkness, which has the lustre of the eye of the three worlds—(*the people*) call it the Being who is a mine of nectar....(*who is*) not the last from whom (*proceeded*) a line of universal sovereignty, the progenitor of the Kshatriyas;—in his race was born on the earth the illustrious **Kārtavīrya.**

(V. 3) In his race (*there*) was **Haihaya,** from whom were born the **Haihayas**.... .....being the beloved of [Ādi]tyasēna (?).

(V. 4) In the race of those Haihayas was born that ruler of **Chēdi,** the illustrious **Kōkalla,** an image of the god of love, in whom the whole world found delight—(*he*), who with his unimpeded valour, [treasure and might], sent forth his own glory to measure how much the universe was above (*and*) below the earth.[10]

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[1] The lithograph shows प clearly before दिग्नागादि. The *akshara* has since been broken away.

[2] Metre of verses 28—31: *Anushṭubh.*

[3] The missing letters were evidently नृपस्य.

[4] Kielhorn read सौडान्वये, but the letters are clearly गौडान्वये in the original. As shown above, this Kāyastha minister of Karṇa is probably identical with him who put up the Rewa inscription (No. 51, above). The latter traced his descent from the sage Kāchara of Kulāñchā which K. N. Dikshit places in Bengal.

[5] Metre: *Śārdūlavikrīḍita.*

[6] Metre of this and the next verse: *Anushṭubh.*

[7] Read कीर्तिधरो. See above, p. 411, n. 2.

[8] Read वास्तव्यस्यानुजो.

[9] The *mātrā* on ज appears to have been cancelled.

[10] Kielhorn, who made the *pada-chchhēda* as *yēna ayaṁ Tritasaurya-*, translated, 'by whom, (*being*) on earth, in order to measure his own fame, how much it might be, this........of(?) Tritasaurya was sent up high into the universe.' But the construction *ayam........prēshitam* is grammatically indefensible. I would, therefore, take the words as *yēna a-yaśtrita-sau(śau)rya-*; see above, p. 410, n. 1.

(V. 5) He had eighteen sons who destroyed his enemies as lions slay elephants (*and*) who augmented [the treasury of their family]. The eldest of them afterwards became the lord of **Tripurī**. He made the remaining brothers the lords of *maṇḍalas*.

(V. 6) The race of one of these younger brothers obtained, in the course of time, the matchless son, **Kaliṅgarāja**, a tree of prowess grown large by the water of the eyes of the wives of his enemies; who, in order to augment his unimpeded prowess and treasure,[1] left his ancestral country and acquired by his two arms the country of **Southern Kōśala**.

(V. 7) Since **Tummāṇa** had been made a capital by his ancestors, he, residing there and destroying his enemies, increased his fortune.

(V. 8) As the moon (*was produced*) from the ocean, so was born here from him **Kamalarāja**, lovely by his wide-spread spotless fame; who destroyed hostile people and augmented the splendour and beauty of men's minds even as the moon dispels blinding darkness and makes the night-lotuses look more lovely.

(V. 9) As the ocean (*produced*) the Kaustubha for the decoration of the supporter of the earth[2] (*Vishṇu*), so he begat **Ratnarāja (I)**, who surpassed the radiance of the sun to be an ornament of kings.

(V. 10) **Tummāṇa**, with its temples of the holy **Vaṅkēśa** and other (*gods*) and also (*those of*) **Ratnēśvara** and others, with a garden containing innumerable flowers and good fruits and a beautiful high mango-grove and crowded with mansions and decorated with charming beauty, was made, by **Ratnēśa**, delightful to the eyes, when viewed by the people.

(V. 11) This extensive and glorious **Ratnapura** which **Ratnēśvara** established has its fame known in (*every*) quarter; with a great lord residing (*in it*), it resembles the city of Kubēra (*occupied by Mahēśa, i.e., Śiva*); being decked with many-coloured wonderful jewels, it looks like the ocean, and decorated as it is with many temples, it appears like heaven (*graced by many families of gods*).

(V. 12) On all sides this Ratnapura says: "Since **Ratnarāja** ordered me to be established on the earth, and since the banker **Yaśa**[3] has been in charge of me, may the fame of these two spread in the three worlds on account of me!"

(V. 13) **Nōnallā**, the famous daughter of **Vajjūka**, the ruler of the **Kōmō-maṇḍala** was married by **Ratnarāja** together with royal fortune.

(V. 14) From her was born **Pṛithvīśa (I)**, endowed with the qualities of righteousness and valour. He led to heaven his relatives by (*his*) righteousness and his enemies by (*his*) valour in fighting.

(V. 15) When **Ratnarāja**, who by his valour and other (*qualities*) vanquished his enemies, had gone to heaven for work in heaven, his son **Pṛithvīdēva (I)**, the royal hero, became king after him. He was a guardian of the world with his hundreds of excellent qualities, the foremost of which were his lordly nature, munificence and valour. The frightened princes bowed to him since he was (*verily*) a god on the earth.[4]

(V. 16) With **Pṛithvīdēva (I)** ruling over it, the earth became heaven itself. This marvel was clearly manifest since (*the earth*) was everywhere occupied by heroes, spread

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[1] Here again, Kielhorn, taking *Tritasaurya-kōsa (śa)m* as separate from *yēna ayam*, translated, 'who in order not to impoverish the treasury of Tritasaurya *etc.*' But the intended reading is clearly *yēna a-yaṁtrita-sau(śau)rya-kōsa(śa)m etc.*

[2] There is a play on the word *mahībhartṛi*.

[3] Kielhorn, not knowing that *Yaśa* is a proper name here, translated: 'if the foreman of the guild acquired fame.' But see above, p. 403.

[4] *Pṛithvīdēva*, the king's name, literally means 'a god on the earth'.

over with abundant fortune, and covered with a hundred sacrifices; since it had a splendid great lord and was (*in consequence*) firm; since the wise men living on it caused joy to all people; since it had extensive mansions and was matchless (*even as heaven is resorted to by valiant men, looks splendid, is chosen by Indra, has the Sun, Mahēśa and Achyuta, and* (*also*) *Budha who delights the world, and is inhabited by the moon, the abode of nectar who moves about, in it*[1]).

(V. 17) For religious merit and fame, (*the temples of*) **Pṛithvīdēvēśvara** and others were erected at Tummāṇa and a tank resembling the ocean was excavated by him at **Ratnapura.**

(V. 18) He married **Rājallā,** who by her loveliness looked resplendent like the moon, who was steadfast in her love like Lakshmī (*who loves Achyuta, i.e., Vishṇu*), and who by her happy wifehood resembled Pārvatī.

(V. 19) As Indra (*begat*) Jayanta on Sachī, and the ocean the moon in the beauty of heaven, even so **Pṛithvīdēva (I)** begat the famous **Jājalla (I)** on her.

(V. 20) What a wonder! His fame, shining like the lustre of the cool-rayed (*moon*), rendered in every direction a hundred women red[2] and the world white, while it made the enemies black (*with shame*). The illustrious **Jājalladēva,** who rises up as a hero day by day, was, on account of the abundance of his prowess, induced to become his (*intimate*) friend by the lord of **Chēdi** forming an alliance of princes.[3]

(V. 21) As he was valiant, he was, on account of his prowess, honoured like a friend with (*presents of*) fortune by the king of **Kānyakubja** and the ruler of **Jējā-bhuktika.**

(V. 22) He who is possessed of all the seven kinds[4] of fortune; (*by whom*) was seized in battle **Sōmēśvara** . . . . . was burnt by him after slaying (*his*) immense army; and by whom was captured and then released at his mother's words, the group of (*his*) ministers and wives;—say, have you seen or heard of (*another*) such prince on earth?

(V. 23) To whom the princely rulers of these *maṇḍalas, viz.,* **[Dakshi]ṇa-Kōsala, Andhra, Khimiḍī, Vairāgara, Laṅjikā, Bhāṇāra, Talahāri, Daṇḍakapura, Nandāvalī** (*and*) **Kukkuṭa**—some out of friendship, some in order to please, gave him . . . . fixed year after year.

(V. 24) While he is shining, the sole umbrella held over his head, while causing coolness to (*his*) people, strange (*to say*), may well oppress the hearts of his enemies!

(V. 25) "Nobility, valour, serenity . . . are in him."—Thus has the Earth proclaimed with her uplifted excellent arms in the form of the temples of gods extremely white like his fame!

(V. 26) "Is this that god of love possessed of a lovely[5] form who has not been seen by the eye of the three-eyed (Siva)? Is it [*the god of*] Vaikuṇṭha (*i.e.,* Vishṇu) [joined] by Srī (*the goddess of fortune*)? Is this the sun on account of his radiance, (*or*) the moon by his mighty splendour, (*or*) the bestower of wealth (Kubēra) dear to suppliants?" —The people, thus reflecting, came to know him as **Jājalladēva** after a long time.

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[1] There is a play on several words, in consequence of which the several adjectives of *lōka-sthiti* can also be construed with *svarga.*

[2] There is a play on the word *rakta* which means also 'fallen in love'.

[3] Following Kielhorn, I take *aina* as an adjective derived from *ina* 'a lord', 'a king' *etc.*

[4] These are probably identical with the seven constituents of royalty (*rājy-āṅgas*).

[5] See above, p. 413, n. 17.

(V. 27) That famous **Jājallapura**....a monastery for ascetics; a mango grove with a garden; a beautiful lake equal to the lake of heaven, which the illustrious **Jājalladēva** caused to be made. May that be lovely like (*his*) fame . . . . !

(V. 28) His religious preceptor was the holy **Rudraśiva** who knew . . . . the authoritative works of **Diṅnāga** and others and knew the established doctrines of his own and others' (*systems*).

(V. 29) His minister for peace and war also was **Vigraharāja** . . . . .

(V. 30) To the god the king **Jājalla** gave the excellent village of **Sirulī** (*and*) to the monastery a groups of *pāṭalā* (*trees*) as a perpetual gift.

(V. 31) **Arjunakōṇasaraṇa** . . . . . .

(V. 32) The *Kāyastha*, the illustrious . . . born in the **Gauḍa** family, the foremost of those whose counsel vies with (*that*) of the preceptor of gods, [who was the councillor] of the illustrious **Karṇa**, whose excellent intellect is unrivalled in (*the grasp of*) the essence of śāstras . . . . (*His son ?*) composed this matchless eulogy on **Jājalladēva**.

(V. 33) The lord of the village **Garbha** has brought his spotless merits into the eulogy....of the excellent **Haladī** [village ?].....

(V. 34) . . . . . the learned **[Kīrti]dhara**, the younger brother of [him who was] born in the Vāstavya (*family*) wrote (*this*) eulogy which has reached all directions.

(*In*) **the year** 866, (*the month*) **Mārga[śīrsha]** (*and*) the **bright** (*fortnight*), on the (*lunar*) **day** 9, on **Sunday. Jāja** . . . .

NOS. 78-81; PLATE LXVB[1]

PALI STONE INSCRIPTIONS OF JAJALLADEVA I

THESE inscriptions were discovered in 1904 by Dr. D. R. Bhandarkar who published his transcripts of them in the *Progress Report of the Archæological Survey of Western India* for 1903-4, p. 52. They are edited here from inked estampages taken under my direction.

The inscriptions which are four in number[2] are incised on a wall, a door-way and a pilaster of the *maṇḍapa* of an exquisitely carved Siva temple at **Pāli**, 12 miles to the north-east of Ratanpur in the Bilaspur District of the Chhattisgarh Division in Madhya Pradesh.

The **characters** of all the inscriptions are of the Nāgarī alphabet. The form of the palatal *ś* which closely resembles that in the Ratanpur stone inscription of Jājalladēva I[3] (dated K. 866) indicates that the inscriptions belong to the beginning of the 12th century A.C. The size of the letters in the first three inscriptions is about 1.4" and that in the fourth one is .5". The **language** is Sanskrit. Each inscription consists of a single line in prose. Except in the fourth inscription, even that line is not free from gross mistakes of grammar and orthography.

The **object** of the inscriptions is to record an unspecified *kīrti* (meritorious work) of Jājalladēva. This Jājalladēva must, of course, be referred to the **Kalachuri Dynasty of Ratanpur.** There are two kings of this name known from inscriptions, of whom

[1] This plate is of No. 78.

[2] Bhandarkar mentions five inscriptions of Jājalladēva, but the fifth one, which according to his description was on a stone lying outside the temple cannot now be traced. It was, however, identical in wording with those edited here.

[3] Above, No. 77.

the first was ruling in K. 866 (1114-5 A. C.) and the second in K. 919 (1167-68 A.C.).[1] The palæography of the inscriptions leaves no doubt that they must be referred to the reign of **Jājalladēva I.**[2]

What was this work of Jājalladēva I, which is recorded in so many places? It could not have been the construction of the *sanctum* of the temple; for there is an inscription in three parts incised over three recesses in the architrave of the door-way of the *garbhagriha*, which records the construction of the structure by **Vikramāditya**, the son of the *Mahāmaṇḍalēśvara* **Malladēva.** As the names Malladēva and Vikramāditya occur in the dynastic lists of Bāṇa kings, Dr. Bhandarkar made the ingenious suggestion that this Vikramāditya may have been one of the **Bāṇa** kings.[3] He could not definitely identify him at the time; because no such Vikramāditya, the son of Malladēva, was then known. From the Udayēndiram plates which had been published by Dr. Kielhorn,[4] two Vikramādityas of the Bāṇa dynasty were known, but neither of them was a son of Malladēva. About the chronology of the Bāṇa kings also, there was considerable doubt. Dr. Kielhorn at first referred the second Vikramāditya mentioned in the Udayēndiram plates to the middle of the 12th century A.C.,[5] but later on he identified his friend Krishṇarāja mentioned in the Udayēndiram plates with Kṛishṇa II of the Rāshṭrakūṭa dynasty and thus referred Vikramāditya II of the Udayēndiram plates to the end of the 9th century A.C.[6] The discovery the of Guḍimallam plates[7] has placed the genealogy of the Early Bāṇa kings on a sound basis. As Dr. Hultzsch has shown, there were three Vikramādityas[8] in the Bāṇa dynasty, of whom the first, called also *Jayamēru*, was the son of Malladēva. He is identical with **Bāṇa-Vidyādhara** mentioned in the Udayēndiram plates. As his son Vijayāditya-Prabhumēru was ruling in Saka 820[9] we can place **Vikramāditya (I)** in **the last quarter of the 9th century A.C.** The Pāli inscription shows that he was ruling in Dakshiṇa Kōsala or Chhattisgarh before the advent of the Kalachuris.[10]

Jājalladēva I was not thus the builder of the *sanctum*. He did not also probably erect the *maṇḍapa* of the temple, but may have repaired it. As Mr. Cousens has already noticed,[11] the *maṇḍapa* has been partly rebuilt, the additional walls across the corners to support the roof making it look as if it were originally octagonal in shape. And it is noteworthy that it is on one of these walls, the rebuilt door-way and an additional pilaster inserted to support a broken beam[12] that the following inscriptions are engraved. As a period of more than two hundred years separates the Bāṇa king Vikramāditya I from Jājalladēva I, it is not unlikely that the temple had fallen into disrepair during the time of the latter. **Jājalladēva I** seems, therefore, to have only **repaired** the *maṇḍapa* of the temple where the inscriptions are found.

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[1] Below, Nos. 97—99.

[2] In the Amōdā plates of Jājalladēva II, the palatal *ś* has the left limb fully developed as in modern Nāgarī.

[3] *P. R. A. S. W. C.* for 1903-4, p. 52.

[4] *Ep. Ind.*, Vol. III, pp. 74 ff.

[5] *Ibid.*, Vol. III, p. 75.

[6] *Ibid.*, Vol. VIII, Appendix II, p. 21.

[7] *Ibid.*, Vol. XVII, pp. 1 ff.

[8] The last one of these is identical with the second Vikramāditya mentioned in the Udayēndiram plates.

[9] *Ep. Ind.*, Vol. XI, p. 227; see also *ibid.*, Vol. XVII, p. 3.

[10] For a detailed discussion of this question, see my article 'An Ancient Dynasty of Mahākōsala' in *P. I. H. C.* (1939), pp. 319 ff.

[11] *P. R. A. S. W. I.* for 1903-4, p. 28.

[12] For a photograph of these pilasters, see the plate facing p. 323 in *P. I. H. C.* (1939).

No. 78

On a wall of the *mandapa*, south-east corner.

श्रीम: ज्जाजल्लदेवकीर्तिरीम:[1] ।

No. 79

On the same wall of the *mandapa*, in the same corner.

श्रीम: ज्जाजल्लदेव[की]-[1] [।*]

No. 80

On a stone built into the re-built door-way on the north of the *mandapa*.

[श्री*]म: ज्जाजल्लदेवकीर्तिरीम:[1] [।*]

Translation—These are thē *kirtis*[2] (meritorious works) of the illustrious **Jājalladēva (I).**

No. 81

On a pilaster inserted to support a broken beam on the south side of the shrine door-way.

सिद्धि:[3] [।*] [श्रीमज्जाजल्लदे[4]]व[5]स्य कीर्त्तिरियम् ॥

Translation—Success! This is the *kirti* (meritorious work) of the illustrious **Jājalladēva (I).**

No. 82; Plate LXVI

SHEORINARAYAN PLATES OF RATNADEVA II : (KALACHURI) YEAR 878

These plates were found in the possession of Pandit Ramchandra Trivedi, the head priest of the main temple at **Shēorinārāyaṇ**, a well-known place of pilgrimage on the left bank of the Mahānadī, 38 miles south-east of Bilaspur in the Jānjgir *tahsil* of the Bilaspur District in Madhya Pradesh. They were first brought to notice by Pandit Lochan Prasad Pandeya of Balpur, who has edited them with lithographs, but without a translation, in the *Indian Historical Quarterly*, Vol. IV, pp. 31-34. I edit the record here from the original plates which were kindly procured for me by the Curator of the Central Museum, Nagpur.

They are a set of **two copper-plates** held together by a ring .3" thick, the central portion of which is flattened into a round **seal**, 2.4" in diameter. The ring was not cut when the plates reached me. The seal contains the legend *Mahārāṇaka-śrīmad-Ratnadēvaḥ*, inscribed in two lines. Each plate measures 9.5" broad, 5.9" high and .1" thick and is inscribed on one side only. There are twenty-six lines in all, thirteen being inscribed on each plate. The letters are deeply engraved, but not well-formed. Their size is .25."

The **characters** are Nāgarī. The letters *a*, *ṇ*, *bh*, *ś* and *s* show transitional forms; see, *e.g.*, *a* in *api*, l.23 and *āsīt=*, l.6; *ṇ* in *-pūrṇa-pāṇiḥ*, l.19; *bh* in *=bhūbhṛitām=*, l.4 and *bhuvaḥ*,

[1] Read श्रीमज्जाजल्लदेवकीर्त्तय इमा: ।

[2] As the repairs were done in several places, the plural number of *kīrti* has been used.

[3] Expressed by a symbol.

[4] The *aksharas* in the bracket are partly damaged.

[5] The *akshara* व, which was at first omitted, is written below the line.

l.7; *ś* in *śasinō=*, ll.3-4 and *yaśo-ti,-* ll.17-18 ; *s* in *-sūnur=*,l.9 and *-saṁślēsha-*, l.6. The sign of *avagraha* occurs in ll.4 and 20. The **language** is Sanskrit. Except for *ōṁ namō Vrahmaṇē* in the beginning and the date at the end, the record is in verse throughout. In respect of **orthography** it may be noted that the consonant following *r* is doubled in a few places, *e.g.,* in *Kārttavīryō=*, l.4; the dental *s* is used for the palatal *ś* in *śasi-*, l.3; *=Dasāsyam*, l.6, *Parāsara-*, l.15 *etc.* ; the dental *n* is employed for the lingual *ṇ* in *punya-*, ll.17 and 21 and *pratigrihnāti*, l.20, and *vra* written for *mra* in *tāvraṁ*, l.22.

The inscription refers itself to the reign of **Ratnadēva II of the Kalachuri Dynasty of Ratanpur.** The **object** of it is to record the grant, by **Ratnadēva II**, of the village **Tiṇērī**, situated in the *vishaya* of **Anarghavallī**, on the occasion of a lunar eclipse. The **donee** was **Nārāyaṇaśarman**, the son of Tribhuvanapāla and son's son of Silāditya, who was a student of the Sāmavēda and belonged to the Parāśara *gōtra* with the three *pravaras*, Vasistha, Sakti and Parāśara.

The **genealogy** of Ratnadēva II down to his father Jājalladēva (I) is given here as in the latter's Ratanpur stone inscription.[1] It may, however, be noted that the relation of **Kaliṅgarāja** to a younger son of Kōkalla I, who is called here 'the lord of Vaṅkō-Tummāṇa' is not explicitly stated in the present record, but from the manner in which his name is introduced he seems to be referred to as his son. Jājalladēva's victory over a king named **Bala** is alluded to by means of a *double entendre* in verse 8. This Bala is clearly **Bhujabala**, the lord of **Suvarṇapura**, whose defeat by Jājalladēva I is explicitly mentioned in the Kharōd stone inscription[2] of K.933.

The inscription is **dated in the year 878** (expressed by decimal figures only) **on the 5th tithi of the bright fortnight of Bhādra** (*i.e.*, Bhādrapada), **on Sunday.** According to the epoch of 247-48 A.C. this date regularly corresponds, for the *expired* Kalachuri year 878, to **Sunday, the 14th August 1127 A.C.** On that day the aforementioned *tithi* ended 8 h. 50 m. after mean sunrise. The date of the present inscription, like that of the Rewa stone inscription of Malayasiṁha,[3] clearly shows that with the epoch of 247-48 A.C., the Kalachuri year could not have commenced on Bhādrapada *śu. di.* 1 as was once supposed by Dr. Kielhorn.[4]

As stated before, the grant recorded in the present inscription was made on the occasion of a **lunar eclipse.** The nearest lunar eclipse which occurred before the aforementioned date is the one which took place on the full-moon day of Jyēshṭha, the corresponding Christian date being the 27th May 1127 A.C.[5] The grant was, therefore, reduced to writing more than two months after it was made.

Of the place-names mentioned in this record, **Tripurī** has already been identified. **Vaṅkō-Tummāṇa** is identical with Tumān in the Bilaspur District as shown before. The place was so called on account of the well-known shrine of the god Vaṅkēśvara which is mentioned in other records also. **Anarghavallī** probably corresponds to the modern Jānjgir *tahsil*, though no place of that name can now be traced in it. **Tiṇērī**, the donated village, also cannot now be identified.

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[1] Above, No. 77.

[2] Below, No. 100, l.6.

[3] Above, No. 67.

[4] *Ind. Ant.*, Vol. XVII, p. 215.

[5] It is not necessary to identify the lunar eclipse with that which occurred as far back as the 10th January 1126 A. C. as is done by Hiralal. (See his *Inscriptions in C. P. and Berar*, second ed. p. 128). It is also not necessary to suppose with him that 'a lunar eclipse was of greater importance to a scion of the lunar dynasty than a solar one'.

TEXT[1]

First Plate

1 सिद्धिः[2] [।*] ओं नमो ब्र(ब्र)ह्मणे ॥ यत्कारणं परममाद्यवसानहीनमव्यक्तनित्य-
2 मद्वा(द्वा)दिवचोभिधे[3]यम्(म्) । यस्मान्न किंचिदपरं व्यतिरिक्न(क्त)मस्ति स्वा(स)द्व्र(द्ब्र)-
3 ह्मणे न्व(न)म उदारतराय त[स्मै][4] [॥१॥*] आसीत्त्रिलोकीतिलको हैहयः शसि(शि)-
4 मोन्वये । नृपतिर्भूभृतामाद्यः कार्त्तवीर्योऽस्य वंशजः[5] ॥[२॥*] यः क्रीडया स्व-
5 भुजसेतुनिरुद्धरेवावारिप्रवाहितहराच्चनवृद्धरोषम् । कैलासतोल-
6 नभयार्त्तभवानि[6]गाढसंश्लेषतोषितशिवं सि(जि)तवान्दसा(शा)स्यम्[7] ॥[३॥*] आसीत्तस्यान्वये
7 भूपः कोकलो[8] भूषणं भुवः । तस्यासन्नष्टदुर्व्वाराः सूनवोष्टाद[सो[9]](शो)द्धताः[10] ॥[४॥*] भू-
8 त्वा त्रिपुर्य्यामधिपो ज्येष्ठस्तेषां स्वविक्रमात् । सर्व्वान्मांडलिकानन्यांश्चक्रे भ्रात-
9 न्कनीयसः ॥[५॥*] त्रिपुरीशानुजस्यासीद्वंकोतुंमाणभूभुजः । कलिंगराजस्तसू(त्सू)नुरासी-
10 त्कमलराड्नृपः ॥[६॥*] रत्नराजोऽस्य तनयः पृथ्वीदेवमजीजनत् । जाजल्लदेवस्तस्या-
11 सीत्पुत्रो विक्रमभूषणः ॥[७॥*] जिष्णोरमुष्य व(ब)लवृधदि(वि)घातकारिणो निकृत्तपक्षस्य
12 समस्तभूभृताम् । जाजल्लदेवस्य जयन्तविग्रहः श्रीरत्नदेवस्तनयोस्ति भूपतिः[11] ॥[८॥*]
13 तीव्रप्रतापपरितप्तसमस्तभूभृद्भ्रान्ताखिलक्षितिपरान्तसदैकचक्रः । यस्ने(स्ते)ज-

Second Plate

14 सा पिहितराजसमस्तदीप्तिः सूरः स्फुटं समुचितो भवदस्तवृत्तः[12] ॥[९॥*]
15 पराश(श)रसगोत्राय नृपतिः सामवेद्दिने । वसिष्ठस(श)क्तितत्पुत्रैः
16 ख्यातत्रिःप्रवराय[13] सः[14] ॥[१०॥*] सि(सी)काादित्यस्य पौत्राय षडं(ड)ङ्गाधीतवेदिनः ॥ (।)
17 विद्वत्त्रिभुवनपालपुत्रायो[15]द्गात्रवेदिने ॥[११॥*] मातापित्रोरात्मनश्च पुन्य(ण्य)य-
18 शोतिवृद्धये[16] [।*] मि(नि)र्व्वातितसर्व्वसीमानं सर्व्वादायसमन्वितं(तम्) ॥ [१२॥*] अनर्घवल्ली-
19 विषये तिणेरीग्रामं सदर्भाक्षतपूर्ण्णपाणिः । सोमग्रहे पर्व्वणि र-
20 त्नदेवस्तोयेन नारायणस(श)र्म्मणेऽदात्[17] ॥[१३॥*] भूमिं यः प्रतिगृह्णा(ह्णा)ति यश्च
21 भूमिं प्रयच्छति । उभौ तौ पुन्य(ण्य)कर्म्माणौ नियतौ स्वर्ग्गगामिनौ[18] ॥[१४॥*] सु-

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[1] From the original plates.
[2] Expressed by a symbol.
[3] The *prishthamātrā* of *dh* is not joined to the horizontal stroke at the top.
[4] Metre: *Vasantatilakā.*
[5] Metre: *Anushṭubh.*
[6] The final vowel of this word is shortened for the sake of the metre.
[7] Metre: *Vasantatilakā.*
[8] This name appears generally as कोकल्ल in other records, which would suit the metre in this verse also.
[9] There is a superfluous vertical stroke added to this *akshara.*
[10] Metre of verses 4-7: *Anushṭubh.*
[11] The metre is a combination of *Vaṁśastha* and *Indravaṁśā.* The first *pāda* is irregular.
[12] Metre: *Vasantatilakā.*
[13] Read –त्रिप्रवराय.
[14] Metre of this and the next two verses: *Anushṭubh.* The sixth syllable in the third *pāda* of verse 11 is irregularly light.
[15] Read पुत्रायोद्गात्र–.
[16] The expression generally used is यशोभिवृद्धये. The metre is irregular. Read यशःपुण्याभिवृद्धये.
[17] Metre: *Upajāti.*
[18] Metre of this and all the following verses: *Anushṭubh.*

22 वर्ण्णं रजतं ताम्रं(म्रं) मणिमुक्तावसु(सू)नि च । सर्व्वानेतान्महाप्राज्ञो ददाति व-

23 सुधां ददत् ॥[१५॥*] अपि पापकृतं प्राप्य प्रतिगृन्ही(ह्णी)त भूमिदं(दम्) । महीं [द]दत्पप[1]वि-

24 त्री स्यात्पुन्या(ण्या) हि जगती यतः ॥[१६॥*] उद्दंडधवलछ(च्छ)त्रमरास्वा(श्वा) वरवारणाः । मू-

25 मिदानस्य चिन्हा(चिह्ना)नि फलं स्वर्गः पुरंदरः(र) ॥[१७॥*] स्वदत्तां परदत्तां वा यो हरेत वसुं-

26 धराम् । षष्टिं वर्षसहस्राणि विष्ठायां जायते कृमिः ॥[१८॥*] संवत(त्) ८७८ भाद्र सु दि ५ रवौ ॥

Seal

1 म्र(म)हाराणक-

2 श्रीमद्रत्नदेवः [।*]

TRANSLATION

Success ! Ōṁ ! Adoration to Brahman !

(Verse 1) Obeisance to that most noble Brahman which is existence, which is the highest cause, without beginning or end, which is designated as the unmanifest, eternal and great, and independently of which, nothing exists.

(V. 2) In the race of the moon there was the king **Haihaya,** the foremost of rulers and an ornament of the three worlds. His descendant was **Kārtavīrya**;—

(V. 3) He who defeated the ten-faced (*Rāvaṇa*), who had pleased Śiva by making Bhavānī embrace his body (*when she was*) terrified by his lifting up of the Kailāsa (*mountain*), and whose rage was increased by the washing away of his offerings to Śiva on account of the flooding waters of the Rēvā, sportively checked by the dam of his arms.[2]

(V. 4) In his race was the king **Kōkala**[3], an ornament of the earth. He had eighteen proud sons, irresistible in battle.

(V. 5) The eldest of them, having become the lord of **Tripurī,** made, by his prowess, all his younger brothers the lords of *maṇḍalas*.

(V. 6) A younger brother of the lord of **Tripurī,** who was the king of **Vaṅkō-Tummāṇa,** had **Kaliṅgarāja** (*as his son?* [4]) and his son was the king **Kamalarāja.**

(V. 7) His son **Ratnaraja (I)** begat **Pṛithvīdēva (I).** His son, who was adorned with valour, was **Jājalladēva (I).**

(V. 8) Of this victorious **Jājalladēva (I),** who destroyed **Bala**[5] even as Indra killed Vṛitra, (*and*) who exterminated the allies of all kings as Indra clipped the wings of all mountains, there is the son, the illustrious **Ratnadēva (II),** a king who in form resembles Jayanta, (*the son of Indra*).

(V. 9) He,—who by his excessive prowess has oppressed all kings, whose sovereignty has extended to the farthest ends of the earth, who by his radiance has completely eclipsed the lustre of (*other*) kings and destroyed Vṛitra,[6]—has become manifestly and fit-

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[1] This *akshara* is redundant.

[2] See above, p. 246, n. 2.

[3] Elsewhere the name appears as *Kōkalla*.

[4] In Nos. 76 and 77 above, Kaliṅgarāja is said to have been born *in the family* of a younger son of Kōkalla.

[5] *I. e.*, Bhujabala, the lord of Suvarṇapura; see above p. 420. The words *jishṇu, paksha* and *bhūbhṛit* have each a *double entendre*.

[6] Vṛitra is, in the *Ṛigvēda*, the name of Indra's enemy who is also called Vala. As we have seen, the poet has used *Vala* (or *Bala*) in l. 11 to signify Jājalladēva's enemy Bhujabala, the king of Suvarṇapura. Vṛitra in the present verse is, by *double entendre*, probably intended to signify the same king. For another

SHEORINARAYAN PLATES OF RATNADEVA II: (KALACHURI) YEAR 878

Seal

i. ii.

(From photographs).

B. CH. CHHABRA.
REG. No. 3977 E'36-778'51.
SURVEY OF INDIA, CALCUTTA.

tingly the sun who by his intense heat scorches all mountains, whose one-wheeled chariot roams to the farthest end of the earth, and who by his radiance completely eclipses the lustre of the moon and dispels darkness.[1]

(Vv. 10-13) The king **Ratnadēva (II)**, whose hand was full of whole rice-grains and *kuśa*, gave, with (*a pouring out of*) water, on the holy occasion of a **lunar eclipse,** for the increase of the religious merit and fame of (*his*) mother and father and of himself, the village **Tipērī** (*situated*) in the district of **Anarghavallī**, the boundaries of which are well-marked, together with all taxes, to **Nārāyaṇaśarman** of the Parāśara *gōtra* with the three *pravaras*, Vasishṭha, Śakti and his son (*i.e.* Parāśara), who belongs to the Sāmavēda and is conversant with the work of the Udgātṛi (*priest*) and who is the son of the learned Tribhuvanapāla, and the son's son of Śilāditya, who has studied and mastered the six Vēdāṅgas.

(*Here follow five benedictive and imprecatory verses*).

(Line 26) (*In*) the **year 878,** (*the month*) **Bhādra[pada]** (*and*) the **bright** (*fortnight*), on the (*lunar*) **day 5,** on **Sunday.**

Seal

The *Mahārāṇaka*, the illustrious **Ratnadēva.**

No. 83; Plate LXVII

SARKHO PLATES OF RATNADEVA II : (KALACHURI) YEAR 880

These plates were found in 1916 in a tank called Gadhia in **Sarkho,**[2] a village 4 miles north of Jānjgir in the Bilaspur District of the Chhattisgarh Division in Madhya Pradesh. Pandit Lochan Prasad Pandeya, Honorary Secretary of the then Chhattisgarh Gaurava Prachāraka Maṇḍalī (now Mahākōsal Historical Society), came to know of them in 1925 and took immediate steps to acquire them for his Society. They are now in the possession of that Society at Bilaspur. The record was first published by Mr. Pandeya in the Hindi Monthly *Mādhurī* of Lucknow (Vol. V, pp. 317-22) and was subsequently edited with a lithograph by me in the *Epigraphia Indica*, Vol. XXII, pp. 159 ff. It is edited here from the original plates and their ink-impressions kindly supplied by the Government Epigraphist for India.

The inscription is on **two** substantial **copper-plates,** measuring 13.5" broad and 8.6" high. They are 1" in thickness. The first plate weighs 174 *tolas* and the second 181½ *tolas*. There is a hole, .6" in diameter, at the centre of the top of each plate for the ring which must have originally held them together. But no ring or seal is forthcoming now. The edges of the plates are raised into rims for the protection of the letters. There are 36 lines in all, 18 being inscribed on the inner side of each plate. The letters on the first plate were not deeply engraved and have been somewhat damaged by rust. There are also depressions here and there on its inscribed surface. There is, however, no uncertainty in the reading anywhere.

The **characters** are Nāgarī. The letters are beautifully written and carefully engraved. Their average size is .25". The form of the initial *i* is made up of two curves with a

instance of a human enemy being referred to as a demon, see the Thāṇā plates of Aparājitadēva, dated Śaka 1049 (*J. B. B. R. A. S.*, Vol. XXI, pp. 505 ff.) which speak of Chhittuka, the enemy of Aparājita, as an Asura. This Chhittuka was the Kadamba king Jayakēsari II, as shown by K.B. Pathak.

[1] Indra is described in the *Ṛigvēda*, as releasing the sun after slaying Vṛitra. So Vṛitra may be said to be the enemy of the sun also. He represents darkness.

[2] The name appears as *Sirko* in the Degree Map 64 J.

looped or hooked end, turned in opposite directions and placed one below the other;[1] see, *e.g.*, *iti* in ll.9 and 16 and *iha* in l.20. *Pṛishṭhamātrās* are generally used to denote medial diphthongs. The sign of *v* is generally used to denote *b* except in the forms *babhūvur-* and *-babhūva*, ll. 7 and 21 and the conjunct *bdha* of *-labdhā-* in l.17. The **language** is Sanskrit. Except for *ōṁ namō Vrahmaṇē* in the beginning, the record is metrically composed throughout. There are 35 verses, all of which are numbered. Of these, verses 1-3, 5-7 and 9, which bring the royal genealogy down to Pṛithvīdēva I, occur in the earlier Amōdā plates of Pṛithvīdēva I. Some of the benedictive and imprecatory verses, again, are common to the two records. In respect of **orthography** we may notice that the dental *s* and the palatal *ś* are confused, see, *e.g.*, *sahaśrēṇa* for *sahasrēṇa*, l.33, and that *y* is used for *j* in *Vāyapēya*, l.33 and possibly in *Yāmvavat=*[2], l.18, and and *vice versa* in *jātē*, l. 23.

The inscription refers itself to the reign of **Ratnadēva II** of the **Kalachuri Dynasty of Ratanpur.** The **object** of it is to record the royal grant of the village **Chiñchātalāī** situated in the *maṇḍala* of **Anarghavallī** to a Brāhmaṇa named **Padmanābha,** on the occasion of a **lunar eclipse.** The record was written on the plates by **Kīrtidhara,**[3] the owner of the village **Jaṇḍēra** in the same *maṇḍala* of **Anarghavallī.**

The **genealogy** of Ratnadēva II down to his grand-father Pṛithvīdēva I is given here as in the latter's Amōdā plates, most of the verses descriptive of the kings being identical in both the records.[4] The inscription then mentions **Jājalladēva I,** the son of Pṛithvīdēva I and **Rājalladēvī** and his son and successor **Ratnadēva II,** who made the present grant. The description of these princes also is merely conventional.

The pedigree of the **donee Padmanābha** begins in v. 11. His great-grandfather Mahasōṇa, a Brāhmaṇa of the Vatsa *gōtra* and five *pravaras*,[5] hailed from **Sōṇabhadra** in Madhyadēśa (Middle Country). He had mastered all the Vēdas and Āgamas as well as the six Śāstras. He observed a fast unto death for fifty days at the holy place (*tīrtha*) **Jāmbavat.**[6] His son was Sōmēśvara, who had a son named Kulachandra. The latter's son was Padmanābha. He was proficient in astrology and knew two *Siddhāntas*.[7] In the presence of all astronomers in the assembly of Ratnadēva II, Padmanābha asserted that there would be a total lunar eclipse when three quarters of the night had passed and the moon was in the asterism **Rōhiṇī** on **Thursday,** the **paurṇimā** (fifteenth *tithi* of the bright fortnight) **of Kārttika in the expired year 880.** When the eclipse occurred at the predicted time, the king became pleased and donated the aforementioned village **Chiñchātalāī** to Padmanābha.

The foregoing particulars of the occasion on which the present grant was made clearly show that the other astronomers of Ratnadēva's court were using older methods of astronomical calculations. Their predictions of eclipses were not accurate and did not therefore come true. Padmanābha appears to have discovered the mistakes in their methods and making the necessary *bīja-saṁskāras*, correctly calculated the time of the particular lunar

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[1] The same form of *i* occurs in *iti-* in line 40 of the Amōdā plates of Pṛithvīdēva I, No. 76, above, p. 407.

[2] See below, text, p. 427, n. 1.

[3] He may be identical with the writer of the Ratanpur stone inscription of Jājalladēva. See above, p. 411, n. 2.

[4] The verses descriptive of Kōkkala and Ratnarāja I are different. Those which occur here are repeated in the later records of the dynasty.

[5] These are not specified here. In the Amōdā plates of Jājalladēva II (below, No. 99, l. 21), they are mentioned as *Vatsa, Bhārgava, Chyavana, Āpnavāna* and *Aurva*.

[6] See below, text p.427, n. 1.

[7] These were probably the *Sūrya-siddhānta* and the *Brahmagupta-siddhānta*.

eclipse.[1] The date of the present grant must evidently be referred to the Kalachuri era. In 1128 A.C. (corresponding to the expired Kalachuri year 880) the **Kārttika-paurṇimā** ended at 50¾ *ghaṭikās* (20 h. 10 m.) after mean sunrise on the **8th November**. As stated in the present inscription, the week-day was **Thursday** and the *nakshatra* **Rōhiṇī** which began at 13 h. 30 m. after mean sunrise. There was also a **lunar eclipse** on that day. According to Dr. K. L. Daftari of Nagpur, who has kindly calculated for me the time of the eclipse, the moon was totally eclipsed between 48 *ghaṭikās*, 42 *palas* and 52 *ghaṭikās*, 54 *palas* after mean sunrise at Ratanpur. Three quarters of the night were over at Ratanpur at 52 *ghaṭikās* and 34 *palas* when, as stated above, the moon was totally eclipsed. The date and the time of the eclipse can thus be completely verified.

As for the localities named here, **Chiñchātalāī**, the donated village, is probably Chichōlā (long. 82° 39′ E., lat. 22° 10′ N.) on the left bank of the Hasdo in the Jānjgir *tahsil* of the Bilaspur District. It is only 8 miles north by east of Sarkho. **Jaṇḍēra**, the village owned by the writer Kīrtidhara is probably identical with Jondrā (long. 82°, 21′ E. and lat. 21°, 44′ N.) on the left bank of the Seonāth river, about 4 miles outside the south-west limit of the Jānjgir *tahsil*. The *maṇḍala* of **Anarghavallī** in which both Chiñchātalāī and Jaṇḍēra were situated, is roughly represented by the present Jānjgir *tahsil*. **Sōṇabhadra** from which the donee hailed was situated in Madhyadēśa. It is probably identical with **Śravaṇabhadra**, to which two Brāhmaṇa donees of the Gaonri plates[2] of Vākpati-Muñja dated V. S. 1038 belonged. It is noteworthy that like the donee of the present grant, both of them belonged to the Vatsa *gōtra* and had five *pravaras*. Śravaṇabhadra is also mentioned in the Tilakwāḍā plates of Bhōja and as the family of Surāditya mentioned in those plates is said to have come from Kanauj, Rao Bahadur K. N. Dikshit has conjectured[2] that Śravaṇabhadra was situated somewhere near Kanauj. **Jāmbavat**, where the great-grandfather of Padmanābha fasted himself to death, was a *tīrtha*. It is perhaps identical with the **Jambutīrtha** mentioned in the *Padmapurāṇa*,[3] where there was a Śiva-liṅga called *Jāmbavantīśvara* which is said to have been established by the lord of bears Jāmbavant, who helped Śrī-Rāmachandra. From the context it appears to have been somewhere in the vicinity of the river Śvabhramatī (modern Sābarmatī).

TEXT[4]

1 सिद्धिः[5] [।*] ओं नमो ब(ब्र)ह्मणे ॥ निर्ग्गुणं व्यापकं नित्यं शिवं परमकारणम् । भावग्राह्यं परं ज्योतिस्तस्मै सद्वह्मणे[6] नमः[7] ॥१॥

2 यदेतदग्रेसरमम्ब(म्ब)रस्य ज्योतिः स पूषा पुरुषः पुराणः । अथास्य पुत्रो मनुरादिराजस्तदन्वयेभू- द्भुवि कार्त्त-

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[1] K.L. Daftari conjectures that Padmanābha may have used for his calculation, the *Rājamṛigāṅka* a *karaṇa* work ascribed to king Bhōja of Dhārā in which the *bījasaṁskāras* seem to have been fixed after actual observation of planets. This work, though composed in Śaka 964 (1042 A.C.), *i.e.*, 86 years before the date of the present plates, may not have been known to the other astronomers of Ratnadēva's court. Padmanābha could, therefore, score an easy victory over them. Cf. Sh. B. Dikshit's *History of Indian Astronomy* (Marāṭhī), second ed., p. 238.

[2] *Ep. Ind.*, Vol. XXIII, p. 103.

[3] Uttarakhaṇḍa, *adhyāya* 150.

[4] From the original plates.

[5] Expressed by a symbol.

[6] Read सद्ब्रह्मणे.

[7] Metre: *Anushṭubh*.

3 वीर्य:[1] ॥२॥ देव: श्रीकार्त्तवीर्य: क्षितिपतिरभवद्भूषणं भूतधात्र्या हेलोत्क्षिप्ताद्रिबि(बि)म्बस्तुहिन-
गिरिसुतास्ले(श्ले)-

4 षसन्तोषितेस(श)म् । दोर्द्दण्डाकाण्डसेतुप्रतिगमितमहावारिरेवाप्रवाहव्याघूतव्यग्रपूजागुरुजनितरुषं[2]
रावणं यो

5 बबंध[3] ॥३॥ तद्वंसप्रभवा[4] नरेन्द्रपतय: ख्याता क्षितौ हैहयास्तेषामन्वयभूषणं रिपुमनोविन्यस्ततापा-
नल: । धर्म्म-

6 ध्यानधनानुसंचितयशा: स(श)स्व(श्व)त्सतां सौख्यकृत्प्रेमान्सर्व्वगुणान्वित: समभवल्भी(ल्ष्मी)-
मानसो कोक्कल:[5] ॥४॥ अष्टादशारि-

7 करिकुंभविभंगसिंहा: पुत्रा बभूवुरतिसौ(शौ)र्यपराश्च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीश आसीत्से-
षांश्च[6] मण्डलपतीन्स

8 चकार ब(ब)न्धून्[7] ॥५॥ तेषामनूजस्य[8] कलिंगराज: प्रतापवह्निक्षपितारिराज: । जातोन्वये
द्विष्टरिपुप्रवीर: प्रिया[9]न-

9 नांभोरुहपार्व्वणेंदु:[10] ॥६॥ तस्मादपि प्रततनिर्म्मलकीर्त्तिकान्तो जात: सुत: कमलराज इति प्रसिद्ध: ।
यस्य प्रतापतर-

10 णावुदिते रजन्यां जातानि पंकजवनानि विकासभांजि[11] ॥७॥ तेनाथ चंद्रवदनोजनि रत्नराजो वि-
स्वो(श्वो)पकारकरुणार्ज्जि-

11 तपुण्यभार: । येन स्वबा(बा)हुयुगनिर्म्मितविक्रमेण नीतं यशस्त्रिभुवने विनिहत्य स(श)त्रून् ॥८॥
नोनल्लाख्या प्रिया त-

12 स्य शूरस्येव हि शूरता । तयो: सुतो नृपश्रेष्ठ: पृथ्वीदेवो बभूव ह[12] ॥९॥ पृथ्वीदेवसमुद्भव: सम-
भवद्राजल्लदेव्री(वी)सुत: शू-

13 र: सज्जनबांच्छि(छि)तार्यफलद: कल्पद्रुम: श्रीफल: । सर्व्वेषामुचितोर्ज्जने सुमनसां तीक्ष्णद्विष-
त्कंटक: पस्य(श्य)(त्का)न्ततरांगनां[ग]-

14 मदनो जाजल्लदेवो नृप:[13] ॥१०॥ तस्यात्मज: सकलकोसलमंडनश्री: श्रीमान्समाहृतसमस्तनराधि-
पश्री: । सर्वक्षि[तीं]-

15 श्वरसि(शि)रोविहितांघ्रिसेव: सेवामृतां निधिरसौ भुवि रत्नदेव:[14] ॥११॥ इलावर्त्तादिवर्षाणां
मध्ये भारतमुत्तमम् । मध्यदेस(श)स्तु त-

16 त्रापि सोणभद्रोस्ति यत्र स:[15] ॥१२॥ श्रीसोणभद्रनिर्यात: पंचार्षो वत्सगोत्रज: । महसोण इति
ख्यातो बभूव द्विजवंस(श)ज: ॥१३॥ य: ष-

17 ट्तर्क्ककलाकलापकुस(श)लो नि:से(शे)षवेदागमज्ञाता ब्र(ब्र)ह्मसम: समस्तजनताल[ब्धा]दर: सर्व्व-
दा । य: पंचास(श)दहानि चान्तसमये त्य-

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[1] Metre: *Upajāti*.
[2] It would be better to read –जनितगुरुरुषं.
[3] Read बबन्ध. Metre: *Sragadharā*.
[4] Read तद्वंशप्रभवा.
[5] Metre: *Śārdūlavikrīḍita*.
[6] Read आसीच्छेषांश्च.
[7] Metre: *Vasantatilakā*.
[8] The vowel in नू is lengthened for the sake of the metre.
[9] Read द्विष्टरिपुप्रवीरप्रिया–:
[10] Metre: *Upajāti*.
[11] Metre of this and the following verse: *Vasantatilakā*.
[12] Metre: *Anushṭubh*.
[13] Metre: *Śārdūlavikrīḍita*.
[14] Metre: *Vasantatilakā*.
[15] Metre of this and the following verse : *Anushṭubh*.

SARKHO PLATES OF RATNADEVA II: (KALACHURI) YEAR 880

i.

ii.

B. CH. CHHABRA. SCALE: ONE-HALF. SURVEY OF INDIA, CALCUTTA.
REG. No. 3977 E'36-778'51.

18 त्वाल(श)नं यां(जां)व(ब)[1]वतीर्णं प्राणविमुक्तिमाप निपुणो वेदान्तसिद्धान्तवः[2] ॥१४॥ प्रज्ञानिधिः सकलवेदविदां वरिष्ठो नानाविधाध्व–

Second Plate

19 रविधानविसु(शु)द्धबु(बु)द्धिः । तस्यात्मजो द्विजसमाजविभूषणश्रीः सोमेश्वरः समभवद्भुवनप्र–सिद्धः[3] ॥१५॥ श्रुतिसमुचित–

20 शीलस्तत्व(त्त्व)विच्चागमानां निरवधिगुणरासि(शि)र्व्यासकल्पो जनेषु । इह हि जगति शापानु–ग्रहाभ्यां समर्थस्तदनु च कुल–

21 चंद्रस्तस्य सूनुर्बभूव[5] ॥१६॥ प्रज्ञामंगलवेश्म विस्मयकराभ्यासः समस्तागमे पुण्यात्मा मखकर्म्म–धर्म्मनिपुणः प्रावीण्यवान्ज्यो(ज्ज्यो)–

22 तिषि । तस्याशेषगुणाकरस्य मतिमान्पुत्रः पवित्रात्मनो व्र(ब्र)ह्माभ्यासनिवेशपेस(श)लमतिः श्री–पद्मनाभोभवत्[6] ॥१७॥ यः सिद्धा–

23 न्तद्वयं वेत्ति होरासागरपारगः । संहितासा(शा)स्त्रतत्व(त्त्व)ज्ञो वाराह[7]मिहिरोपमः[8] ॥१८॥ तेनासी(शी)त्यधिकाष्टवत्सरशते जा(या)ते दिने श्रीःपते–

24 कार्त्तिक्यामथ रोहिणीभसमये रात्रेश्च यामत्रये । श्रीमद्रत्ननरेश्वरस्य सदसि ज्योतिर्व्विदामग्रतः सर्व्वग्रासमनुष्णगोः प्रव–

25 दता तीर्ण्णा प्रतिज्ञानदी[9] ॥१९॥ इंदोर्मुक्ति कुर्व्वतायं तदानीं सर्व्वादायैर्म्मण्डलेनर्घवल्लर्या(ल्ल्याम्) [।*] राज्ञा तुष्टेनाथ चिंचातलाईग्रामस्तस्मै सा(शा)–

26 सनीकृत्य दत्तः[10] ॥२०॥ तपति न तपनः प्रखरो मरुदपि नो वाति शासने तीव्रः । व्र(ब्र)ह्मस्वस्तेय–पातकमतिस(श)यभीमं समालोच्य[11] ॥२१॥ चंद्रा–

27 र्क्कौ गगने यावत्तपतो लोकसाक्षिणौ । तावदव्याहतं स्थेयाद्दानमेतन्महीपतेः[12] ॥२२॥ द्विजाश्च नावमन्तव्यास्त्रैलोक्यस्थितिहेतवः ।

28 देववत्पूजनीयाश्च दानमानार्च्चनादिभिः ॥२३॥ यैः कृतः सर्वभक्षोग्निरपेयश्च महोदधिः । क्षयी चाप्यायितः सोमः को न नस्ये(श्ये)–

29 त्प्रकोप्य तान् ॥२४॥ सं(शं)खं भद्रासनं च्छ(छ)त्रं गजास्व(श्व)वरवाहनम् । भूमिदानस्य चि–ह्नानि फलं स्वर्ग्गः पुरंदर ॥२५॥ व(ब)हुभिर्व्वसुधा भुक्ता राज–

30 भिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥२६॥ यथाप्सु पतितं स(श)क्र तैलवि(बि)न्दुर्व्विसर्प्पति । एवं भूमिकृतं दानं स–

31 स्ये सस्ये प्ररोहति ॥२७॥ भूमिं यः प्रतिगृह्णा(ह्ला)ति यस्तु भूमिं प्रयच्छति । उभौ तौ पुण्यकर्म्माणौ नियतौ स्वर्गगामिनौ ॥२८॥ पूर्व्व–

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[1] The second *akshara* of this name appears more like *cha* than *va*; but *va* and *cha* appear almost like each other in this inscription (cf. *ch=aiva* l. 34 *infra*.) and other records of the period. Besides, यांचवतीर्णं makes no sense. I, therefore, propose to read कांववतीर्णं here, य being substituted for क as in कायपेय in l. 33 *infra*.

[2] Metre: *Śārdūlavikrīḍita*.

[3] Metre: *Vasantatilakā*.

[4] There is a hyphen following च.

[5] Metre: *Mālinī*.

[6] Metre: *Śārdūlavikrīḍita*.

[7] Read वराह–.

[8] Metre: *Anushṭubh*.

[9] Metre: *Śārdūlavikrīḍita*.

[10] Metre: *Śālinī*.

[11] The metre of this verse is *Āryā*, but it is slightly irregular, the third *pāda* containing 13 instead of 12 *mātrās*. Read ब्रह्मस्वचौर्य–.

[12] Metre of verses 22-35: *Anushṭubh*.

32 दत्ता(त्तां) द्विजातीनां यत्नाद्रक्ष पुरंदर । मही(हीं) महीभृतां श्रे(श्रे)ष्ठ दानाच्छ्रेयो हि पालनम् ॥२९॥ स्वदत्तां परदत्तां वा यो हरेत वसुंधरां ।

33 स विष्टा(ष्ठा)यां कृमिर्भूत्वा पितृभिः सह पच्यते ॥३०॥ अस्व(श्व)मेधसहस्रे(स्रे)ण वाय(ज)-पेयस(श)तेन च । गवां कोटिप्रदानेन भूमिहर्ता न सु(शु)-

34 ध्यति ॥३१॥ षष्टिं वर्षसहस्रा(स्रा)णि स्वर्गे वसति भूमिदः । आच्छेत्ता चानुमन्ता च तान्येव नरकं व्रजेत् ॥३२॥ इष्टं दत्तं हुतं चैव य-

35 त्किंचिद्धर्म्मसंचितम् । अर्द्धांगुलेन सीमाया हरणेन प्रणस्य(श्य)ति ॥३३॥ न विषं विषमित्या-हुर्ब्र(र्ब्रं)ह्मस्वं विषमुच्यते । विषमेकाकिनं ह-

36 न्ति व(ब्र)ह्मस्वं पुत्रपौत्रि(त्र)कम् ॥३४॥ तस्यामेवानघंवल्ल्यां श्रीमत्कीर्त्तिधरः सुधीः । अंडेरग्राम-मायोयं लिलेखाक्षरसो(शो)भनम् ॥३५॥

TRANSLATION[1]

Success ! Ōṁ Adoration to Brahman !

(Verse 1) Adoration to that reality Brahman, which is attributeless, all-pervasive, eternal and auspicious, the ultimate cause (*of the universe*) and supreme light conceivable by the mind !

(V. 2) The foremost luminary of the firmament is the sun, the Primeval Being. Then was born from him his son Manu, the first of kings. In his family there was **Kārtavīrya** born on the earth.

(V. 3) There was the king, the divine and illustrious **Kārtavīrya**, an ornament of the earth, who threw into bondage Rāvaṇa who had propitiated Siva with the embrace of (Pārvatī) the daughter of the Himālaya, who was terrified as he (*i.e.*, Rāvaṇa) lifted up the (Kailāsa) mountain with ease, and who (*i.e.*, Rāvaṇa) was greatly enraged when his offerings to the three-eyed (Siva) were washed away by the stream of the greatly flooded Rēvā which was turned by the suddenly placed dam of his mighty arms.

(V. 4) The kings born in his family became known on the earth as **Haihayas**. An ornament of their family was that illustrious **Kōkkala (I)** endowed with all excellences, who laid the fire of distress in the minds of (*his*) enemies; who accumulated fame after (*amassing*) the fortune of religious contemplation, (*and*) who was always dear to good people (*as*) one who made them happy.

(V. 5) He had eighteen very valiant sons, who destroyed their enemies even as lions break open the frontal globes of elephants. The eldest of them, an excellent prince, became the lord of **Tripurī** and he made his brothers the lords of *maṇḍalas* by his side.

(V. 6) In the family of a younger brother of these there was born **Kaliṅgarāja** who exterminated hostile kings with the fire of his valour and who was to the faces of the wives of the great warriors even as the full moon is to day-lotuses.[2]

(V. 7) From him also there was born a son who became famous by the name of **Kamalarāja** (*and appeared*) lovely with his far-spreading spotless glory. When the sun of his valour rose, the assemblages of lotuses bloomed even at night.

(V. 8) Thereafter he begat **Ratnarāja (I)**, whose face was like the moon, and who acquired a mass of religious merit by obliging the (*whole*) world; (*and*) who, destroying (*his*) enemies by the valour of the pair of his arms, spread (*his*) fame in the three worlds.

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[1] Though verses 1-3, 5-7 and 9 are repeated from No. 76, their translation is given here as this draft was used in several later records.

[2] *I.e.*, he made them look pale when he killed the warriors.

(V. 9) (*His wife*) named **Nōnallā** was dear to him as valour is to a brave person. Their son was **Pṛithvīdēva (I)**, the best of kings.

(V. 10) The son of the queen **Rājallā**, begotten by Pṛithvīdēva (I), was the brave king **Jājalladēva (I)**, the wish-fulfilling tree, bearing the fruit of fortune, which yielded their desired objects to good people,—(*he*) who was wont to worship all gods; who was (*annoying like*) a thorn to his fierce foes, and the god of love incarnate to the extremely lovely ladies who saw him.

(V. 11) His son was the illustrious **Ratnadēva (II)**, a treasure on earth to those who served him; whose lovely form was an ornament of the whole **Kōsala** country; who snatched away the fortune of all kings; and whose feet were served by the heads of all kings.

(V. 12) In the midst of **Ilāvarta** and other countries (*the country of*) **Bhārata** is the best. There also **Madhyadēśa** is the best where there is that (*well-known*) **Sōṇabhadra**.

(V. 13) There was (*a man*) born in the family of the twice-born known by the name of Mahasōṇa, who sprang from the Vatsa *gōtra*, had five *pravaras* and emigrated from the famous **Sōṇabhadra**.

(V. 14) He was proficient in the group of six systems of philosophy and arts, knew, like Brahmā, all the Vēdas and Āgamas, and was always respected by all people. Being skilled and conversant with the settled doctrines of the Vēdānta (*system*), he obtained liberation of life after fasting for fifty days at the holy place (*called*) **Jāmbavat** at the time of death.

(V. 15) His son was Sōmēśvara, well-known in the world—(*he*) who was a treasure of wisdom (*and*) the foremost among all persons versed in the Vēdas; whose intellect was purified by the performance of various sacrifices and whose glory was an ornament to the Brāhmaṇa community.

(V. 16) Thereafter there was his son Kulachandra, whose character was in conformity with (*his*) sacred learning, who was conversant with the principles of the Āgamas; who appeared like (*the sage*) Vyāsa among the people, having an infinite collection of excellences, and who was able to curse or favour (*people as he liked*) here in (*this*) world.

(V. 17) A son of him, who was possessed of all excellences and had a holy nature, was the intelligent and illustrious **Padmanābha**, who is an auspicious abode of wisdom ; whose study of all Āgamas causes wonder; who is virtuous by nature, adept in the religious duty, namely, the performance of sacrifices, and proficient in astronomy; and whose mind has become pure by (*his*) repeated meditation on Brahman.

(V. 18) He knows two *Siddhāntas*, has crossed the ocean of astrology, and being versed in the tenets of the *Saṁhitās* and sacred writings, is like Varāhamihira.

(V. 19) He,—declaring in the assembly of the illustrious king **Ratnadēva [II]**, in the presence of all astronomers that when the year eight hundred increased by eighty had passed, on the day of the lord of speech (*i.e.*, **Thursday**), on the full-moon day of **Kārttika**, during the third quarter of the night when (*the moon would be in*) the constellation of **Rōhiṇī**, there would be a complete eclipse of the moon,—crossed the river of assertion.

(V. 20) Then releasing the moon (*from the eclipse*), the king, who was pleased, gave him as a grant the village **Chiñchātalāī** in the *maṇḍala* of **Anarghavallī** together with all taxes.

(*Here follow fourteen benedictive and imprecatory verses.*)

(V. 35) In the same (*maṇḍala of*) **Anarghavallī**, the wise and illustrious **Kīrtidhara**, the lord of the village (*called*) **Jaṇḍēra**, wrote (*this charter*) charming with letters.

No. 84; Plate LXVIII

AKALTARA STONE INSCRIPTION OF RATNADEVA II

This inscription was first briefly noticed by Dr. D. R. Bhandarkar in the *Progress Report of the Archaeological Survey of Western India for* 1903-4, pp. 51-2. His account has been generally followed by R. B. Hiralal in his *Inscriptions in the Central Provinces and Berar.*[1] The record is edited here for the first time from the original stone which I examined *in situ* and from inked estampages taken under my supervision.

The stone which bears this inscription was found at Kōṭgaḍh, a small village, a mile and a half north of Akaltarā, in the Jānjgir *tahsil* of the Bilaspur District in Madhya Pradesh. It was brought down to Akaltarā by the Malguzar and built into the plinth of the temple of Siddhēśvara Mahādēva in the back-yard of his house at Akaltarā.[2] The inscription consists of 19 lines, of which the last is only one-third of the rest in length. The writing covers a space measuring 3′ 6″ broad and 1′ 5″ high. The stone has suffered considerably about the middle of the first three lines at the top and on both the sides of ll. 8-14. Besides, some *aksharas* here and there have been damaged or rendered illegible by the effects of the weather. In many cases the missing *aksharas* can, however, be supplied by conjecture or from three other records of the same chief, *viz.*, the Raipur Museum, Kugdā and Ratanpur stone inscriptions,[3] with which the present inscription has several verses in common. It has thus been possible to restore almost the whole text of the record, except for the *maṅgala-ślōkas* in the first two lines. Nothing of historical importance has, therefore, been lost.

The characters are Nāgarī. The *aksharas* are neatly and carefully written and deeply incised. The average size of the letters is .6″. As regards individual letters, attention may be drawn to the initial *ṛi* in *ṛitavaḥ*, l.14, the sign of the guttural nasal *ṅ* which shows a dot attached to the left limb, as in *-mātaṅga-*, l.12, the proper sign for *b* which occurs only in *babhūvur=*, l.2, and the flat-topped *ś* as in *śaila-*, l.10. The language is good and correct Sanskrit. Except for the introductory obeisance to Śiva, the record is metrically composed throughout. The verses, of which there are twenty-six, are all numbered. The usual orthographical peculiarities such as the use of *v* for *b* and the confusion of the palatal and dental sibilants are noticed here also. The dental nasal has been wrongly used for the *anusvāra* in *-vatansaḥ*, l.1, *-rājahansaḥ*, l.2 and *-dhvansa-*, l.9, and for the palatal nasal in *panch=āpi*, l.14.

The inscription refers itself to the reign of Ratnadēva II[4] of the Kalachuri Dynasty of Ratanpur. The object of it is to record the construction of a temple of Rēvanta and the excavation of a tank, evidently at Kōṭgaḍh, by Vallabharāja, a feudatory chief of Ratnadēva II. The *praśasti*, as the inscription is called in the last verse, was composed by

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[1] First ed. p. 109; second ed. p. 121.

[2] Though the present inscription originally belonged to Kōṭgaḍh, I have called it Akaltarā stone inscription in order to distinguish it from another stone inscription, now deposited in the Raipur Museum, which also comes from Kōṭgaḍh.

[3] Nos. 85, 87 and 95, below.

[4] D.R. Bhandarkar (*P.R.A.S.W.I. for* 1903-4, pp. 51-2) and following him, Hiralal (*I.C.P.B.*, second ed., p. 121) refer this inscription to the reign of Pṛithvīdēva II. The former wrongly took *pṛithvīpati* in v. 12 to refer to Pṛithvīdēva (II). The word has there only the general sense of 'a king' and refers to Ratnadēva II. Had the inscription been incised during the reign of Pṛithvīdēva II, the genealogy of the Kalachuri rulers, who were the suzerains of Vallabharāja and his ancestors, would have been brought down to that king in the introductory part of the *praśasti*, while, as shown here, it stops with Ratnadēva II.

Dēvapāṇi. It is not dated, but it is evidently earlier than Vallabharāja's Kugdā inscription[1] of the Kalachuri year 893 (1141-42 A.C.) which belongs to the reign of Pṛithvidēva II.

By way of introduction the inscription traces the **genealogy** of the **Kalachuri rulers** of **Ratanpur** from **Ratnadēva** I down to **Ratnadēvā II**. Verse 8 mentions **Lāchchhalladēvī** who was the wife of Jājalladēva I and the mother of Ratnadēva II. Otherwise, the description of these princes is quite conventional and altogether devoid of historical interest.

The inscription next traces the **genealogy of Vallabharāja.** A feudatory chief of the **Vaiśya lineage,** named **Dēvarāja,** was a devoted servant of the ancestors of Ratnadēva II. His son was **Rāghava** who served his liege-lord as his councillor. His son was **Harigaṇa** who is described as the principal support of the Kalachuri throne in the attainment of victory. Harigaṇa's son, **Vallabharāja,** is next glorified in seven verses. He is said to have helped his lord in humbling the king of **Gauḍa,** the lord of elephants, and to have used his capital like the Vindhya tract for the capture of elephants. The next three verses (18-20) described a **fierce battle** in which Vallabharāja distinguished himself. We then have, in verses 21-24, a description of the temple of Rēvanta, the son of Saptāśva or the Sun, which Vallabharāja built, and the tank he excavated with a palace of pleasure in the middle of it[2] on the outskirts of the town. By erecting the former, Vallabharāja is said to have adorned, as with an ornament, the earth which was the crowned queen of his lord, the king. Verse 24 contains an interesting comparison, based on *double entendre,* of the tank with the Buddhist doctrine (*Saugata-mata*).

As shown above, the present inscription was incised during the reign of Ratnadēva II. The fierce battle in which Vallabharāja distinguished himself was probably that in which **Anantavarman-Chōḍagaṅga** was defeated. It seems to have been fought towards the close of Ratanadēva II's reign. Two other inscriptions of Vallabharāja refer themselves to the reign of Pṛithvidēva II. Vallabharāja seems, therefore, to have flourished towards the close of the reign of Ratnadēva II and in the beginning of that of Pṛithvīdēva II from *circa* K. 880 to K. 915.

There are no places mentioned in the present record,[3] but from the Ratanpur inscription of Vallabharāja we know that both the temple of Rēvanta and the tank were situated in Vikarṇapura, which was probably identical with Kōṭgaḍh.

TEXT[4]

1 [ओं न*]मः [शिवाय]।। पातु वः शम्भु[मू] –⏓, ⏓⏓⏓⏓⏑–⏑⏓। ⏓⏓⏓⏓ ⏑––⏓, ⏓⏓⏓⏓⏑
–⏑⏓[5][।।१।।*] [स्वर्गाङ्गना] ⏑––⏓, ⏓⏓⏓⏓⏑–⏑⏓। ⏓⏓⏓⏓⏑––⏓, ⏓⏓⏓⏓ ⏑–
⏑⏓ [।।२।।*] [लोकालोक]प्रदीपो [र]जनिचरव[धू]वारकर्णावितन्सः[6] शृङ्गारव(ब)द्य[धाम] ⏑⏑

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[1] No. 87, below.

[2] Even now at Kōṭgaḍh there is a large oval-shaped tank, in the middle of which projected from the west there is a raised earthen spot which was probably the site of this pleasure-mansion. Cousens took it to be the site of the temple of Rēvanta(*P. R. A. S. W. I. for* 1903-4, p. 50.)

[3] D. R. Bhandarkar and following him, Hiralal take *laḍaha* in verse 15 as the name of a country overrun by Vallabharāja. The former points out (*P. R. A. S. W. I. for* 1903-4, p. 51, n.) that it is coupled with Aśmaka in the *Bṛihatsaṁhitā* and places it in the Deccan, while the latter identifies it with the southern tracts of the Bilaspur District. *I. C. P. B.*, p. 121. But *laḍaha* in v. 15 has the simple sense of 'beautiful'. See below, p. 455, n. 1.

[4] From the original stone and inked estampages.

[5] Metre of this and the following verse: *Anushṭubh.*

[6] Read कर्णावतंसः.

2 ⏑[1] हरजटाजाह्नवीराजहन्सः[2] । – – – – ⏑ – –[सरसि] ⏑ ⏑ ⏑ – – ⏑ सर्व्वंकषश्रीः सं(व)[न्धु-
कै]रवाणां जयति जनघनानन्द[कं]दोय[मि]न्दुः[3] ॥३॥ एत – ⏑[4] कुले बभूवुरपरे [पं]चाग्रभेदाः
पुरा तन्मध्ये गुणभूषणः कलचुरिर्व्वामान्वयो भूत[वा]-

3 न् । तस्मो[द्वा]मवशःसुधा[धवलितत्रैलोक्य]देवालया जाता यत्र [सहस्रतेजमहिमाधा[5]]रा धरि-
[त्रीभु]जः[6] ॥४॥ तस्मादेतत्कल[चुरि]कु[ल]क्षीरधौ रत्नराजो राजन्यानां सुचरित[गु]हं सत्य-
धर्म्मावतारः । जातः प्रातःस्मरणपदवीराजमार्गो मनीषी मान्धाते-

4 व प्रथितमहिमा माननीयो नृपाणाम्[7] ॥५॥ जात[स्तस्मा]त्कलिकमलिनीकुंजरः ख्यातकीर्त्तिः सत्य-
त्यागप्रथितमहिमा [नीति[8]]मानर्क्कतेजाः । साक्षाद्धर्म्मः सुचरितलतालम्ब(म्ब)नप्रौढशाखी पृथ्वीदेवः
पृथुरिव जगन्माननीयो [न]-

5 रेन्द्रः ॥६॥ तस्मादजायत भुजा[प]रिघप्रचण्डशौर्यानलप्रशमितारिमहावनश्रीः । जाजल्लदेवनृपतिः
शरदि[न्दु]कुन्दनी[हारहारकुमुदोज्ज्वल]गौरकीर्त्तिः[9] ॥७॥ एतत्पाणिगृहीती(ता) लक्ष्मीरिव पुरु-
षोत्तमस्यासीत् । या वसुधा-

6 सापत्न्यं चक्रे लाच्छल्लदेवीति[10] ॥८॥ श्रीरत्नदेव इति वीरनरेन्द्रगर्व्वसर्व्वंकषः समरपण्डितपुण्ड-
रीकः । आसीदशी(सी)ममुजपौरु[ष]सम्भृतार्थदानैकतानहृद[यस्त]नयस्तदीयः[11] ॥९॥ कैलासो न
जगच्छिवापतिरमी नान्ये जना [जा]-

7 ह्नवीनद्यो भूः सकलाः शरन्नहि हसस्तस्येन्दुचूडामणेः । इत्थं शंकरसंगतस्य जगतो लोकस्त्रिलो-
कीतले जानीते नृवरस्य यस्य य[शसः] पूरे परिभ्राम्यति[12] ॥१०॥ [रा]ज्ञस्तस्य प्रथितयशसां पूर्व्व-
जानां नृपाणां शक्तो भक्तस्तरुणतरणि[प्रो]-

8 द्धतेजःप्रतानः । दीने कल्पद्रुम इव विशामन्वये कीर्त्तिका[न्त]: सामन्तोभूनृपपदरजःशेखरो देव-
राजः[13] ॥११॥ ख्यातालोकः क्षितिपसचिवः स[त्य]शौर्य्यैकधाम श्रीमान्धीमानतुल[म]हिमाधार उ-
ग्रोपरिस्थः । क्षीराम्भोधेरिव हिमरुचिस्तापहा[री] क[लावा]न्सू-

9 नुस्तस्मात्कुमुदवनभृद्राघवो नाम जातः ॥१२॥ तत इह जयलक्ष्मीसाधनं शुद्धमाद्यं कलचुरिकुल-
भूमीपालसिंहासनस्य । हरि[ग]ण इति जातः [संगराग्रे]ध[रो]रिप्रव(ब)ल[व](ब)लतमित्र-
ध्वन्स[14]भानुस्तनूजः[15] ॥१३॥ तस्मादजायत [सु]तः श्रु ⏑ [मा] ⏑ – –, –[16]

10 – ⏑ वक्त्रश(स)रसीरुहशीतरश्मिः(श्मिः) । सौजन्यजह्नुतनया[हि]मशैलसानुः ख्यातः सतां सदसि
वल्लभराजनामा[17] ॥१४॥ महाशक्त्याधारो विबु(बु)धपरिपन्थिप्रतिहतिप्रवीणः प्रोद्दामप्रसरशिखि-
विक्रान्तलड[ह:] । महा[राज]: [श्रीमान्भुवनमल्ल][वि*]-

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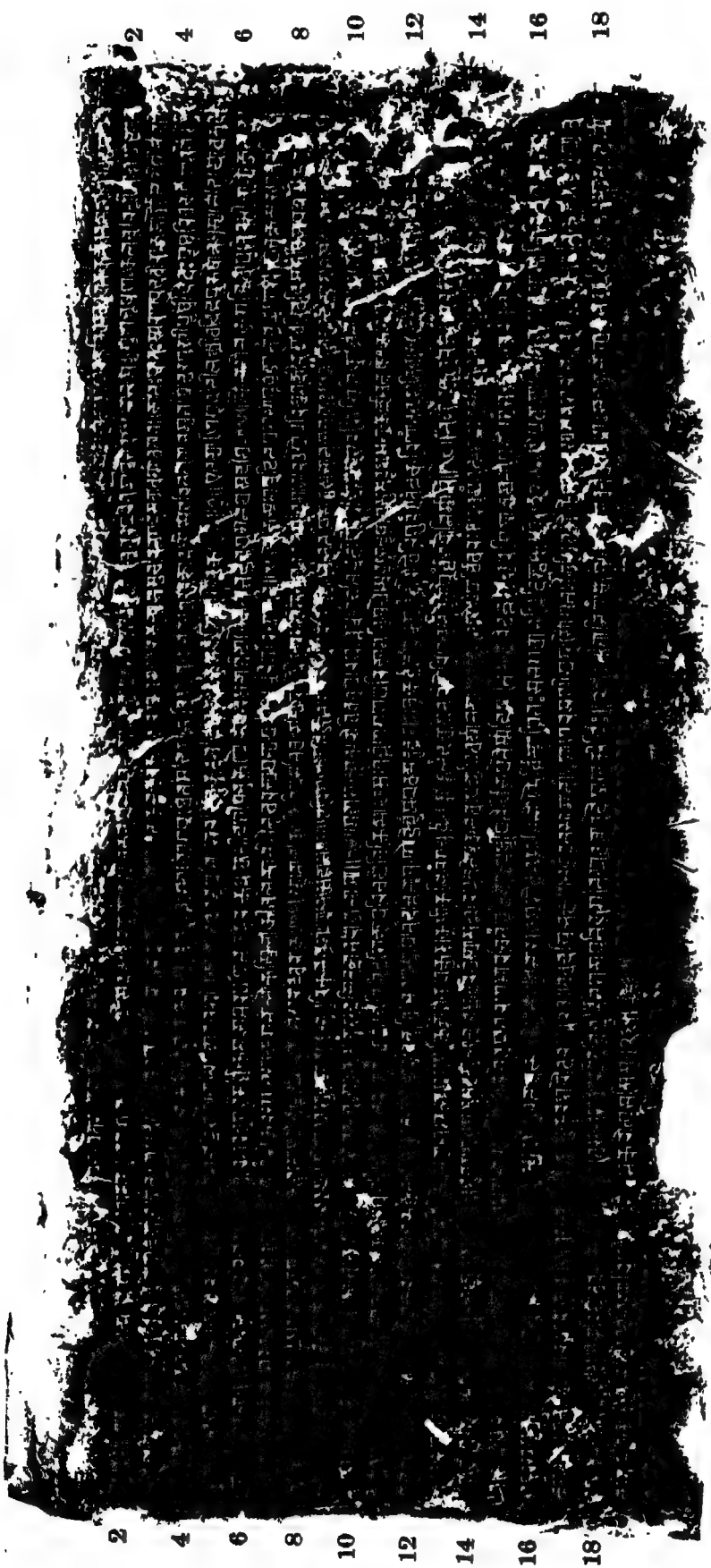
[1] The missing word may be त्रिपुर–.
[2] Read –राजहंस:.
[3] Metre: *Sragdharā.*
[4] The damaged *aksharas* may have been –स्यैव.
[5] The letters in these brackets are clear in the Ratanpur inscription of Pṛithvīdēva II (No. 95, below).
[6] Metre: *Śārdūlavikrīḍita.*
[7] Metre of this and the next verse: *Mandākrāntā.*
[8] These *aksharas* are clear in the Ratanpur inscription of Pṛithvīdēva II (No. 95, below).
[9] Metre: *Vasantatilakā.*
[10] Metre: *Āryā.*
[11] Metre: *Vasantatilakā.*
[12] Metre: *Śārdūlavikrīḍita.*
[13] Metre of this and the next verse: *Mandākrāntā.*
[14] Read ध्वंस–.
[15] Metre: *Mālinī.*
[16] Restore श्रुतमान्यकीर्त्तिः and सन्मित्र–.
[17] Metre: *Vasantatilakā.*

AKALTARA STONE INSCRIPTION OF RATNADEVA II

B. CH. CHHABRA.

Reg. No. 3977 E'36-778 '51

SCALE: NINE-FORTIETHS.

SURVEY OF INDIA, CALCUTTA.

11 [ख्यात]महिमा सतामित्थं श्रेसौ जनयति कु[मार]भ्रमंमिह[1] ॥१५॥ तुरङ्गाणां वाहे व(ब)हुवि-
विधसिक्षापरिचये चिकित्सायामुर्व्वीगुणगणपरिज्ञानविषये । अदृष्ट्वा दृष्टा[न्तं] सुसदृशमनाकर्ण्य
च कलौ कवि[व्रातो यस्य स्तुतिविषय][तामीनयत*[2]]-

12 [जत्] ॥१६॥ यः कृत्वा करिव(ब)न्धकौतुकरसभ्रान्तालुरुर्व्वीतले निर्म्मातद्रुमखण्डविन्ध्यविपिनं
पत्वा पतिं दन्तिनाम् । मौवेन्द्रं मघवत्सदृक्षमपृथुकुर्व्वंचपि प्रत्यहं वीरो वैरिपुरं व्यधत्त करिणां व(ब)-
न्धाय विन्ध्यस्थलीम्[3] ॥१[७]॥ र[त्ताम्भो] ∪∪–∪–∪∪[4]

13 [सिजै]रुद्भ्राजमानं ध्वजश्रेणीमीनमनोहरं शिरसिजैः सै(शै)वालमालामयम् । छिन्नानेकपकुम्भ-
कूर्म्मकलितं गन्धर्व्वनकाकुलं हत्वा येन र[णे] रिपून्व(न्ब)लवतापूर्व्वं स(स)रो निर्म्ममे[5]॥१८॥
तस्मादुक्वतुरङ्गसं[ग]र[सर] ––∪––∪–,––

14 –रणदिग्वधा[सा]न्द्रविलसत्सिन्दूरलक्ष्मीमुषः । यद्वंद्रुतमसमम्वु(म्बु)सुभटस्त्रीलोचनाम्भोघ-
रैर्यस्यासन्नरिपत्तनेषु ऋतवः पन्था(न्था)पि वर्षामयाः ॥१९॥ निःशेषपार्थिवरसापचयं दधानः
पद्माभिवर्द्धनरुचिः शुचि[तीव्र]तेजाः । व(ब)[न्धुः] क–∪

15 रिभिया परिवर्त्तमानैर्यस्योदियाय रविवदभुवि मण्डलाग्रः[6] ॥२०॥ तेनेदमाभरणमारचितं पृथिव्याः
पृथ्वीपतेर्भ्रजयतेर्म्महिषीति मत्वा [।*] रेवन्तमन्दिरमिषाश्रयनोपभोग्यं भ[क्त्यो]पचारचतुरे[ण]
यशोधनेन ॥२[१॥]

16 [स]प्ताश्व[सूनु]भवलोत्तमचित्रकर्म्मनिर्म्माणतः सुविशदां किरता च कीर्त्तिम् । तेनाधुना सह यशो-
धनमानिलोकैर्व्विस्मापितः स भगवानपि विश्वकर्म्मा ॥२२॥ इ[हो]पवा(बा)ह्यालि विलास[वे]-
स्म(श्म)नो वि[चित्रकर्म्मोन्नत]मु-

17 त्तमं घ[नैः] । अची[ख]नच्चारुश(स)रोजराजितं स च त्रिलोकीमुकुरं श(स)रोवरम्[7] ॥२३॥
दधदखिलक्षणभङ्गं हतसामान्यं प्रमाणरमणीयम् । सौगतमतमिव लोके व[ल्लभ]सागरश(स)रो
भाति[8] ॥२४॥ लु[ठ]ति क[मठपृ]ष्ठे याव-

18 [दे]षा धरित्री श्रियमुरसि मुरारिर्यावदङ्गीकरोति । शिरसि वसति शम्भोर्यावदिन्दुर्द्दिनेशस्तपति
जगति यावत्तावदेषास्तु कीर्त्तिः[9] ॥२५॥ धीमानिमां कमलि[नी]मिव देव[पाणि]ः सद्भृङ्गभोग्य-
[सु]भगां विवु(बु)धै[करम्या]म् । वर्ण्णो-

19 त्तमां कविकदम्व(म्ब)म[नःप्र]मोदविस्तारि[णीं रसमयी]मकरोत्प्रस(श)स्तिम्[10] ॥२६॥ ❋ ॥

TRANSLATION

Ōṁ! Adoration to Siva!

(Verse 1) May . . . . of Sambhu protect you . . . . . .!

(V. 2) . . . . . heavenly damsels . . . . . .

(V. 3) Glorious is this moon, the light of the Lōkālōka[11] (*mountain*), a beautiful

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[1] Metre of this and the next verse: *Śikhariṇī.*

[2] The last four *aksharas* in this bracket are clear in l. 8 of the Kugdā inscription of Pṛithvīdēva II, dated K. 893 (No. 87, below).

[3] Metre: *Śārdūlavikrīḍita.*

[4] The last four *aksharas* in this lire may have been शिरःसर–.

[5] Metre of this and the next verse: *Śārdūlavikrīḍita.*

[6] Metre of this and the next two verses: *Vasantatilakā.*

[7] Metre: *Upēndravajrā.*

[8] Metre: *Āryā.*

[9] Metre: *Mālinī.*

[10] Metre: *Vasantatilakā.*

[11] This is a mythical range of mountains round the world. The sun and the moon move along one side of it.

ear-ornament of the excellent lady of the night, the abode of the highest principle of love, a swan in the Gaṅgā flowing through the matted hair of the destroyer [of Tripura] (*i.e.*, Siva), whose loveliness crushes the pride of . . . . , a true friend of the night-lotuses, and the tap-root of the intense joy of the people!

(V. 4) In the race of this [very] (*Moon*), there occurred many sub-divisions of the family in former times. Among them was a lineage named **Kalachuri**, adorned with excellences, in which were born kings possessed of the greatness of Indra, who with the plaster of their immense fame whitened the temples of the three worlds.

(V. 5) From the milk-ocean of that Kalachuri family was born **Ratnarāja (I)**, the home of the good actions of royal personages, an incarnation of the law of truth, a royal road among the paths of morning remembrance,[1] a wise man of well-known greatness like Māndhātā (*and*) an object of veneration to princes.

(V. 6) From him was born the king **Pṛithvīdēva (I)**, who was to the Kali age what an elephant is to a lotus-plant;[2] who was possessed of well-known fame and of renowned greatness through veracity and liberality; who was virtuous in conduct and resembled the sun in lustre, being (*himself*) piety incarnate and a grown-up tree, supporting the creepers of good deeds, and like Pṛithu, an object of veneration to the world.

(V. 7) From him was born the king **Jājalladēva (I)** who, by the mighty valour of his bolt-like arms, destroyed the fortune of his enemies, even as fire destroys a large forest; who was possessed of glory, brilliant and white like the autumnal moon, a *kunda* (*flower*), snow, a pearl-necklace (*and*) a night-lotus.

(V. 8) He had (*a wife*) named **Lāchchhalladēvī**, whose hand he grasped (*in marriage*), as Purushōttama (*i.e.*, Vishṇu) had Lakshmī. She became a co-wife of the Earth.

(V. 9) His son was[3] the illustrious **Ratnadēva (II)** by name, an elephant dexterous in fighting, who completely crushed the conceit of the heroic princes, (*and*) who set his heart on giving away in charity the wealth which he had collected by the unbounded valour of his arms.

(V. 10) "This is no world, but Kailāsa; these are no ordinary men, but (*Siva*) the lord of Parvati; all these rivers are the Gaṅgā; this is no autumn, but it is the laughter of that moon-crested (*Siva*)."—In the three worlds, thus do the people know (*all objects of*) the world as connected with Siva while the mass of fame of that best of men is rolling on.

(V. 11) An able (*and*) devoted feudatory of the illustrious ancestors of that king was **Dēvarāja** of the **Vaiśya** lineage, who, by the great mass of his lustre, resembled the mid-day sun; who was like the wish-fulfilling celestial tree to poor people and who, being lovely by (*his*) fame, placed on his head the dust of Siva's feet.

(V. 12) As from the milky ocean was produced the cool-rayed (*moon*), nourishing the clusters of night-lotuses, so from him (*i. e.*, Dēvarāja) was born a son named **Rāghava**, a famous minister of kings, who (*like the moon*) removed the oppression of the people, and had (*knowledge of*) arts (*as the moon has digits*), (*who was*) a unique habitation of truth and valour, illustrious and intelligent, a receptacle of incomparable greatness, and the foremost among the mighty.[4]

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[1] *I. e.*, the foremost among those whose names are auspiciously uttered in the morning.

[2] *I. e.*, he destroyed the evil influence of the Kali age.

[3] As the present inscription belongs to the reign of Ratnadēva (II) himself, the past tense is here wrongly used for the present. In the next verse, on the other hand, the poet has rightly used the present tense while referring to the conditions in the reign of Ratnadēva II.

[4] The epithet *ugr-ōparisthaḥ* can also be applied to the moon which is placed on the head of Ugra (Siva).

(V. 13) From him was born here a son named **Harigaṇa**, who was the foremost faultless instrument of (*the acquisition of*) the goddess of victory for the throne of the kings of the **Kalachuri** family; who (*used to be*) in the fore-front of battles and destroyed the mighty army of the enemy even as the sun dispels darkness.

(V. 14) From him was born a son named **Vallabharāja** . . . . who is well-known in the assembly of good persons,—the cool-rayed (*moon*) to the lotuses of the faces [of . . . .] and who is (*a source*) of courteousness as a peak of the Himālayas is of the Gaṅgā.

(V. 15) The illustrious great king, whose power is well-known on the earth, makes good men mistake him for Kumāra (Kārttikēya); (*for*) he is possessed of great prowess (*as Kārttikēya is of a powerful missile*); he is clever in removing the impediments of learned persons (*as Kārttikēya is in destroying the enemies of gods*); and appears splendid with his mighty and spreading fire-like prowess (*as Kārttikēya looks beautiful with the proud stepping of his peacock*).[1]

(V. 16) Having not seen a suitable illustration, and having not heard of one in (*this*) Kali age, in (*respect of*) horse-riding, acquaintance with numerous and various (*branches of*) knowledge, healing and appreciation of a multitude of noble qualities, the crowd of poets observed silence in eulogising him.

(V. 17) Being vehemently fond of the sport of capturing elephants on earth, he has made the whole Vindhya forest devoid of elephants and having humbled, through (*his*) lord, the king of **Gauḍa** who like Indra was the lord of elephants, the valiant (*Vallabharāja*) day by day turned the enemy's city into a Vindhya tract for the capture of (*his*) elephants.

(V. 18) Having killed his enemies he made an extraordinary lake which had the water of blood . . . . . which appeared resplendent with the lotuses [of heads], (*and*) charming with the fishes of the rows of flags; which, with the locks of hair on the heads (*of the men killed in the fight*), was full of lines of moss; which was furnished with tortoises, namely, the frontal globes of elephants cut off (*in the battle*) and crowded with crocodiles in the form of horses.

(V. 19) In the towns of the enemies of him who deprived (*the enemies' wives*) of the beauty of (*the mark of*) the thick and shining red lead[2] . . . . in that battle with the four-membered army, all the five seasons (*besides the monsoon*) were full of rain, as the clouds of the eyes of brave warriors' wives poured down the water of (*their*) tears incessantly.

(V. 20) Like the sun there rose on the earth his sword which caused a decrease in the kingdoms of all kings as the sun by its rays sucks up the moisture of the whole earth; which is fond of increasing his fortune as the sun is of multiplying lotuses; which is bright and refulgent, with . . . . running away through fear.

(V. 21) He, who is clever in politeness and rich in fame, has, through devotion, provided the Earth with this ornament in the guise of a **temple** of **Rēvanta**, (*which is*) an object of enjoyment to the eyes, taking her to be the crowned queen of his lord, the king.

(V. 22) Spreading his exceedingly white fame by constructing (*this*) wonderful

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[1] On account of a play on the words *śakti*, *vibudha*, and *śikhin*, the three adjectives in the first hemistich of this verse are intended to be construed with Vallabharāja and Kumāra. Bhandarkar understood a pun on *laḍaha* also, but the word is used here in the sense of 'beautiful'; otherwise the verse would not admit of a satisfactory interpretation. *Śikhi-vikrāntam* is to be dissolved as (1) *śikhinaḥ vikrāntam* (the stepping of the peacock) and (2) *śikhī iva vikrāntam* (fire-like prowess).

[2] Owing to the loss of several letters at the end of l.13, I am not certain about the interpretation of the first half of this verse.

work of the best temple of the son of the seven-horsed (*Sun*), he has now surprised even the glorious Viśvakarman together with the proud people rich in fame.

(V. 23) With (*his*) wealth, he caused to be excavated here near the outskirts of the town[1] an excellent tank, the mirror of the three worlds, (*which appears*) beautiful with lovely lotuses and magnificent with the wonderful work of a pleasure-house (*in the middle of it*).

(V. 24) Like the Buddhist doctrine, shines this tank (*called*) **Vallabhasāgara,** which causes loss of time of all (*people attracted by it*) (*as the Buddhist doctrine comprises the tenet of the continual destruction of all things*), which is incomparable (*as the Buddhist doctrine rejects the notion of generality*) and looks charming with its appropriate dimensions (*as the Buddhist doctrine does with proofs*).[2]

(V. 25) So long as this earth rolls on the back of the tortoise, so long as Murāri (*Vishṇu*) receives the goddess of wealth on his breast, so long as the moon dwells on the head of Śambhu and so long as the sun shines in the world—may this meritorious work[3] endure!

(V. 26) The intelligent **Dēvapāṇi** has composed this eulogy resembling a lotus-plant,—which is charming and an object of enjoyment to good persons, as the lotus-plant is to the bees; which is the sole object of pleasure to learned men, as the lotus-plant is to gods; which is excellent with letters as the lotus-plant is with colours; which increases the delight of the minds of crowds of poets and is full of sentiments as the lotus-plant is of juice.

No. 85; Plate LXIX

RAIPUR MUSEUM STONE INSCRIPTION OF PRITHVIDEVA II

This inscription was discovered by Sir Alexander Cunningham's Assistant, Mr. Beglar, who refers to it in the *Archaeological Survey of India Reports*, Vol. VII (1873-74), p. 211. It has subsequently been noticed by several scholars, *e.g.*, by Dr. Kielhorn who transcribed a few names of historical importance occurring in it in the *Indian Antiquary*, Vol. XX, p. 84; by Dr. D. R. Bhandarkar in the *Progress Report of the Archaeological Survey, Western India for* 1903-4, p. 52 and finally by Rai Bahadur Hiralal in his *Inscriptions in the Central Provinces and Berar.*[4] Though noticed several times, the inscription has not been edited anywhere. I edit it here from the original stone which I personally examined in the Raipur Museum.

The polished slab of red sand-stone, on which this inscription is incised, was found at **Kōṭgaḍh**[5] from where the Malguzar removed it to his own house at Akaltarā.[6] It was lying there for some time and has recently been removed to the Raipur Museum. The inscription is fragmentary. The preserved portion consists of 26 lines, all of which except the last are incomplete. The writing covers a space 2' high. The length of the

[1] For *vāhy-āli* which I have translated as 'outskirts of the town' see Kielhorn's remarks in *Ep. Ind.*, Vol. VI, p. 250, n. 5. I think this sense suits all the passages of the *Rājataraṅgiṇī* cited by him. For the pleasure-house in the tank, see above, p. 431, n. 2.

[2] There is a play on the words *kshaṇa*, *sāmānya* and *pramāṇa* in consequence of which the adjectives in the first hemistich are intended to be construed with both the tank and the Buddhist doctrine.

[3] *Kīrtti* here refers to the tank and perhaps also to the temple of Rēvanta.

[4] First edition p. 111, second ed. p. 123.

[5] To distinguish this from the preceding inscription of Vallabharāja which was also found at Kōṭgaḍh, I have named it after the Museum in which it is deposited.

[6] It was lying near the Malguzar's house at Akaltarā in 1903. See *P. R. A. S. W. I.* (1903-4), p. 52.

lines gradually increases from 10" in the 1st line to 1' 4½" in the 22nd and then gradually decreases to 1' 3½" in the 25th. The last line, in which the record ends, measures 1' long. The stone is broken on the proper left side only, its top, bottom and right side being intact. When entire, the inscribed surface must have measured about 3' broad. The extant writing is in a state of good preservation, only one or two *aksharas* here and there being partly damaged. The letters are carefully and beautifully formed. Their size varies from .6" to .8".

The **characters** are Nāgarī. Attention may be drawn to the initial *ai* which is formed by adding a *prishṭhamātrā* to the sign for *ē* (see *Airāvata*, l. 17), the proper sign for *b* as distinguished from *v*, which occurs in *babhūva*, ll. 6 and 7, *dh* which shows a horn at the top on the left, as in *-dhvaṁsāya*, l. 11 and the flat-toppped *ś* as in *Śivāya*, l. 1. The **language** is Sanskrit, and except for the opening obeisance to Śiva and the name of the sculptor at the end, the record is metrically composed throughout. There are, in all, thirty verses, all of which except the last are numbered. The *praśasti*, as the inscription is called in line 25, was composed by **Dēvapāṇi**, and engraved by the sculptor **Pālhūka.** Dēvapāṇi was also the author of the Akaltarā and Ratanpur inscriptions of Vallabharāja. The present inscription has consequently several verses in common with those two records, especially with the latter. Thus, verses 4-21 of the present inscription occur in the same order in that record. The **orthography** shows the same peculiarities as the Akaltarā stone inscription.

As stated above, the present record is fragmentary and though it has a considerable portion in common with three other inscriptions[1] of Vallabharāja, the latter also, with the exception of the Akaltarā stone inscription, have suffered too much to be of much use in the restoration of its lost text. It is not, therefore, possible to give here a connected and complete account of its contents. After the usual *maṅgala-ślōka* in praise of Śambhu, the inscription seems to have mentioned the **Kalachuri** family and described two or three princes of it in verses 2-4. The name of the last one only, *viz.*, **Ratnadēva (II)** has been preserved at the beginning of line 4. Like the Akaltarā stone inscription, the record then seems to have turned to the **ancestors** of **Vallabharāja,** who, as feudatory chiefs, served the predecessors of Ratnadēva II. Verses 5-7 apparently eulogised **Dēvarāja, Rāghava** and **Harigaṇa,** but the name of only the last one occurs in the preserved portion. Harigaṇa's wife was described in the next verse (8), but her name is lost. The glorification of their son **Vallabharāja** commenced in line 7, though his name does not occur in the extant portion till line 16. Verses 10-15 extol his proficiency in the healing art, his appreciation of merits, his capture of elephants in the Vindhya mountain, the fierce fight in which he distinguished himself, his raid in a distant country which was commended by his suzerain, and finally his fame and charity. Verse 16 seems to show that he was looked upon as an adopted son by **Lāchchhalladēvī** whom we know from the Akaltarā stone inscription to be the mother of Ratnadēva II. Verse 18 described a city founded by Vallabharāja, which is said to have resembled the city of Kubēra (*i.e.*, Alakā). The next three verses, two of which occur in a complete form in the Akaltarā record, described a tank which Vallabharāja excavated in the same city. Verse 22 probably referred to some charitable or religious works of Vallabharāja, one of which, a garden, is mentioned in the beginning of line 19. In the next verse Vallabharāja is said to have loyally assigned to the king Ratnadēva (II) half of the religious merit which accrued to him on account of the aforementioned benefactions. Verse 24 records that he made a request to Ratnadēva (II) for some donation for the worship of Śiva, which

[1] *Viz.*, No. 84, above and Nos. 87 and 95, below.

seems to have been readily granted; for the final word in the next verse which occurs in the beginning of line 22 refers to a royal order. Verse 26 describes a beloved son, probably of Ratnadēva (II)[1], but his name has not been preserved. The next verse mentions his younger brother **Jayasiṁha.**[2] The name of the poet **Dēvapāṇi,** who composed the *praśasti,* is preserved in line 25, while that of the writer which must have occurred in the same line is lost. The last line contains the name of the sculptor **Pālhūka** who incised the present record.

The foregoing account will show that the **object** of the inscription was to record the construction, by Vallabharāja, of a temple of Śiva evidently at Kōṭgaḍh and certain donations made by royal order for the worship of the deity. The present inscription is not dated, but as it mentions both the excavation of the tank Vallabhasāgara and the erection of the afore-mentioned temple of Śiva, it is evidently later than the Akaltarā stone inscription which mentions only the former. It is again earlier than the Ratanpur inscription which names many more benefactions of Vallabharāja and his wife and was incised, as expressly stated at the end of it, during the reign of Ratnadēva II's son and successor Pṛithvīdēva II.

The extant portion mentions no place-name.[3] Haṭṭakēśvarapurī in l.16, which Rai Bahadur Hiralal took to be the name of an important place, means Alakā, the city of the lord of wealth (Kubēra).[4]

TEXT[5]

1 ओं नम: शिवाय ।। श्रिये तद्भूवतामस्तु शंभो: पादरज: ⏑ ⏓ । ⏓ ⏓ ⏓ ⏓ ⏑ — — ⏓ , ⏓ ⏓ ⏓ ⏓ ⏑ — ⏑ ⏓[6]
[।।१।।*] [समरविजयलक्ष्मीविभ्रमभ्रूविलासप्रकटकटुकटाक्षारब्धसर्वाङ्गलील:*] [।*] [कलचुरि*]-[7]

2 कुलचूडापीडमाणिक्यमासीत्तुलिततरणिते[जा:]– ⏑ — — ⏑ — —[8][।।२।।*] ⏓ — ⏑ — — ⏑ ⏑ — ⏑ — —,
⏓ — ⏑ — — ⏑ ⏑ — ⏑ — — [।*] ⏓ — ⏑ — — ⏑ ⏑ — ⏑ — —, ⏓ — ⏑ — — ⏑ ⏑ — ⏑ — —[9]

3 ।।३।। जात: संगरसीमसंचरदरिक्षोणीन्द्रवृन्दारक — — — ⏑ ⏑ — ⏑ — ⏑ ⏑ ⏑ — — — ⏑ — [विक्रम: ।*]
[मित्रस्थानसमुद्रशीतकिरण: सौजन्यविश्रामभूर्भूपालव्रजमौलिलालितपद:श्रीर*]-[10]

4 त्नदेवस्तत:[11] ।।४।। तस्य पूर्वजराजानामभूत्रीतिविदां ⏑ ⏓[12][।*] ⏓ ⏓ ⏓ ⏓ ⏑ — — ⏓ , ⏓ ⏓ ⏓ ⏓

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[1] The position of this verse which occurs after the description of Vallabharāja and his ancestors may suggest that the person described in it was a son of Vallabharāja, but the same verse occurs immediately after the description of Ratnadēva II and before the eulogy of Vallabharāja's ancestors in the Ratanpur inscription of Pṛithvīdēva II (No. 95, below), which shows that he is identical with Pṛithvīdēva II. He seems to have ascended the throne just about the time the inscription was put up. So two verses were added here in praise of him and his brother.

[2] Beglar found the name of Jayasiṁha in an inscription on the gateway of the fort at Kōṭgaḍh and he has recorded the tradition which ascribes the building of the fort to Jayasiṁha, a petty chieftain subject to the Rājās of Ratanpur (*C. A. S. I.* R., Vol. VII, p. 212). But, as shown above, Jayasiṁha was probably a younger brother of Pṛithvīdēva II.

[3] The names of the villages which Ratnadēva II granted for the worship of Śiva are lost at the end of l. 21.

[4] See below, p. 440, n. 4.

[5] From the original stone and inked estampages.

[6] Metre: *Anushṭubh.*

[7] The *aksharas* lost here are supplied from l. 1 of the Kugdā stone inscription (No. 87, below).

[8] The last five *aksharas* may have been जाजल्लदेव:. Metre: *Mālinī.*

[9] The space is just sufficient for a verse of the *Indravajrā* or *Upēndravajrā* metre. It may have described लाच्छल्लदेवी. Cf. l. 2 of the Kugdā inscription (No. 87).

[10] See l. 3 of the Kugdā inscription. This verse may be identical with v. 4 of the Kugdā inscription.

[11] Metre: *Śārdūlavikrīḍita.*

[12] The *aksharas* were probably कुले.

—uu[1][॥५॥*] ———uu—u—u uu———u———u—, ———uu—u—uuu———
u——

5 कर: । जानक्या: सदनं मुदो मदहर: स्वस्वामिविद्वेषिणां [मो]——uu—u—uuu———u—
—u—[3] [॥६॥*] uuuuuu———u——u——, uuuuuu———u——u——
[।*] [हरिह्रत्पद्से*]—

6 वापमिनीराजहन्सो[4] हरिगण इति नाम्ना तस्य सूनुर्बभूव[5] [॥७॥*]——u—uuu—uu—u——,
——u—uuu—uu—u——[।*] [सर्व्वार्थसंपदि सतीव गृहेषु भर्तुर्ल्लक्ष्मीरिवास्य वनिता*][6]

7 विनता बभूव[7] ॥८॥ तस्यामरातिकुलकैरवकाननश्रीलुण्टाक—uuu—uu—u——[।*]——u—
uuu—u——u——,——u—uuu [वल्लभराजनामा*][8] [॥९॥*] [तुरङ्गाणां वाहे बहु-
विविधशि*][9]—

8 क्षाप[रि]चये चिकित्सायामुच्चैर्गुणगणपरिज्ञानविषये । अ[दृ][ष्ट्वा दृष्टान्तं सुसदृशमनाकर्ण्य च
कलौ कविव्रातो यस्य स्तुतिविषयतामौनमभजत्[10] ॥१०॥ य: कृत्वा करिबन्धकौतुकरसश्रद्धालु*]—

9 र्वतले निर्म्मातंगमखर्वविन्ध्यविपिनं यस्या पतिं दन्तिनां(नाम्) । [गौडेन्द्रं मधवत्सवृत्तमपृथु-
कुर्व्वन्नपि प्रत्यहं वीरो वैरिपुरं व्यधत्त करिणां ब(ब)न्धाय विन्ध्यस्थलीम्[11] ॥११॥*] [पत्यौ
पश्यति पृष्ठतोपि पु*]—

10 रत: प्रत्यर्थिपृथ्वीपतौ सद्य:कृतमदेभकुम्भविगलन्मुक्ताफलै: —u—[।*] ———uu—u—u
uu———u——u—,——भूषयति स्म सङ्गरमहारङ्गस्य मध्ये सुधी:*][12] [॥१२॥*] [ख्यात:
काव्यमुखे*][13]—

11 न दुर्द्दमव(ब)लिध्वन्सा(ध्वंसा)य दूरं गतो लोकेशेन सुनन्दित: सुमनसा——u——u—।———u
u—u—uuu———u——u—, [लक्ष्म्यो यस्य लसन्ति विक्रमपदं प्राप्येव दोर्व्विक्रम:[14] ॥१३॥*]

12 स्नातेव क्षीरसिन्धौ स्फटिकगिरिसि(शि)लानिर्म्मितेव प्रकामं शुभ्रश्री—u——uuuuuu——u—
—u——।————u——uuuuu [पुन: प्रेक्षणीयेव शश्वत् स्वच्छन्देन भ्रमन्त्यां दिशि*][15]

13 दिशि जगती राजते यस्य कीर्त्ति[16] ॥१४॥ जलादीन्याहर्तुं कलयति u——uuu—, ————
——uuuuu——uuu—[।*] u—————uuuuu—[कल्पविटपी जगत्यस्मिन्यस्मि*][17]—

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[1] Metre: *Anushṭubh.*

[2] Metre: *Śārdūlavikrīḍita.*

[3] See l. 5 of the Kugdā inscription.

[4] Read राजहंसो.

[5] Metre: *Mālinī.*

[6] See l. 6 of the Kugdā inscription.

[7] Metre of this and the next verse: *Vasantatilakā.*

[8] See l. 7 of the Kugdā inscription.

[9] The starred *aksharas* in brackets in verse 10-11 are supplied from verses 16 and 17 of the preceding Akaltarā inscription of Pṛithvīdēva II.

[10] Metre: *Śikhariṇī.*

[11] Metre of this and the next two verses: *Śārdūlavikrīḍita.*

[12] See l. 10 of the Kugdā inscription.

[13] The *aksharas* in the bracket are supplied from l. 13 the Ratanpur inscription of Pṛithvīdēva II (No. 95).

[14] These *aksharas* are supplied from l. 11 of the Kugdā inscription and l. 14 of the Ratanpur inscription.

[15] The *aksharas* are supplied from l. 12 of the Kugdā and lines 15 and 16 of the Ratanpur inscription.

[16] Metre: *Sragdharā.*

[17] The *aksharas* in this bracket are supplied from ll. 16 and 17 of the Ratanpur inscription.

14 न्निसरति वसून्यर्थितवते[1] ॥१५॥ कृष्णं यशोदेव गुहं शिवेव लाच्छल्लदेवी ⏑ ⏑ – ⏑ – – [।*] – – ⏑ – – ⏑ ⏑ – ⏑ – –, – – ⏑ – – ⏑ ⏑ – ⏑ – –[2] [॥१६॥*]– – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑

15 न: प्राक्पौलस्त्यभुजाटवीविघटितप्रावाणमाकर्ण्य च । दावाव: [कृ?] ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ –, – – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ –[3][॥१७॥*]– –[4][सा विधि ह*]-

16 ट्टकेश्वरपुरी ख्याता हि लोके पुनर्म्मर्त्ये वल्लभराजनिर्म्मितमिदं प्रालो[क्य*] – – ⏑ – । – – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ –, – – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ –

17 ॥१८॥ कृत्वा मानससलिलक्रीडामुत्थाय तीरविश्रान्त: [।*] ऐरावत इव . . . .[5] [॥१९॥*] [इहोपवा(बा)ह्यालि विलासवेश्मनो विचित्रकर्म्मोन्नतमुत्तमं जनै: । अवीक्षन*]–[6]

18 क्वात्सरोजराजितं स च त्रिलोकीमुकुरं श(स)रोवरम्[7] ॥२०॥ दधदविलक्ष[णमङ्गं निस्सामान्यं प्रमाणरमणीयम् । सौगतमतमिव लोके वल्लभसागरसरो भाति[8]] [॥२१॥*]– – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑

19 धीश्वानमलण: प्रियं वातोद्धूतपरागपूगमहिकाविध्वस्त[सू]रप्रभम् । अन्मस्या ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ –, – – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ –[9][॥२२॥*] – – ⏑ – ⏑ ⏑ ⏑

20 नं यदवाप पुण्यं भक्त्या तदर्द्धमवदातविवेकधीर: । श्रीरत्नदेवधरणीपतये कृत[ज्ञ:*] – – ⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑ – –[10][॥२३॥*]– – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ –, – – – ⏑ ⏑ [र*]-

21 त्नदेवनृपति: खंडेन्दुचूडामणे: । आचन्द्रार्क्कमपारपुण्ययशसे पूजार्थमभ्यर्थितो – – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ –[11][॥२४॥*] ⏑ ⏑ ⏑ ⏑ ⏑ – – ⏑, ⏑ ⏑ ⏑ ⏑ ⏑ – ⏑ ⏑ । ⏑ ⏑ ⏑ ⏑ ⏑ – – ⏑, ⏑ ⏑

22 नं राजशासनात्[12]॥२५॥ इदानीमस्यायं प्रथितपृथुकीर्त्ति: प्रियसुत: कृतार्थं नानार्थै: सप[दि*] ⏑ ⏑ – – ⏑ ⏑ ⏑ – । ⏑ – – – – – ⏑ ⏑ ⏑ ⏑ ⏑ – – ⏑ ⏑ ⏑ –, ⏑ – – – – – ⏑ ⏑ ⏑ ⏑ ⏑ – –[उदयते*][13] [॥२६ ॥*] – –[14]

23 नुजो विजयधाम कृती कृतज्ञ: कौमारविक्रम[परो] जयसिंहदेव: । अप्येष पालनप – ⏑ ⏑ – ⏑ – –, – – ⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑ – –[15][॥२७॥*]– – – – ⏑ – – ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – – ⏑ – – ⏑ – –, – –

24 मालाभिरामं त्रिनयनशिरसि त्र्यध्वगा यावदास्ते । त्रैलोक्ये त्र्यम्व(म्ब)कस्य त्रिपुरजययशो गी ⏑ – – ⏑ – –[16], – – – – ⏑ – – ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – – ⏑ – – ⏑ – –[17][॥२८॥*]– – ⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑ – –, – – ⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑

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[1] Metre: *Śikhariṇī*.

[2] Metre: *Indravajrā* (or *Upajāti*).

[3] Metre of this and the next verse: *Śārdūlavikrīḍita*.

[4] These *aksharas* may be conjecturally restored as रम्या. The following four *aksharas* are supplied from l. 18 of the Ratanpur inscription. Read हाटकेश्वरपुरी.

[5] Metre: *Āryā*.

[6] For the *aksharas* in brackets of this and the next line, see vv. 23-24 of the preceding Akaltarā inscription.

[7] Metre: *Upēndravajrā*.

[8] Metre: *Āryā*.

[9] Metre: *Śārdūlavikrīḍita*.

[10] Metre: *Vasantatilakā*.

[11] Metre: *Śārdūlavikrīḍita*.

[12] Metre: *Anushṭubh*.

[13] See l. 6 of the Ratanpur inscription. Metre: *Śikhariṇī*.

[14] Restore तस्या–.

[15] Metre: *Vasantatilakā*.

[16] Restore –यते यावदेव.

[17] Metre: *Sragdharā*.

RAIPUR MUSEUM STONE INSCRIPTION [OF PRITHVIDEVA II]

25 केतनानाम् । श्रीदेवपाणिरमितामभृताम्बु(म्बु)धारा[सा]रामिरामजननीमकरोत्प्रशसि(स्ति)म्[1] ॥ २९॥ ⏑⏑⏑⏑⏑——⏑, ⏑⏑⏑⏑⏑—⏑⏑[।*] ⏑⏑[2]

26 भाक्षरसंदोहैर्मनःप्रह्लादकारिभिः [3]॥[३०॥*] रूपकारपाल्हुकेनोत्कीर्ण्णेति ॥ ॥

TRANSLATION

Ōṁ! Adoration to Śiva!

(Verse 1) May that dust of Śambhu's feet lead to your prosperity! . . . .

(V. 2) [There was (*the king*) **Jājalladēva (I)**] who equalled the sun's lustre, who was a ruby in the chaplet on the head of the **Kalachuri** [lineage (*and*) the charm of whose whole body was caused by the envious side-glances, (*clearly*) manifested by the graceful play of the eye-brows of the goddess of victory during fighting].

(V. 3) (*This verse is completely lost.*)

(V. 4) There was born from him the illustrious **Ratnadēva (II)** . . . . . . the multitude of hostile kings moving on the border of the battle-field . . . . . . [who was the moon to the ocean of friendly persons, who was the resting place of courteous conduct and whose feet were caressed by the heads of a crowd of princes].

(V. 5) In the family of the kings, his ancestors, who were versed in politics[4]. . . . . .

(V. 6) . . . . . . the home of the joy of Jānakī, the humbler of the pride of those who hated his lord, ...

(V. 7) He[5] had a son, **Harigaṇa** by name, a swan to the lotus plant which was the service of the feet of Hari and Hara . . . .

(V. 8) He had a modest wife who was like the goddess of fortune and like Satī in her husband's home in the midst of prosperity in all matters . . . . . .

(V. 9) On her [was begotten (*by him*) a son, **Vallabharāja** by name], who robbed off lustre from the clusters of lotuses which were the families of his foes . . . .

(V. 10) [Having not seen a suitable illustration and having not heard of one in (*this*) Kali age, in (*respect of*) horse-riding,] acquaintance with numerous and various (*branches of*) knowledge, healing and appreciation of a multitude of noble qualities, the crowd of poets observed silence while eulogising him.[6]

(V. 11) [Being vehemently fond of the sport of capturing elephants] on earth, [he has made] the whole Vindhya forest devoid of elephants [and having humbled] through (*his*) lord [the king of Gauḍa who, like Indra, was] the lord of elephants, [the valiant (**Vallabharāja**) day by day turned the enemy's city into a Vindhya tract for the capture of (*his*) elephants].

(V. 12) [While his lord was looking on, **Vallabharāja** dealt blows(?)] on the hostile king [from behind and] before and adorned his lord (?)] with pearls scattered from the temples of rutting elephants just then cut off in the large arena of the battle-field . . . .

(V. 13) [He who was praised through poetry], who advanced a long distance for the destruction of the redoubtable and mighty (*enemy*), who was congratulated by the

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[1] Metre: *Vasantatilakā.*

[2] Restore प्रश—.

[3] Metre: *Anushṭubh.*

[4] Verses 5 and 6 probably contained a description of Dēvarāja and Rāghava, the great-grandfather and grandfather, respectively, of Vallabharāja.

[5] *I.e.* Rāghava. See verse 12 of the Akaltarā stone inscription (No. 84, above).

[6] *I.e.*, Vallabharāja.

gracious lord . . . . . . [the valiant one whose fortune shines as if because it has obtained a footing of valour] . . . .

(V. 14) While his fame is roaming at will in every direction, the world shines [appearing lovely as it were at all times], as though because it has bathed in the milky ocean, (*or*) has been carved out of the stones of the crystal mountain (Kailāsa) . . . .

(V. 15) When he confers wealth on suppliants in this world, [the Kalpa tree . . . . engages itself in fetching water and other (*things*)].

(V. 16) **Lāchchhalladēvī**[1] [treated **Vallabharāja** as her own son] as Yaśōdā treated Kṛishṇa, and Pārvatī, Guha (Kārttikēya).

(V. 17) Having heard that [the Kailāsa mountain] had formerly its rocks rent asunder by the forest of arms of Paulastya (*i.e.*, Rāvaṇa), ...

(V. 18) [Beautiful] is that well-known city of the lord of gold (*i.e.*, of **Kubēra**) in heaven. Having, however, seen this city established by **Vallabharāja** in (*this*) mortal world . . . .

(V. 19) Like Airāvata which is resting on the bank, having sported in the water of the **Mānasa** (*lake*) . . . .

(V. 20) [With (*his*) wealth] he caused men to excavate [here near the outskirts (*of the town*) an excellent] tank, the mirror of the three worlds, (*which appears*) beautiful with lovely lotuses [and magnificent with the wonderful work of a pleasure-house (*in the middle of it*)].

(V. 21) [Liket he Buddhist doctrine, shines this tank (*called*) **Vallabhasāgara**], which causes [a loss of time of all (*people attracted by it*) (*as the Buddhist doctrine comprises the tenet of the continual destruction of all things*), which is incomparable (*as the Buddhist doctrine rejects the notion of generality*), and looks charming with its appropriate dimensions (*as the Buddhist doctrine does with proofs*)].

(V. 22) . . . . . . a garden pleasing to the eye, which has dispersed the light of the sun with the mist of the mass of pollen scattered by wind . . . . .

(V. 23) A half of the religious merit which he acquired (*by erecting the temple*) the grateful [Vallabharāja], wise on account of (*his*) excellent discrimination, loyally [assigned] to the illustrious king **Ratnadēva (II)** . . . .

(V. 24) The king **Ratnadēva (II)** being requested (*to make a donation*) for the worship of (Śiva) who has the crescent moon as his crest-jewel, for (*the acquisition of*) infinite religious merit and fame as long as the sun and the moon will endure . . .

(V. 25) . . . . by the royal order . . . .

(V. 26) Now there rises this beloved son[2] of him, whose extensive fame is well-known . . . . . . immediately . . . . . . him who is happy with various things . . . . . .

(V. 27) His younger brother is **Jayasiṁhadēva**, wise and grateful, who is an abode of victory, being fond of youthful valour . . . . . .

(V. 28) [May this work endure] as long as the Gaṅgā rests like a chaplet on the head of Śiva (*and*) as long as the glory of Śiva on account of his victory over Tripura is sung in the three worlds . . . .

(V. 29) The illustrious **Dēvapāṇi** has composed this large *praśasti* (eulogy) which is beautiful with the spray of the water of nectar . . . . . .

(V. 30) . . . . . . [has written it] in clusters of *aksharas* delightful to the mind.

Engraved by the sculptor **Pālhūka**.

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[1] She was the mother of Ratnadēva II. See verse 8 of the Akaltarā stone inscription (No. 84 above).

[2] He was probably Pṛithvidēva II. See above, p. 438, n. 1.

No. 86; Plate LXX

DAIKONI PLATES OF PRITHVIDĒVA II: (KALACHURI) YEAR 890

These plates were discovered in 1944 at Daikōni, 7 miles almost due north of Jānjgir, in the Jānjgir *tahsil* of the Bilaspur District in the Chhattisgarh Division of Madhya Pradesh. They were procured from the owner by the Deputy Commissioner, Bilaspur, who sent them to the Government Epigraphist for India for decipherment. The inscription is edited here for the first time from an excellent ink impression which I owe to the kindness of the Government Epigraphist.

They are two copper-plates inscribed on one side only. They measure 11.7" broad and 6.8" high, and have their rims slightly raised for the protection of the writing. They are strung together by a circular ring which passes through a hole, .6" in diameter, at the top of each plate. The ring is soldered to the bottom of a circular seal about 2.5" in diameter. The surface of the seal is divided into two parts. In the upper part appears as usual the figure of Lakshmī with an elephant on either side pouring water over her head. The lower part contains the legend *Rāja-śrīmat-Pṛithvīdēvaḥ* in relief, engraved in two lines. The seal has for its border a circle of knobs. The two plates weigh 224 *tolas* and the ring with the seal 37 *tolas*.

The characters are Nāgarī. The letters are beautifully formed and are deeply incised. They closely resemble those of the Sarkhō plates of Ratnadēva and were probably written by the same scribe Kīrtidhara who is mentioned in the latter plates.[1] The **language** is Sanskrit. Except for *ōṁ namō Vrahmaṇē* in the beginning and the date at the end, the inscription is metrically composed throughout. There are, in all, 18 verses, all of which are numbered. Of these, the first eleven are repeated from earlier records of the dynasty such as the Sarkhō plates of Ratnadēva II. The five verses that follow describing the donor, the donee, the occasion and the object of the gift are new. Finally, the record ends with two benedictive and imprecatory verses of the usual type. In respect of **orthography**, we may notice that *ś* and *s* are occasionally confused and *v* is usually written for *b* except in the forms *babhūva* and *babhūvuḥ*; see *sasvat*, l. 6 and *Vrahmaṇē*, l. 1.

The inscription refers itself to the reign of **Pṛithvīdēva II** of the **Kalachuri Dynasty of Ratanpur.** The first eleven verses which trace the royal genealogy from the mythical king Kārtavīrya through Kōkkala of Tripurī down to Ratnadēva II are common to several earlier and later records of the dynasty. Verse 12 describing Pṛithvīdēva II is new, but the description it gives of that king is quite conventional.

The **object** of the inscription is to register the grant, by Pṛithvīdēva II, of the village **Budukunī** situated in Madhyadēśa or the central part of his dominion. The donee was the Brāhmaṇa Vishṇu, the son of Śivadēva and grandson of Srōttama, who belonged to the Vatsa *gōtra* with five *pravaras*. The grant was made on the occasion of a **lunar eclipse**, on the fifteenth *tithi* of the bright fortnight of Kārttika. The plates were issued on **Sunday, the 11th tithi of the dark fortnight of Mārgaśīrsha in the year 890** (expressed in decimal figures only) of an unspecified era.

The **date** must plainly be referred to the **Kalachuri era.** It regularly corresponds, for the *expired* Kalachuri year 890, to Sunday, the 30th October 1138 A.C. On that day the 11th *tithi* of the dark fortnight of the *pūrṇimānta* Mārgaśīrsha *commenced* 9 h. 10 m. after mean sunrise.[2] This *tithi* was not current at sunrise that day, but it is cited here pro-

[1] Kīrtidhara seems to have died some time before K. 896, the date of the Bilaigarh plates (No. 89, below), which were written by his son.

[2] If the year is applied as current, the *tithi* in the *pūrṇimānta* Mārgaśīrsha falls on Thursday (the 11th

bably because it was current at the time of the issue of the plates. There was a lunar eclipse on the preceding Kārttika *pūrṇimā* (the 19th October 1138 A.C.), as stated in the present grant.

There is only one place-name mentioned in this record, *viz.*, the village **Budukunī** which was granted to the Brāhmaṇa. It is evidently identical with Daikōni where the plates were found. The old place-name has lost its first syllable in course of time. Budukunī was situated in the **Madhyadēśa** which was probably identical with the Madhyamaṇḍala mentioned in both the sets of the Amōdā plates issued by this very Pṛithvīdēva some years later.

TEXT[1]

First Plate

1 सिद्धिः[2] [।*] ओं नमो ब्र(ब्र)ह्मणे ॥ निर्गुणं व्यापकं नित्यं शिवं परमकारणम् । भावग्राह्यं परं ज्योतिस्तस्मै सद्ब्र(द्ब्र)ह्मणे नमः[3] ॥१॥

2 यदेतदग्रेसरमंव(ब)रस्य ज्योतिः स पू[षा] पुरुषः पुराणः । अथास्य पुत्रो मनुरादिराजस्तदन्वयेऽभूद्-भुवि का-

3 र्त्तवीर्यः[4] ॥२॥ देवः श्रीकार्त्तवीर्यः क्षितिपतिरभवद्भूषणं भूतधात्र्या हेलोत्क्षिप्ताद्रिवि(बि)म्बस्तु-हिन-

4 गिरिसुताश्लेषसन्तोषितेशम् । दोर्दंडाकांडसेतुप्रतिगमितमहावारिरेवाप्रवाहव्याप्तभूतव्य-

5 क्षमूजागुरुजनितरुषं[5] रावणं यो ववंध[6] ॥३॥ तद्वंशप्रभवा नरेन्द्रपतयः ख्याताः क्षितौ हैह-

6 यास्तेषामन्वयभूषणं रिपुमनोविन्यस्ततापानलः । धर्म्मध्यानजनानुरंजितयशाः सस्वत्सतां[7] सौख्य-

7 कृच्छ्रेयान्सर्व्वगुणान्वितः समभवच्छ्रीमानसौ कोक्कलः[8] ॥४॥ अष्टादशारिकरिकुंभविभंगसिं-

8 हाः पुत्रा बभूवुरतिसौर्य[9]पराश्च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीश आसीत्पार्स्वे(र्श्वे) च मंडल-पतीन्स

9 चकार बं(बं)धून्[10] ॥५॥ तेषामनूजस्य कलिंगराजः प्रतापवह्निक्षपितारिराजः । जातोन्वये श्रीष्टरि-

10. पुप्रवीरप्रियाननांभोरुहपार्व्वणेन्दुः[11] ॥६॥ तस्मादपि प्रततनिर्म्मलकीर्त्तिकान्तो जातः सुतः कमलरा-

11 ज इति प्रसिद्धः । यस्य प्रतापतरणावुदिते रजन्यां जातानि पंकजव[ना]नि विकासभांजि[12] ॥७॥ तेना-

12 च चंद्रवदतोऽजनि रत्नराजो विस्वो(श्वो)पकारकरणार्ज्जितपुण्यभारः । येन स्वबा(बा)हु-युगनि-

13 र्म्मितविक्रमेण नीतं यशस्त्रिभुवने विनिहत्य स(श)त्रून् ॥८॥ नोनल्लाख्या प्रिया तस्य शूरस्ये-

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November 1137 A. C.) Besides, there was no lunar eclipse in the Kārttika of that year. The date would, therefore, be irregular.

1 From an inked estampage.

2 Expressed by a symbol.

3 Metre: *Anushṭubh.*

4 Metre: *Upajāti.*

5 It would be better to read जनितगुरुरुषं.

6 Read बबन्ध. Metre : *Sragdharā.*

7 Read शश्वत्सतां.

8 Metre: *Śārdūlavikrīḍita.*

9 Read –शौर्य–.

10 Metre: *Vasantatilakā.*

11 Metre: *Upajāti.*

12 Metre of this and the next verse: *Vasantatilakā.*

DAIKONI PLATES OF PRITHVIDEVA II: (KALACHURI) YEAR 890

Seal. (From a photograph).

i. ii.

B. CH. CHHABRA.
Reg. No. 3977 E'36-778'51.

SCALE: ONE-HALF.

SURVEY OF INDIA, CALCUTTA.

Second Plate

14 व हि शूरता । तयोः सुतो नृपश्रे[ष्ठ]: पृथ्वीदेवो बभूव ह[1] ॥९॥ पृथ्वीदेवसमुद्भवः समभवद्राजल्लदे-
15 वीसुतः शूरः सज्जनवांछितार्थफलदः कल्पद्रुमः श्रीफलः । सर्व्वेषामुचितोऽर्च्चने सुमनसां
16 तीक्ष्णद्विषत्कंटकः पस्य(श्च)कांततरांगनांगमदनो जाजल्लदेवो नृपः[2] ॥१०॥ तस्यात्मजः सकल-
कोसलमं-
17 डनश्रीः श्रीमान्समाहृतसमस्तनराधिपश्रीः [।*] सर्व्वक्षितीश्वरसि(शि)रोविहितांह्रिसेवः स(से)-
वाधृतां निधिरसौ भु-
18 वि रत्नदेवः[3] ॥११॥ तस्यैव तनयो धात्रीं प्रसा(शा)स्ति नयसंपदा । पृथ्वीदेवो महीपालो विसा-
(शा)लो-
19 ज्ज्वलपौरुषः[4] ॥१२॥ वत्सस्य गोत्रेऽतिपवित्रमूर्तिर्द्विजोत्र पंचप्रवरो बभूव । समस्तसा(शा)स्त्रा-
20 गमवेदवेत्ता ब्र(ब्र)ह्मोपमः स्रोत्तमनामधेयः[5] ॥१३॥ अनुकुर्वत्ति(न्नि)जपितरं सकलगुणैर्यैरत(न)-
21 धंगुणरासिः(शिः) । शिवदासनामधेयस्तस्य नमस्यः सुतो भूतः[6] ॥१४॥ आद्यस्त्रिवेदी विदुषामसे(शे)-
22 षसा(शा)स्त्रागमज्ञानमनोज्ञसी(शी)लः । विष्णूपमो विष्णुरिति प्रसिद्धस्ततः सुतः प्रादुरभूत्प्रस-
(श)स्यः[7] ॥
23 १५॥ राहुग्रस्ते रजनितिलके कार्त्तिके पंचदस्यां(श्यां) कृत्वा हस्तोदकमिह महाश्रद्धया मध्यदेस(शे)
[।*] सर्व्वा-
24 दायैः सह वु(बु)दुकुनीग्राममत्यंतरम्यं पृथ्वीदेवो नरपतिरदाद्विष्णवेऽस्मै द्विजाय[8] ॥१६॥ सं(शं)खं-
(खो) भद्रा-
25 सनं छत्रं गजास्व(श्व)वरवाहनम् । भूमिदानस्य चिह्नानि फलं स्वर्ग्गः पुरंदर[9] ॥१७॥ स्वदत्तां
परदत्ता(त्तां) वा
26 यो हरेत वसुंधराम् । स विष्ठायां कृमिर्भूत्वा पितृभिः सह मज्जति ॥१८॥ संवत् ८९० मार्ग्गवदि
27 ११ रवौ ॥

Seal

1 राजश्रीमत्पृथ्वीदे-
2 वः ।

TRANSLATION

Success ! Ōṁ ! Adoration to Brahman !

(*For a translation of vv.* 1—11, *see above, pp.*428 *ff.*)

(Verse 12) This son of his, the king **Pṛithvīdēva (II)** of great and resplendent valour, rules the earth with excellent political wisdom.

(V. 13) In the *gōtra* of Vatsa there was here a Brāhmaṇa named Srōttama who had five *pravaras*, and who, like Brahmā, was conversant with all Śāstras, Āgamas and Vēdas.

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[1] Metre: *Anushṭubh.*
[2] Metre: *Śārdūlavikrīḍita.*
[3] Metre: *Vasantatilakā.*
[4] Metre: *Anushṭubh.*
[5] Metre: *Upajāti.*
[6] Metre: *Āryā.*
[7] Metre: *Upajāti.*
[8] Metre: *Mandākrāntā.*
[9] Metre of this and the next verse: *Anushṭubh.*

(V. 14) He had a venerable son named Śivadāsa who, having a priceless store of excellences, imitated his father in the multitude of all his merits.

(V. 15) From him was born an eminent son, well-known by the name of **Vishṇu,** who resembled (*the god*) Vishṇu, was the foremost among the learned, was well-versed in the three Vēdas, and had a charming disposition on account of his knowledge of all Śāstras and Āgamas.

(V. 16) To this Brāhmaṇa Vishṇu, the king **Pṛithvīdēva (II)** donated the extremely beautiful village **Budukunī** (*situated*) in the **Madhyadēśa,** with all rights, having poured water on his hand with great reverence on the **fifteenth tithi of Kārttika** when **(the moon)** the ornament of the night, **was devoured by Rāhu.**

(*Here follow two benedictive and imprecatory verses.*)

(*In*) **the year 890,** (the month) **Mārga[śirsha]** (*and*) the **dark** (*fortnight*), on the (*lunar*) **day 11,** on **Sunday.**

Seal

The illustrious king Pṛithvīdēva.

No. 87; (No Plate)

KUGDA STONE INSCRIPTION OF PRITHVIDEVA II: KALACHURI YEAR 893

This inscription was first brought to notice by Sir. A. Cunningham's Assistant, Mr. Beglar, in the *Archaeological Survey of India Reports,* Vol. VII, p. 211. It was subsequently noticed by Dr. Kielhorn who drew attention to a few historical names mentioned in it and especially to its date in the *Indian Antiquary,* Vol. XX, p. 84. It is edited here from inked estampages[1] kindly furnished by Mr. M.A. Suboor of the Central Museum, Nagpur.

The inscription is incised on a **stone** lying detached at **Kugdā** near Bachhaudgaḍh in Jāṅjgir *tahsil* of the Bilaspur District. It is fragmentary. The extant portion covers a space about 2′ broad by 1′ 11″ high and contains twenty-five lines. Nothing is lost at the top and the bottom. Again, on the proper left side, the stone is complete down to line 20. Below this, a large piece has been broken away, which has resulted in the loss of several *aksharas* in lines 21-25. Again, on the proper right side, a large fragment measuring about 1′2″ broad has been broken away, causing a loss of from 27 to 37 *aksharas* at the beginning of each line. The extant writing also has become for the most part illegible owing to the wearing away of the surface of the stone.

The **characters** are Nāgarī and the **language** Sanskrit. Except perhaps the opening obeisance to some deity and the date at the end, the whole record was metrically composed. There were about twenty-nine verses, all of which were numbered.[2] The **orthography** shows the same peculiarities as the Akaltarā stone inscription of Pṛithvīdēva II.

The inscription, being fragmentary, does not admit of a connected and complete account of its contents. It seems to have several verses in common, with two other inscriptions[3] found at Kōṭgaḍh and another discovered at Ratanpur.[4] These inscriptions also are unfortunately very much damaged. The present record was apparently put up by **Vallabharāja,** a feudatory chieftain of the Kalachuri king Pṛithvīdēva II. It mentions the **Kalachuri** dynasty in line 1 and **Lāchchhalladēvī** in line 2. The latter we

[1] The estampages are not suitable for plating.

[2] The impressions show the number 28 towards the end of line 24.

[3] Nos. 84 and 85 above.

[4] No. 95, below.

know from other records to be the queen of **Jājalladēva I.** The name of **Ratnadēva (II),** the son and successor of Jājalladēva I, is partially preserved at the end of line 3. **Vallabharāja** is mentioned in line 7. His exploits and charity, the town he settled and the lake he excavated appear to have been described in lines 8-19. The next four lines are completely effaced. It is not, therefore, possible to say what the present inscription was intended to record.

The inscription is **dated in the year 893** (expressed in decimal figures only) without further specification of the month, fortnight or *tithi*. The date does not, therefore, admit of verification. But the chief interest of it lies in this that it **expressly refers itself to the Kalachuri era** and to the reign of the illustrious king Pṛithvīdēva. The year 893, if expired, would correspond to 1141-42 A.C. Pṛithvīdēva, during whose reign the inscription was put up, was evidently **Pṛithvīdēva II** of the **Kalachuri Dynasty of Ratanpur.**

TEXT[1]

1 · · · · · [।*] ⏑⏑⏑⏑⏑ – – ⏑, ⏑⏑⏑⏑⏑ – ⏑⏑ [।*] ⏑⏑⏑⏑⏑ – – ⏑, ⏑⏑⏑⏑⏑ – ⏑⏑[2]
[॥१॥*] [समर]विजयलक्ष्मीविभ्रम[भ्रू]विलासप्र[कट]कटुकटाक्षार[ब्ध]सर्व्वाङ्गलील: । कलचुरि-

2 [कुलचूडापीडमाणिक्यमासीत्तुलिततरणितेजाः[3]] – ⏑ – – ⏑ – –[4] [॥२॥*] ⏑ – ⏑ – – ⏑⏑ वल्लभस्य
नितान्तकीर्त्तिप्रणयप्रियस्य । सधर्म्मिणी तस्य तथाप्यनन्या का[ञ्छ]ल्लदेवी महिषी बभूव[5] ॥

3 [३॥*]। [जातः संगरसीमसंगरदरिक्षोणीन्द्रवृन्दारक*][6] – – – ⏑⏑ – ⏑ – ⏑⏑⏑ – – – ⏑ –
[वि]क्रमः । [मित्रस्यान]समुल्लसो(सी)तकिरण: सौजन्यविश्रामभूर्भूपालव्रजमौलिलालितपद: श्रीर-

4 [त्नदेवस्ततः[7] ॥४॥*]– – – ⏑⏑ – ⏑ – ⏑⏑⏑ – – – ⏑ – – ⏑ –, – – – ⏑⏑ – ⏑ – ⏑⏑⏑ – –
– ⏑ – – ⏑ – । [नाना?]रत्नवरप्रदानजनितप्रौढप्रतापो [न यो] जाना[त्येक]हरिप्र[णाम?]–
महिमासंव(ब)द्धर[क्षा?]-

5 ⏑ – [॥५॥*] ⏑⏑⏑⏑⏑ – – ⏑, ⏑⏑⏑⏑⏑ – ⏑⏑ [।*] ⏑⏑⏑⏑⏑ – – ⏑, ⏑⏑⏑⏑⏑ – ⏑⏑[8]
[॥६॥]* ⏑⏑⏑ ⏑⏑⏑ – – – ⏑ – – ⏑ – –, ⏑⏑⏑⏑⏑⏑ – – – ⏑ – – ⏑ – – [।*] हरि-
हरपदसे-

6 [वापद्मिनीराजहंसो हरिगण इति नाम्ना तस्य सूनुर्बभूव*][9] [॥७॥*] – – ⏑ – ⏑⏑ – ⏑⏑⏑ – ⏑ –
– । सर्व्वार्थसंपदि [सतीव] गृहेषु भर्त्तुर्ल्लक्ष्मीरिवास्य वनिता

7 [विनता बभूव*][10] [॥८॥*] [तस्यामरातिकुलकैरवकाननश्रीलुण्टाक*][11] – ⏑⏑⏑ – ⏑⏑ – ⏑ – –
[।*]– – ⏑ – ⏑⏑⏑ – ⏑⏑ – ⏑ – –, – – ⏑ – ⏑⏑⏑ वल्लभराजनामा ॥९॥ तुरंगाणां वाहे व(ब)-
हुविविधसि(शि)–

8 [क्षापरिचये चिकित्सायामुच्चैर्गुणगणपरिज्ञानविषये । अदृष्ट्वा दृष्टान्तं सुसदृशमनाकर्ण्य च कलौ*][12]

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[1] From ink impressions.

[2] One verse of the *Anushṭubh* metre is lost in the beginning.

[3] See l. 2 of the Raipur Museum inscription (No. 85, above.)

[4] The last four *aksharas* may have been जाजल्लदेव: । Metre: *Mālinī*.

[5] Metre: *Upajāti*.

[6] The *aksharas* in the brackets are taken from the Raipur Museum inscription.

[7] Metre of this and the following verse: *Śārdūlavikrīḍita*.

[8] Metre: *Anushṭubh*. The lost verse may have been identical with तस्य पूर्व्वजराजानां *etc.*, in l. 4 of the Raipur Museum inscription.

[9] See l. 6 of the Raipur Museum inscription. Metre: *Mālinī*.

[10] See l. 7 of the Raipur Museum inscription. Metre of this and the next verse: *Vasantatilakā*.

[11] See l. 7 of the Raipur Museum inscription.

[12] The *aksharas* in brackets are supplied from the Akaltarā inscription (No. 84, above).

[कविवातो यस्य स्तुतिविषयता*]मौवमभजत्[1] ॥[१०]॥ [यः कृत्वा करि]व(ब)न्धकौतुक-
रसश्रद्धालु-

9 [रुर्वीतले निर्म्मातक्रमखण्डविन्ध्यविपिनं पत्या पतिं दन्तिनाम् । गौडेन्द्रं मधवत्सदृक्षमपृथु*][2]-
[कुर्व्वन्नपि प्रत्यहं वीरो] वैरिपुरं व्यधत्त करिणां व(ब)न्धाय विन्ध्यस्थलीम्[3] ॥११॥ पत्यौ
पस्य(श्य)ति पृष्ठतोपि पु-

10 [रतः प्रत्यर्थिपृथ्वीपतौ सद्यःकृतमदेभकुम्भविगलन्मुक्ताफलैः*][4] – ᴗ – [।*] – – – ᴗ ᴗ – ᴗ – ᴗ ᴗ
ᴗ – – – ᴗ – – ᴗ –, – – – ᴗ यति[5] स्म सङ्गर[महा]रङ्गस्य मध्ये सुधीः ॥१२॥ ख्यातः
काव्यमुखे-

11 [न दुर्द्दमव(ब)लिध्वंसाय दूरं गतो लोकेशेन सुनन्दितः सुमनसा*][6] – – ᴗ – – ᴗ – [।*]– – – ᴗ ᴗ
– ᴗ – ᴗ ᴗ ᴗ – – – ᴗ – – ᴗ –, [लक्ष्म्यो] यस्य वसन्ति विक्रमपदं प्राप्ये[व] दोर्व्विक्रमः ॥१३॥

12 [स्नातेव क्षीरसिन्धौ स्फटिकगिरिशिलानिर्मितेव प्रकामं शुभ्रश्री*][7]– ᴗ – – ᴗ ᴗ ᴗ ᴗ ᴗ ᴗ – – ᴗ –
– ᴗ – – । – – – – ᴗ – – ᴗ ᴗ ᴗ ᴗ ᴗ [पुनः] प्रेक्षणीयेव सस्वस्त्व[8][च्छन्देन भ्रमन्त्यां]
दिशि

13 [दिशि जगती राजते यस्य कीर्त्तौ][9] ॥१४॥ जलादीन्याहर्तुं कलयति*] ᴗ – – ᴗ ᴗ ᴗ –, ᴗ – – – – –
ᴗ ᴗ ᴗ ᴗ ᴗ – – ᴗ ᴗ ᴗ – [।*] ᴗ – – – – – – ᴗ ᴗ ᴗ ᴗ ᴗ – [कल्पविटपी जगत्यस्मिन्यस्मिन्वि*]-

14 [तरति वसून्यर्थितवते ॥१५॥*[10]] – – – ᴗ ᴗ – ᴗ – ᴗ ᴗ ᴗ – – – – ᴗ – – ᴗ –, – – – ᴗ ᴗ – ᴗ
– ᴗ ᴗ ᴗ – – – ᴗ – – ᴗ – [।*] – – – ᴗ ᴗ [जीर्ण्णं]सी(शी)र्ण्णमवयत्यैकान्तवुद्धया पु[11]–

(*Lines* 15—23 *are almost completely obliterated*[12].)

24 · · · · · [यावद्] वितरति सुचिरा तावदेवास्तु कीर्त्तिः[13] ॥२८॥ · · · · · · · · · · ·

25 कलचुरिसंवत्सरे ८९३[14] [राजश्री]मत्पृथ्वीदेव · · · ·

TRANSLATION

(Verse 1) (*This verse is completely lost.*)

(V. 2) [There was (*the king*) **Jājalladēva (I)** who equalled the sun's lustre, who was a ruby in the chaplet on the head of the **Kalachuri** lineage] (*and*) the charm of whose body was caused by the envious side-glances (*clearly*) manifested by the graceful play of the eyebrows of the goddess of victory during fighting.

(V. 3) His crowned queen was **Lāchchhalladēvī**, who was his lawful and only

[1] Metre: *Śikhariṇī*.

[2] See l. 9 of the Raipur Museum inscription.

[3] Metre of this and the next two verses: *Śārdūlavikrīḍita*.

[4] See l. 10 of the Raipur Museum inscription

[5] Perhaps नृपयति is intended.

[6] These *aksharas* are supplied from l. 11 of the Raipur Museum inscription.

[7] *Loc. cit.*, l. 12.

[8] Read शश्वत्स्व-.

[9] See l. 13 of the Raipur Museum inscription. Metre: *Sragdharā*.

[10] See l. 14 of the Raipur Museum inscription. Metre: *Śikhariṇī*.

[11] This verse occurs also in ll. 17-18 of the Ratanpur inscription of Pṛithvīdēva II (below, No. 94). Metre: *Śārdūlavikrīḍita*.

[12] At the end of l. 17 the *aksharas* अवीच- can be read clearly, which shows that like the Akaltarā inscription, the present inscription also contained a description of the tank excavated by Vallabharāja.

[13] Metre: *Sragdharā*.

[14] The first figure of the date is somewhat indistinct, but that it cannot be anything but 8 is clear from the dates of Nos. 86—96 which belong to the reign of Pṛithvīdēva II.

wife, even though he was a dear lover of fame and was a favourite of . . . . .

(V. 4) [There was born] from him the illustrious **Ratnadēva (II)** . . . . . [a multitude of hostile kings moving on the border of the battlefield]; . . . . . who was the moon to the ocean of friendly persons; who was the resting place of courteous conduct and whose feet were caressed by the heads of a crowd of princes.

(V. 5) He whose great valour is caused by the gifts of the best jewels of various kinds, knows[1] not . . . . being protected by his obeisance to the sole god Hari.

(V. 6) (*This verse is completely lost.*)

(V. 7) . . . . . . [His son was **Harigaṇa** by name, a swan to the lotus plant which was] the service of the feet of Hari and Hara.

(V. 8) . . . . He had a modest wife who was like the goddess of fortune (*and*) like Satī in her husband's home in the midst of prosperity in all matters.

(V. 9) On her [was begotten by him a son] **Vallabharāja** by name, who robbed lustre from the clusters of lotuses which were the families of his foes . . . .

(V. 10) [Having not seen a suitable illustration and having not heard of one in (*this*) Kali age, in (*respect of*) horse-riding, acquaintance with numerous and] various (*branches of*) knowledge, [healing and appreciation of a multitude of noble qualities], [the crowd of poets] observed silence in eulogising him.

(V. 11) Being vehemently fond of the sport of capturing [elephants on earth, he has made the whole Vindhya forest devoid of elephants and having humbled, through (*his*) lord, the king of **Gauḍa** who, like Indra, was the lord of elephants, the valiant (*Vallabharāja*) day by day] turned the enemy's city into a Vindhya tract for the capture of (*his*) elephants.

(V. 12) While his lord was looking on, [the wise (*Vallabharāja*) dealt blows (?) on the hostile kings] from behind and before and adorned [his lord] in the centre of the great arena of the battlefield with [pearls scattered from the frontal globes of rutting elephants, just then cut off.]

(V. 13) He who was praised through poetry, [who advanced a long distance for the destruction of the redoubtable and mighty enemy, who was congratulated by the gracious lord . . . .] the valiant one, whose fortune shines as if because it has obtained a footing of valour.

(V. 14) [While his fame is] roaming at will in every direction, [the world shines] appearing lovely as it were at all times, [as though it has bathed in the milky ocean or has been carved out of the stones of the crystal mountain (*Kailāsa*).]

(V. 15) [When he confers wealth on suppliants] in this world, the *kalpa* tree. . . . . [engages itself in fetching water and other things. . . .]

(V. 16) Having realized on reflection that the world is decayed and rotten (*he*) . . . .

(*Verses* 17-27 *are completely effaced.*)

(V. 28) May (*this*) meritorious work endure so long as . . . . . confers . . . . .

(*Verse* 29 *is entirely lost.*)

In the **Kalachuri** year **893**, [during the reign of] the king, the illustrious **Pṛithvīdēva (II)**.

[1] Verses 5 and 6 probably contained a glorification of Dēvarāja and Rāghava, the grandfather and father, respectively, of Harigaṇa.

No. 88 ; PLATE LXXI

RAJIM STONE INSCRIPTION OF PRITHVIDEVA II : KALACHURI YEAR 896.

THIS inscription is incised on a **stone slab** let into the left wall of the *maṇḍapa* of the temple of Rājīvalōchana[1] at **Rājim,** a village 29 miles south-east of Raipur in the Mahāsamund *tahsil* of the Raipur District. Rājim stands on the right bank of the Mahānadī at the confluence of the Pairī with that river and is a well-known place of pilgrimage in Chhattisgarh. The present record was first brought to notice in 1825 when Sir Richard Jenkins presented to the Asiatic Society of Bengal a copy of it, together with a translation prepared with the assistance of the Pandits, from which Prof. H.H. Wilson published a Dēvanāgarī transcript and a kind of translation, in the *Asiatic Researches,* Vol. XV, page 512 ff.[2] It was subsequently referred to by Sir A. Cunningham in his *Archaeological Survey of India Reports,* Vol. VII, p. 152 and Vol. XVII, p. 18. It was finally edited, without any translation or lithograph, by Dr. Kielhorn in the *Indian Antiquary,* Vol. XVII, pp. 135 ff. I edit it here from the original stone which I examined *in situ* and from the estampages of it taken under my direction.

The record consists of 19 lines. It is inscribed on a countersunk surface measuring 2′ 3½″ broad by 1′ 1″ high. It is in a state of good preservation, but many of its letters are so choked up with oily dust that they do not show clearly in the lithograph. The record can, however, be read clearly on the original stone. The letters are not well-formed. Their size varies from .4″ to .5″. The **characters** are Nāgarī. Attention may be drawn to the form of *ṅ* which appears without a dot (*e.g.,* in *prāṅ-mukhā-*, l. 8), that of *th,* the upper loop of which is open (see *yathā*, l. 8) and of *dh* the left limb of which is still undeveloped, (see *-dharmma-*, l. 6). The *prishṭhamātrās* have been used to denote the medial diphthongs. The **language** is Sanskrit. Except for the opening obeisance to Nārāyaṇa, the description of Sāhilla, an ancestor of the donor, in ll. 1-2, that of a person named Muktātman, the owner of the temple, in l. 15 and the particulars about the composer, the scribe and the date in ll. 17-19, the record is metrically composed. There are, in all, twenty-six verses, all of which are numbered. The *praśasti*, as the inscription is called in l. 18, was composed by the *Ṭhakkura* **Jasānanda,** the son of the *Ṭhakkura* Jasōdhara in the Ayōdhyāpurīya family and was written as well as engraved by the artisan **Ratnapāla.**

The composer of this *praśasti* had a very poor knowledge of Sanskrit; for the record abounds in mistakes of orthography, genders, *sandhis*, declensional and conjugational forms, compounds, syntax, nominal and verbal derivatives *etc.* As regards **orthography,** we may notice that the dental *n* is used for the guttural *ṅ* in *-ālankṛita-*, l. 1, for the palatal *ñ* in *satyan=cha*, l. 10, and for *anusvāra* in *-hansa-*, l. 2, *ēkavinsa-*, ll. 4-5 and *-vansē*, l. 13; *v* is used for *b* throughout except in *-mahāsabd-*, l. 1; the dental *s* has wrongly taken the place of the palatal *ś* in *-dīsa-*, *-mahāsabda*, *-kalasa-*, *-saṁkāsa*, all in l. 1, *sāntā*, 1.6, *sara-saṁghātaiḥ*, l. 7; *jya* is employed for *dya* in *bhayāj=yasya*, l. 7, *prāṅ-mukhāj=yasya* l. 8; *kshya* for *khya* in *vikshyātā* l. 5 and *gh* for *h* in *siṁghēn=ēva*, l. 8. As instances of wrong *sandhis* we may notice the elision of the *visarga* in *trāsitā sūrāḥ-*, l. 2, *pattanai saha*, l. 4 *etc.*, the change of *aḥ* to *o* in *Vāsudēvō tath=āpi*, l. 3, *anujō*

[1] Dr. Kielhorn's statement that it is on a wall of the temple of Rāmachandra is somewhat misleading; for this temple is now different from that of Rājīvalōchana. It must, however, be added that the present inscription speaks in l. 14 of a temple of Rāma. Rāma was, therefore, the name of the deity in the time of Jagapāla. An older record in the same temple speaks of it as dedicated to Vishṇu. See below, p. 451, n. 1.

[2] *Ind. Ant.*, Vol. XVII, p. 135.

putrē, l.5, *etc.* and that of *n* to *ṇ* in *punar-ṇṇavī*, l.12. On the other hand, we have the superfluous addition of *visarga* in *Sāhilla-nāmāḥ*, l.2., *sarvvadāḥ* l.14, *satya-dharmma-ratāḥ* (qualifying *bhāryā*), l.14, *etc.* The composer's ignorance of the genders of Sanskrit words is betrayed by the use of *-putram* for *-putraḥ*, l.3, *nava-sataḥ* for *nava-śataṁ*, l.4, *-dēśaṁ* for *-deśaḥ*, l.4, *prāsādaṁ* for *prāsādaḥ*, l.14, *etc.* Mistakes of declension are seen in such forms as *Jagasiṁha-nāmam*, l.10 and *dhavinō=pi* for *dhavinām=api*, l.7, and those of conjugation in *bhavēj=* for *abhvad=* in l. 2, *nihanyīt* for *nyahan* in l. 7. The writer has not dropped the *anusvāra* and *visarga* of the first members of compounds in *sindūram-āṅgu=*, l.9, *śrī-Ratnadēvaḥ-nṛipa-rājya-*, l.9. *ripavaḥ-kshaya-kāriṇam* l.3. We have finally to notice the blunders of syntax *śrōtā vai Bharat-ādikbiḥ*, l.13, *Rāmāyaṇa-mukhāḥ sarvē vaktā* l.13, *ēbhiḥ putrē*, l.6, *siṁghēn=ēva* (for *siṁhasy=ēva*), l.8, *etc.*

This plethora of mistakes makes it very difficult to interpret the record in several places and as Dr. Kielhorn has remarked, 'the difficulty is increased by the loose way in which the several sentences or portions of sentences are connected with each other and by the omission of important statements'.[1] Dr. Kielhorn has already drawn attention to the ambiguity about the relation of the *Ṭhakkrāṇī* Udayā, the mother of Jagapāla, to the brothers Jayadēva and Dēvasiṁha mentioned before. We may also mention that the holy person Muktātman is abruptly introduced and as abruptly passed over in l.15 without any definite statement as to how he was concerned in the present grant.

The **object** of the inscription is to record the construction of a temple of Rāma[2] and the grant of the village Sālmalīya for the purpose of the *naivēdya* or offerings of food to the deity by **Jagapāla** (called **Jagatsiṁha** in line 10). It is specifically **dated** in the **Kalachuri year 896** (expressed in decimal figures only) on **Budha-dina** or Wednesday, **the eighth tithi, called rath-āshṭamī, in the bright fortnight of the month Māgha.** This date regularly corresponds, for the *expired*[3] Kalachuri year 896, to **Wednesday, the 3rd January 1145 A.C.** On that day the eighth *tithi* of the bright fortnight of Māgha ended 10 h. 45 m. after mean sunrise.[4] It is, however, not clear why the *tithi* should have been called *rath-āshṭamī*; for, it is the preceding *tithi* (*viz.*, the seventh *tithi* of the bright fortnight of Māgha), that is now called *ratha-saptamī*[5] while the eighth *tithi* of the same fortnight is called *Bhīshm-āshṭamī.*

After the customary obeisance to Nārāyaṇa (Vishṇu), the inscription traces the genealogy of the donor Jagapāla from the *Ṭhakkura* **Sāhilla.** The latter was the spotless ornament of the family of **Rājamāla** and gave delight to the **Pañchahaṁsa** family. He had acquired the *pañchamahāśabda*. He had emigrated from the country of **Vaḍahara** and was furnished with a banner, the flag of which was adorned

[1] *Ind. Ant.*, Vol. XVII, p. 136.

[2] There is another much-defaced record on the same wall of the *maṇḍapa*, incised in the proto-Nāgarī characters of about the beginning of the 8th cen. A. C., from which we learn that a king of the Nala dynasty originally built the temple of Vishṇu. See *Ep. Ind.*, Vol. XXVI, pp. 49 ff. Jagapāla seems, therefore, to have only repaired or rebuilt the temple.

[3] At first Kielhorn took the year as current as he held the view that the Kalachuri era commenced in 249 A. C. (see *Ind. Ant.*, Vol. XVII, p. 215), but later on he corrected himself in his article on the era in the *Festgruss an Roth*, p.54, when he came to the conclusion that the era was started in 248 A. C.

[4] According to Dr. Kielhorn's calculations, the *tithi* ended 10 h. 59 m. after mean sunrise on that day (*Ind. Ant.*, Vol. XVII, pp. 136 and 216).

[5] The *tithi* is so called in the Prince of Wales Museum plates of Dadda III, dated K. 427 (No. 121, below).

with a silken cloth representing an umbrella (red) like an *indragōpa* insect over a golden jar.[1] He made brave kings tremble in a great war and brought the **Vivarabhūmi** under his sway. This Sāhilla is not known from other records. Rājamāla, in whose family he was born, may be identical with the king **Rājamalla** who is described in a grant of the queen **Tribhuvanamahādēvī** of the **Kara** dynasty as an ornament of the southern regions. He was the father of the queen and had given his valuable support to re-establish the power of the Karas in a great crisis in their history after the death of their ruling prince who was perhaps his own son-in-law.[2] If the proposed identification is correct, Sāhilla seems to have emigrated from the eastern coast to seek his fortune in Chhattisgarh. **Vaḍahara**, from which he emigrated, may be identical with the district of **Vōḍā** mentioned in the Antirigām plates of Yaśabhañjadēva.[3] The **Vivarabhūmi** which Sāhilla conquered appears to be another name of Pātāla or the nether world. We know from the *Navasāhasāṅkacharita* of Padmagupta[4] that Chhattisgarh was so designated by Sanskrit poets of the 11th cen. A.C.

The inscription next states that Sāhilla had a younger brother named **Vāsudēva** and three sons **Bhāyila, Dēsala** and **Svāmin.** They conquered the **Bhaṭṭavila** and **Viharā** countries. **Jayadēva,** the elder son of Svāmin, acquired (the country of) **Dāṇḍōra** containing 2100 villages, while the younger son **Dēvasiṁha** took the **Kōmō** *maṇḍala.* We are next told that the *Ṭhakkurājñī* **Udayā,** who, as already observed, must have been the wife of one of the two last-named brothers, was the mother of **Jagapāla.**

The next six lines (7-12) describe the **achievements of Jagapāla.** The **Māyūrikas and Sāvantas,** dreadful enemies as they were, submitted to him. Of these the Māyūrikas may refer to the contemporary rulers of the Bhañja dynasty while the Sāvantas have been identified by Rai Bahadur Hiralal with the aboriginal tribe of the Sāontas in the Bilaspur District.[5] For his lord **Jājalladēva,** who is evidently the first prince of that name in the Ratanpur branch of the Kalachuri dynasty, Jagapāla conquered the **Tamanāla** country, together with **Rāṭha** and **Tēra.**[6] During the reign of **Ratnadēva (II)** he acquired the name of **Jagatsiṁha** (the Lion of the world) by his heroic deeds in the **Talahāri** country.[7] But his exploits were still greater during the reign of **Pṛithvīdēva (II).** He took the strong forts of **Saraharāgaḍha** and **Machakā-Sihavā** and conquered the countries of **Bhramaravadra, Kāntāra, Kusumabhōga, Kāndā-ḍōṅgara** and **Kākayara.** He established the town of **Jagapālapura** in the newly acquired territory. He had three younger brothers, **Gājala, Jayatsiṁha** and **Dēvarāja,**[8] of whom the last one occupied a prominent position during the reigns of the three princes mentioned above. With the help of these three brothers, Jagapāla is said to have won the earth.

As has been already observed by Cunningham and Kielhorn, Sāhilla seems to have come as a military adventurer to Chhattisgarh where we find his descendants settled down

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[1] This is what the words means as they stand. As the record is composed in a slipshod manner, it is not unlikely that the author intended to convey the sense of a golden *kalaśa* on a red umbrella. Such a *kalaśa* on the top of an umbrella is seen in South Indian temples.

[2] *J. B. O. R. S.*, Vol. II, p. 422.

[3] *Ep. Ind.*, Vol. XVIII, pp. 298-299. Hiralal, who identified Vaḍahara with Baḍahara in the Mirzapur District, thought that Sāhilla came from the north. He has not, however, been able to suggest any identification of Rājamāla.

[4] *Ind. Ant.*, Vol. LXII, p. 104 ff.

[5] *I. C. P. B.*, (second ed.), p. 107.

[6] I am not certain about the names of these countries. They are not met with elsewhere, though R. B. Hiralal has conjectrually placed them to the north of the former Raigarh State.

[7] This was perhaps during the invasion of the country by Anantavarman Chōḍagaṅga.

[8] Dēvarāja also (*api*) was probably a brother of Jagapāla, though there is no explicit statement to that effect.

as feudatories or generals of the Kalachuri princes of Ratanpur whom they helped to extend their territories.

Of the **localities** mentioned in the present record, **Vaḍahara** as shown above, was probably situated in the country under the rule of the Bhañjas. R.B. Hiralal, however, thought that Vaḍahara was identical with Baḍahara, south of Mirzapur, and Bhaṭṭavila with Baghelkhaṇḍa. But the ancestors of Jagapāla seem to have come from the east, rather than from the north. **Dāṇḍōra** may be identified with the former State of Sargujā which was once called Bāis Dāṇḍōr as it included twenty-two zamindaris. **Kōmō** has been already shown to correspond to the Pēṇḍrā Zamindarī. **Talahārī** was the name of the southern portion of the Bilaspur *tahsil*, including Mallār and the surrounding territory.[1] **Saraharāgaḍha** was shown by Dr. Kielhorn to be the ancient name of Sāraṅgarh, formerly a feudatory state in Chhattisgarh. **Machakā-Sihavā** is probably Mēchakā-Sihavā south of Dhamtarī, as suggested by R.B. Hiralal. **Bhramaravadra** may be identical with the Bhramarakōṭya *maṇḍala* in the former Bastar State.[2] **Kākayara** still retains its old name in the form *Kāṅkēr*, formerly a feudatory state in Chhattisgarh. **Kāntāra** may be some forest tract not far from it. **Kusumabhōga** is perhaps identical with Kusmurra in the Dhamtarī *tahsil*, 18 m. south by west of Rājim. **Kāndā-ḍōṅgara** may be the southern portion of the former Bindra-Navagadh Zamindarī, where a range of hills still goes by the name of Kāndā. Finally, **Śālmalīya**, granted for the *naivēdya* of the deity, is said to be now deserted and in lieu of it the village Rōhaṇa situated not far from the ancient site of Śālmalī was subsequently granted. It lies 10 miles south-east of Rājim in the Mahāsamund *tahsil* and is still appropriated to the worship of Rājīvalōchana.

TEXT[3]

1 ओं नमो नारायणाय ॥ स्वस्ति । वडहरदेसा(शा)द्विनिर्गतसमधिगतपंचमहास(श)ब्दाभिनन्दित- सुवर्णकलसोपरिन्द्रगोपक[4]संकास(श)च्छत्र[5]नेत्रचीवरालन्कृत[6]पताकाचिह्नसंयुक्त:[7]

2 पंच[हं[8]]न्सकुलानुरन्जकश्रीराजमालकुलामलतिलकठक्कुरश्रीसाहिल्लनामा:[9] ॥ येन वै शासिता[:*] सू(शू)रा: भूमिपाला महारणे । आधिपत्यं भवेज्यस्य[10] विवरभूमि[रु]पा-

3 र्जिते[11] ॥१॥ तस्यानुजो भवेद्भ्राता[12] वासुदेवो तथापि[13] वा । भायिलं च भवेत्पुत्रं देसलं चारिमर्द्दनं[14] ॥२॥ तृतीय: स्वामिनामा च रिपव: क्षयकारिणं[15] । तेषां भ[ट्ट]विलं दे-

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[1] See l. 6 of No. 96, below.

[2] *Ep. Ind.*, Vol. IX, pp. 179 ff. There is again a hill called Bhamrāgarh in the former Ahiri Zamindarī of the Chanda District, where there are some ancient remains.

[3] From the original stone and ink impressions.

[4] Read -कलशोपरीन्द्रगोपक-.

[5] Kielhorn doubtfully read this word as च्छत्र, but the second *akshara* of it resembles त्र in नेत्र.

[6] Read -चीवरालङ्कृत-.

[7] The *visarga* is clear on the original.

[8] This *akshara* may also be read as त्रृ, for the form of which see तृतीय: in l. 3. Read पञ्चहंसकुलानुरञ्जक-.

[9] This *visarga* is superfluous.

[10] This should be आधिपत्यमभवद्यस्य.

[11] The correct reading would be विवरभूम्यामुपार्जितायाम्, though this would offend against the metre. Metre of verses 1—12: *Anushṭubh*.

[12] Read तस्यानुजोऽभव-

[13] Read वासुदेवस्तथापि वा.

[14] Read भायिलस्याभवत्पुत्रो देसलश्चारिमर्द्दन:.

[15] Read रिपूणां क्षयकारणम्.

4 सं(शं) नीतं वै पत्तने[:*] सह[1] ॥३॥ पुनर्णवस(श)तः ग्रामा:[2] षट्पंचास(श)धु(च्छ)तानि च।
[उ]पार्ज्जितं विहरादेसं[3] पौरु षैर्भुजविक्रमैः ॥४॥ स्वामिपुत्रो महावीरो जयदेवोपि नामतः[।*]
ए–

5 कविन्ससतैः ग्रामैः[4] दाण्डोरं समुपार्ज्जितं(तम्) ॥५॥ तथा च अनुजो पुत्रो[5] देवसिंहमनूपमं[6]। सार्ध–
सप्तसता[7] येन कोमो नीतं च मंडलं ॥६॥ विक्याता[8] उदया देवी ठक्कुराज्ञी म–

6 होदया। सत्यधर्म्मरताः[9] सा(शा)[न्ता] स्वकुलानन्दवर्द्धनी ॥७॥ एभिः पुत्रो महावा(बा)हो[10]
जगपालोपि नामतः [।*] संग्रामाभिमुखा येन विमुखाः क्षत्रिया[:*] कृताः ॥८॥ मायुतिका[11]
महा[सू]–

7 राः[12] सावन्ताः[13] मण्डलेस्व(श्व)रा[:*]। भयाज्य(श)स्य प्रचण्डारि[:*][14] षर्व्वथा[15]श्रयणं गताः ॥९॥
धन्विनोपि[16] यथा रामो[17] क्षत्रियः कुलमर्द्दनं[18]। तथायं स(श)रसंघातैः निहृण्ये[19]द्रिपुवाहिनीं-
(नीम्)॥१०॥ अस्वारुहो–

8 पि[20] संग्रामे वारणा नरवाजिना[21]। गतास्ते प्राङ्मुखाज्यस्य सिंघेनेव[22] यथा गजा[:*] ॥११॥
नेङ्गिल्लैर्व्वाथ चर्म्मभ्यां[23] खड्गपाणोर्म्महाहवे[24] निहृण्ये[25]त्स(च्छ)त्रुसंघातं वीरनेत्री यथा रणे
॥१२॥

9 श्री[26]जाजल्लदेवप्रभुराज्यकार्ये जगपालनामा रिपुगन्धहस्ती। उपार्ज्जिता[27] ये[न] सुवीरकृ(कृ)त्यै
सराठं सतेरमं तमनालदेसं[28] ॥१३॥ श्रीरत्नदेवः[29]नृपराज्यकाले [सि]न्दूरमाङ्गु[30]स्तलहारिभू–

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[1] The *visarga* after हृ appears to have been cancelled. Read तैश्च भट्टविलो देशो जितो वै पत्तनैः सह।

[2] Read पुनर्नवशतग्रामाः.

[3] Read उपार्ज्जितो विहरादेशः.

[4] The correct reading would be एकविंशतिशतैर्ग्रामैः, though this would offend against the metre. Kielhorn read प[ञ्च]विन्स–.

[5] Read तथा चास्यानुजः पुत्रो.

[6] This should be देवसिंहोनुपमः, though it would violate the metre.

[7] Read सार्धसप्तशतं.

[8] Read विख्याता.

[9] This *visarga* is superfluous.

[10] The correct reading would be अनयोः पुत्रो महाबाहुर्जगपालो–.

[11] Read मायूरिका.

[12] Read महाशूराः.

[13] Perhaps सामन्ताः is intended.

[14] This should be प्रचण्डारयः.

[15] Kielhorn read [प]र्व्व[ता], but the first *akshara* is certainly ष and the last appears to be था. Read सर्व्वथाश्रयणं.

[16] Perhaps धन्विनामपि is meant.

[17] Read रामः.

[18] Read कुलमर्द्दनः.

[19] निहृण्येद् is incorrect for न्यहन्.

[20] Read अश्वारोहा अपि. The metre would, however, require a reading like अश्वारोहाश्च.

[21] Read नरवाजिनः.

[22] The sense here requires a reading like संमुखाचस्य सिंहस्येव.

[23] The intended reading may be चन्द्रचर्म्मभ्यां.

[24] Read खड्गपाणिर्महाहवे.

[25] This should be न्यहन्.

[26] This syllable is superfluous.

[27] Read उपार्ज्जितो येन सुवीरकृत्यैः.

[28] The last quarter of this verse should read राठं सतेरं तमनालदेस(श)म्. to suit the metre, but like Kielhorn, I am not certain of the meaning of it. Metre of this and the next verse: *Upajāti.*

[29] The intended reading seems to be श्रीरत्नदेवनृपराज्य–, but it would offend against the metre

[30] This should be सिन्दूराङ्क–. Kielhorn doubtfully read सिन्दूरमा[ङ्ग]–, but this gives no good sense.

RAJIM STONE INSCRIPTION OF PRITHVIDEVA II: KALACHURI YEAR 896

B. CH. CHHABRA. SCALE: ONE-THIRD. SURVEY OF INDIA, CALCUTTA.
REG. No. 3977 E'36-778 '51.

10 मो[।*] [उ]पार्ज्जितो[1] येन सुवीरवृ(कृ)त्यैः सत्यन्व(न्य) सत्यं जगसिंहनामं[2] ॥१४॥ पृथ्वी-
देवनरेन्द्रस्य राज्ये वैवाधिकं कृतं(तम्) । दुर्गमे[षु] महादुर्गं नीतं सरहरागढं(ढम्) ॥१५॥
तथापि मचका[सि]हवा च दुर्गं पुनः

11 गृहीतं[3] भ्रमरवद्रदेसं(शः)। स्वबा(बा)हुना विक्रमं येन साधितं[4] जगपालनामा रिपुगन्धहस्ती[5]॥१६॥
कान्तारं कुसुमभोगं कान्दा[डो]ङ्गरमेव च । देसं काकयरं वापि नीतं येनाथ लीलया[6] ॥१७॥
परोक्षे

12 रामदेवस्य रामसोभोपि वहसं[7] [।*] जगपालपुरं जातं कृते देसे(शे) पुनर्ण्णवे[8] ॥१८॥ कलौ धर्मेषु
कौन्तेयो(यः) सत्यैर्जीमूतवाहनं(नः)। विक्रमेण यथा रामो दाने भानुसुतोपमा(मः) ॥१९॥ क्षत्रज्ञो[9] स-

13 त्यवक्ता च द्विजदेवाग्निपूजकः [।*] पुराणागमसा(शा)स्त्राणां श्रोता वै भारतादिभिः[10] ॥२०॥
रामायणमुखाः सर्व्वे[11] वक्ता जीवधरोपि च । मनीषी ब्र(ब्र)ह्मवन्से[12] तु भारतीवरदोपि वा ॥२१॥
ईदृ[शः]

14 च भवेत्पुंसो जगपालोपि सुन्द[रं](रः) । रामसोभः स(प्र)कासा[य] प्रासादं कारितं त्विमं[13] ॥२२॥
साल्मलीयं नाम ग्रामं नैवेद्याय निवेदितं[14] ।[ये] च भूपा भविष्यन्ति पालयिष्यन्ति सर्व्वदाः[15] ॥२३॥

15 [स्या]नपतिय(र्य)मनियमस्वाध्यायध्यानानुष्ठानरतः भगवन्तः[16] श्रीमुक्तात्मा नामः[17] ॥ थ ॥ जगपाला-
नुजो भ्राता गाजलोपि धनुर्द्धरं(रः)। विक्रमी दुष्टहन्ता च स(श)त्रु[18]संघभयङ्करं(रः)॥२४॥ त[स्य]

16 पृष्ठानुजो जा[तः] जयत्सिहोपि नामतः [।*] विभत्सस्योपमं वी[रं] धन्विनं रिपुनास(श)नं[19]
॥२५॥ प्रधानं तृषु[20] राज्येषु देवराजोपि नामतः [।*] एभिस्तु पक्षसंयोगैः साधितान्च वसुन्धराम्[21]
॥२६॥

17 इति अयोध्यापुरीयान्वये महामाहेस्व(श्व)रपरमवैष्णव्य[22]महापंडितठक्कुरश्रीजसोधरपुत्रेण द्विज-
देवगुरुसुश्रुषा[23]भिरतेन मनीषिणा भक्तिभावानुरन्ज(ञ्ज)केन[24] मह-

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[1] Read उपार्ज्जिते.

[2] Read नाम.

[3] Read पुनर्गृहीतो.

[4] Read विक्रमो येन साधितो.

[5] Metre: *Upēndravajrā.*

[6] Read कुसुमभोगः कान्दाडोङ्गर एव च । देशः काकयरो वापि जितो येनाथ लीलया ॥ Kielhorn read कान्दासे[ङ्ग]-रमेव च. The third *akshara* does not appear like से, as there is no clear horizontal stroke in the middle joining the two limbs. Besides, the left limb ends in a curve like डो in वाण्डोर-, l.5. I, therefore, follow Hiralal in reading कान्दाडोङ्गर. Metre of vv. 17-26 *Anushṭubh.*

[7] I cannot interpret this hemistich satisfactorily. Perhaps वहसं is a mistake for जहत्.

[8] Read पुनर्न्नवे.

[9] Read शास्त्रज्ञः.

[10] The sense requires a reading like भारतादीनाम्.

[11] Perhaps रामायणप्रमुखानां सर्व्वेषां is meant.

[12] Read ब्रह्मवंशे.

[13] The correct reading would be रामसोभाप्रकाशाय प्रासादं कारितवानिमम्, though this would not suit the metre.

[14] Read शाल्मलीयो नाम ग्रामो नैवेद्याय निवेदितः ।

[15] Read सर्व्वदा.

[16] Read भगवान्.

[17] Read नाम.

[18] Kielhorn read स(श)त्रु–, but it makes no sense. The second *akshara* is clearly त्रु; for the medial *u* of it, see श्रु in सुश्रुषा in l. 17, below.

[19] Read स बीभत्सोपमो वीरो धन्वी च रिपुनाशनः ।

[20] Read त्रिषु.

[21] Read साधिता च वसुन्धरा.

[22] Read परमवैष्णव-.

[23] Read –शुश्रूषा–.

[24] Kielhorn read भक्तिभ[वा]नुरञ्जकेन, but the *aksharas* भावा are quite clear.

18 त्कविकिकिरेण[1] लक्षणेन बिना ठक्कुरश्रीजसानन्देन कृता प्रस(श)स्ति[ः] [।*] लिखिता चेयं रूपकारश्रीरत्नपालेन उत्कीर्ण्णापि वा[2]।। क[3]लचुरि संवत्सर(रे) ८९६ माघे मासि सु(शु)क्ल-

19 पक्षे रथाष्टम्यां [वु](बु)धदिने लिखिता इति[4] ।। ❋ ।।

TRANSLATION

Ōṁ! Adoration to Nārāyaṇa! Hail! (*There was*) the *Ṭhakkura*, the illustrious **Sāhilla**, the spotless forehead-mark of the family of the illustrious **Rājamāla**, who gave delight to the **Pañchahaṁsa** family; who had emigrated from the country of **Vaḍahara**; who was delighted by the attainment of the *pañchamahāśabda*; who was possessed of the distinguishing mark of a banner adorned with a silken cloth representing an *indragōpa*-like[5] royal umbrella over a golden jar.[6]

(V. 1) Who terrified valiant kings and became the lord of the **Vivarabhūmi** which he acquired in a great battle.

(V. 2) He had a younger brother (*named*) **Vāsudēva** and had a son (*named*) **Bhāyila** and also **Dēsala** who destroyed (*his*) enemies.

(V. 3) The third (*son*) was named **Svāmin** who exterminated (*his*) enemies. They conquered the **Bhaṭṭavila** country, inclusive of towns.

(V. 4) Again, (*they*) conquered, with their prowess and might of arms, the country called **Viharā**, containing nine hundred and fifty-six hundred villages.

(V. 5) The son of **Svāmin, Jayadēva** by name, a great warrior, acquired **Daṇḍōra** including twenty-one hundred villages.

(V. 6) Such was also his younger son, the matchless **Dēvasiṁha** who won the **Kōmō** *maṇḍala* (*containing*) seven hundred and fifty (*villages*).

(V. 7) (*There was*) the well-known and noble queen, the *Ṭhakkurājñī* **Udayā**, who was devoted to truth and piety, was of a quiet nature and increased the joy of her family.

(V. 8) Their son was the strong-armed **Jagapāla** who made the Kshatriyas, who were (*previously*) ready for fighting, turn their faces away.

(V. 9) Through fear of him, the formidable foes,—the **Māyūrikas** and the valiant **Sāvantas**,—the lords of *maṇḍalas*, completely submitted to him.

(V. 10) Just as the Kshatriya **Rāma**, (*the best*) of the warriors destroyed the families (*of the demons*), even so did this (*Jagapāla*) kill the forces of his enemies with multitudes of arrows.

(V. 11) Horsemen, elephants, men and horses[7] fled away from his presence even as elephants do before a lion.

(V. 12) With his *nēṅgillas* (?), bow and shield, he (*i.e.*, Jagapāla) taking a sword in hand, like (*the goddess*) who leads warriors, killed in battle a multitude of enemies.

(V. 13) In the interest of the kingdom of his lord, the illustrious **Jājalladēva (I)**, (*fought*) Jagapāla who was to his foes what the scent-elephant is (*to ordinary elephants*), and who by his heroic deeds acquired the **Tamanāla** country together with **Rāṭha** and **Tēra(?)**[8]

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[1] Read महाकविकिकरेण.

[2] It would be better to read उत्कीर्ण्णापि च.

[3] Kielhorn read [क]लचुरि, but the name is clearly as given here.

[4] Read लिखितेति.

[5] This is a red insect seen in the beginning of the monsoon.

[6] See above, p. 452, n. 1.

[7] Perhaps *nara-rājinaḥ* in the text is intended to signify 'the best of men.'

[8] See above p. 454, n. 28.

(V. 14) During the reign of the king, the illustrious **Ratnadêva** (II), he had his body red like vermilion in the land of **Talahâri**. By his very valiant deeds he fulfilled his vow and indeed acquired the true name of **Jagatsiṁha** (the Lion of the world).

(V. 15) He made greater (*exploits*) during the reign of the king **Pṛithvîdêva** (II). He captured **Saraharâgaḍha**, the great fort (*pre-eminent among all*) inaccessible fortresses.

(V. 16) **Jagapâla** is to his enemies as the scent-elephant is (*to ordinary elephants*),—(*he*) who again took the fort of **Machakâ-Sihavâ** and the country of **Bhramaravadra** and achieved prowess by his arm;

(V. 17) Who conquered with ease **Kântâra** (the forest-country), **Kusumabhôga**, **Kândâ-ḍôṅgara** and the country of **Kâkayara**.

(V. 18) Bearing the splendour of **Râma** in the absence of **Râmadêva**(?)[1] (*he*) established **Jagapâlapura** in the new country.

(V. 19) Resembling the son of Kuntî (*i.e.*, Yudhishṭhira) in religious merit in the Kali age, Jîmûtavâhana in (*adherence to*) truth, Râma in valour, and the son of the Sun (*i.e.*, Karṇa) in liberality;

(V. 20) Conversant with the duty of a Kshatriya, truthful, reverent to Brâhmaṇas, god and fire, listening to (*the recitations of*) the Purâṇas, Âgamas and Sâstras such as the *Bhârata* and others;

(V. 21) Reading all (*works*) such as the *Râmâyaṇa*, (*being*) the support of living beings, self-respecting, conferring gifts on Brâhmaṇa families for their learning;

(V. 22) Such is **Jagapâla**. He has caused this beautiful temple to be constructed for manifesting the splendour of Râma.

(V. 23) He has granted a village named **Śâlmalîya** to provide for offerings of food (*to the enshrined deity*). Those who will become kings (*in the future*) will always preserve (*this gift*).

(Line 15) The owner of this temple is the holy and illustrious **Muktâtman**, who is engaged in practising self-control, vows, the study of the sacred texts and meditation.

(V. 24) The younger brother of **Jagapâla** (*is*) **Gâjala**, a valiant archer and destroyer of the wicked, (*who is*) dreadful to the hosts of (*his*) foes.

(V. 25) His younger brother, born after him, is **Jayatsiṁha** by name, a warrior and archer of the type of Arjuna, who has destroyed (*his*) foes.

(V. 26) There is also another (*brother*)[2] **Dêvarâja** by name, who has been prominent during the three reigns. With the help of these (*three*) adherents, **Jagapâla** has subdued the earth.

(Line 17) Here ends the *praśasti* (eulogy) composed by the *Ṭhakkura*, the illustrious **Jasânanda**, a devout worshipper of Mahêśvara and Vishṇu, who belongs to the family hailing from the city of **Ayôdhyâ**, who has devoted himself to the service of Brâhmaṇas, gods, and (*religious*) teachers, who is a wise man possessed of devotion and who, (*though*) possessed of no (*poetic*) talent, is a servant of great poets.

And this (*eulogy*) has been written and also incised by the artisan, the illustrious **Ratnapâla**.

(L. 18) Written on **Wednesday** on the (*tithi called*) **rathâshṭamî** in the **bright fortnight of the month Mâgha in the Kalachuri year 896.**

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[1] I am not certain about the meaning of the first half of this verse.

[2] See above, p. 452, n. 8.

No. 89; Plate LXXII

BILAIGARH PLATES OF PRITHVIDEVA II: (KALACHURI) YEAR 896

These plates were discovered in 1945 at **Bilaigarh**, the chief town of the former Bilaigarh Zamindarī, in the Raipur District of the Chhattisgarh Division in Madhya Pradesh. They were sent by the Commissioner of the Chhattisgarh Division to the Government Epigraphist for India. They are edited here for the first time from an excellent impression kindly supplied by the Government Epigraphist.

They are two copper-plates measuring 11.8" broad and 6.5" high. They weigh 137 *tolas*. They have their rims raised for the protection of the writing and contain marginal decorative designs on three sides. They were strung together by means of a ring, about 1.8" in diameter. The central portion of the ring was flattened into a round disk to serve as a seal of the plates. The upper half of this **seal** contains the figure of *Gaja-Lakshmī* in relief while the lower half has the legend *Rāja-śrīmat-Pṛithvīdēvaḥ* engraved in two lines. The record consists of 36 lines, 18 being inscribed on the inner side of each plate. The average size of the letters is .25".

The **characters** are Nāgarī. Worthy of note are the forms of the following letters:—Initial *i* consists of two curves with a looped end, turned in opposite directions and placed one below the other; see *iti*, l.9; *dh* is in a transitional form; its top does not yet show a horn, but the vertical stroke is slightly bent to the left; see *-narādhipa-*, l.16; the left limb of *ś* has become separated from the vertical on the right; see *śūra-*, l.12. The *avagraha* is used to indicate the elision of *a* in lines 3, 10, 17, 20 and 29.

The **language** is Sanskrit. Except for *ōṁ namō Vrahmaṇē* in the first line and the date in the last, the whole record is metrically composed. The verses, of which there are twenty-four, are all numbered. The **orthography** shows the usual peculiarities, *viz.*, the use of *v* for *b* except in the form *babhūvuḥ*; see *vrahamaṇē*, l.1; of *s* for *ś* as in *sasvat-*, l.4, and *vice versa* in *-sahaśrēṇa*, l. 28, and the reduplication of the consonant following *r*; see *nirggṇaṁ*, l.1.

The inscription refers itself to the reign of **Pṛithvīdēvā II of the Kalachuri Dynasty of Ratanpur**. The **object** of it is to record the royal grant of the village **Paṇḍaratalāī** situated in the **Ēvaḍi-maṇḍala** to a Brāhmaṇa named **Dēlhūka** on the occasion of **a solar eclipse**. The plates were granted in the **year 896** of an unspecified era.[1] The record was composed by **Malhaṇa**,[2] the son of Śubhaṅkara. The copper-plates were prepared by **Vāmana** and the charter was written on them by a son of Kīrti. The writer's personal name is not mentioned in the present inscription due to the exigencies of the metre, but he may be identical with Sūpaṭa, the son of Kīrtidhara, who wrote a grant of this very king Pṛithvīdēva II in the following year K. 897.[3] The record was incised by an unnamed son of Lakshmīdhara. Lakshmīdhara incised the Sarkhō plates[4] of Ratnadēva II, dated K. 880 and the Amōdā plates[5] of Pṛithvīdēva II, dated K. 900. His son, who incised the present plates, may have been Dharaṇīdhara, mentioned in the grant of K. 897.

[1] In the last line the figures of the date are followed by the word *aminī* which is itself followed by a vertical stroke and a sign somewhat resembling the figure 5. Perhaps the intended reading was *Asvi-(Āśvi)nī* 15.

[2] He may have been related to Alhaṇa who composed the texts of the Raipur and Amōdā plates of Pṛithvīdēva I, Nos. 76 and 77.

[3] See the Pāragaon plates of Pṛithvīdēva II, (No. 123, below). The later grants of this king were written by Vatsarāja, another son of Kīrtidhara. See Nos. 91, 92 and 94, below.

[4] No. 83, above.

[5] No. 91, below.

The date of the present inscription must evidently be referred to the Kalachuri era. No details of the solar eclipse mentioned in it are given, but supposing that it occurred in the same year in which the plates were issued, as seems probable, we get some data for verification. According to the epoch of 247-48 A.C., there were two solar eclipses in the expired Kalachuri year 896, one of which occurred in the *pūrṇimānta* Māgha (on the 26th December 1144 A.C.) and the other in the *pūrṇimānta* Āshāḍha (on the 22nd June 1145 A.C.), while there was none in the current Kalachuri year 896. The plates were therefore granted some time in the year 1144-45 A.C.

The genealogy of Pṛithvīdēva II down to his father Ratnadēva II is given here in verses 3-10 which are repeated *verbatim* from the earlier grants of the dynasty[1] as the *praśasti* had then become stereotyped. Verse 11 which describes the reigning king is, however, new and occurs only in the present grant. It gives the interesting information that **Pṛithvīdēva II** filled the contemporary **Gaṅga king** with anxiety when he **devastated Chakrakōṭa,** as the Gaṅga king realised that the only way to save his life was to cross the ocean. Chakrakōṭa has been identified with the central portion of the former Bastar State.[2] The Gaṅga adversary of Pṛithvīdēva II is not named, but as the devastation of Chakrakōṭa had taken place some time before 1144-45 A.C. when the present grant was made, it must have occurred during the reign of Anantavarman-Chōḍagaṅga.[3] This mighty Gaṅga Emperor had invaded the Kalachuri kingdom towards the close of the reign of Ratnadēva II, but he suffered an ignominious defeat. Soon after his accession Pṛithvīdēva II seems to have attacked and devastated Chakrakōṭa. The Rājim stone inscription, dated in the same year as the present grant, *viz.*, K. 896, states that Jagapāla conquered Kākayara, modern Kāṅker, which borders the former Bastar State on the north, during the reign of Pṛithvīdēva II.[4] The Kalachuri kings were often at war with the Nāga rulers of Chakrakōṭa. Pṛithvīdēva II's grandfather Jājalladēva I had taken the Nāga king Sōmēśvara prisoner and released him only at the intercession of his mother.[5] The history of the Nāga kingdom of Chakrakōṭa is still enveloped in obscurity. Sōmēśvara was succeeded by Kanharadēva who was reigning in 1111 A.C.[6] His successor, whose name is still unknown, must have been the adversary of Pṛithvīdēva II.

Pṛithvīdēva II's devastation of Chakrakōṭa is said to have struck terror in the heart of Anantavarman-Chōḍagaṅga, who ruled over the neighbouring kingdom of Kaliṅga. The Kalachuri king does not seem to have attacked the Gaṅga kingdom on this occasion. Jagapāla's inscription also does not mention any victory over the Gaṅga king though it mentions the conquest of Bhramaravadradēśa which was probably identical with the Bhramarakōṭyamaṇḍala in the Nāga kingdom. Pṛithvīdēva invaded the Gaṅga territory later on during the reign of Jaṭēśvara *alias* Madhukāmārṇava, the son and successor of Anantavarman.[7]

The pedigree of the donee begins in verse 12. His grandfather was Hāpūka who belonged to the Vatsa *gōtra*. He was famous for his knowledge of the Vēdas. His son was Jīmūtavāhana and the latter's son was **Dēlhūka** to whom the present grant was made. He is eulogised as proficient in the Vēdānta philosophy and the **Śākambharī**

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[1] See, *e.g.*, the Sarkhō plates of Ratnadēva II, No. 83, above.

[2] *Ep. Ind.*, Vol. IX, pp. 178 f. The name probably survives in the present Chitrakūṭa, about 30 miles north by west of Jagdalpur, the capital of the former Bastar State.

[3] The last known date of Anantavarman-Chōḍagaṅa is Ś. 1069 (1147-48 A.C.). See *I. N. I.*, No. 1983.

[4] No. 88, l. 11.

[5] No. 77, l. 21.

[6] *Ep. Ind.*, Vol. IX, p. 314.

[7] No. 96, v. 17 and No. 100, v. 8.

vidyā.[1] Verse 15 tells us that **Brahmadēva,** the well-known feudatory who obtained an easy victory by means of the **Śākambharī vidyā** which he had learnt from Dēlhūka, considered him as an equal of Bṛihaspati, the preceptor of gods. From the Ratanpur stone inscripton of K. 915 we know that Brahmadēva was the chief feudatory (*māṇḍalik-āgraṇi*) of Pṛithvīdēva II.[2] The latter had called him specially from Talahāri *maṇḍala* and entrusted the government of the kingdom to him. He seems to have fought in the battle of Chakrakōṭa and obtained an easy victory which he ascribed to his knowledge of the Śākambharī *vidyā*.

Of the **geographical names** which occur in the present grant, **Kōsala** has already been shown to be the ancient name of Chhattisgarh and the adjoining territory to the east. **Paṇḍaratalāī,** the village granted may be identical with that mentioned in the Shēorinārāyaṇ inscription of K. 919, where Āmaṇadēva, a scion of a collateral branch of the Kalachuri family, made some benefactions. There are several villages of the name Peṇḍri or Peṇḍriā in Chhattisgarh, but the one nearest to Bilaigarh and Shēorinārāyaṇ is Peṇḍriā, about 7 miles north-west of the latter place. **Ēvaḍi,** the head-quarters of the *maṇḍala* of the same name, cannot be identified.

TEXT[3]

First Plate

1 सिद्धि:[4] [।*] ओं नमो ब्र(ब्र)ह्मणे ।। निर्गुणं व्यापकं नित्यं शिवं परमकारणं(णम्) । भावग्राह्यं परं ज्योतिस्तस्मै सद्ब्र(द्ब्र)ह्म-

2 णे नमः[5] ।।१।। यदेतदग्रेसरमंब(ब)रस्य ज्योतिः स पूषा पुरुषः पुराणः । अथास्य पुत्रो मनुरा-

3 दिराजस्तदन्वयेऽभूद्भुवि कार्त्तवीर्यः[6] ।।२।। तद्वंशप्रभवा नरेन्द्रपतयः ख्याताः क्षितौ हैहया-

4 स्तेषामन्वयभूषणं रिपुमनोविन्यस्ततापानलः । धर्म्मध्यानघनानुसंचितयशाः सस्व[7]त्सतां सौख्य-

5 कृत्श्रेयान्सर्वगुणान्वितः समभवच्छ्रीमानसौ कोक्कलः[8] ।।३।। अष्टादशारिकरिकुंभविभंगसिंहा-

6 : पुत्रा बभूवुरतिसौ(शौ)र्यपराश्च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीश आसीत्पार्स्वे(र्श्वे) च मंडल-
पतीन्स

7 चकार बं(बं)धून्[9] ।।४।। तेषामनूजस्य[10] कलिंगराजः प्रताप[व]ह्निक्षपितारिराज । जातोऽन्वये द्वि-

8 ष्टरिपुप्रवीरप्रियाननांभोरुहपार्व्वणेन्दुः[11] ।।५।। तस्मादपि प्रततनिर्म्मलकीर्त्तिकान्तो जा-

9 तः सुतः कमलराज इति प्रसिद्धः । यस्य प्रतापतरणावुदिते रजन्यां जातानि पंकज-

10 वनानि विकासभांजि[12] ।।६।। तेनाथ चंद्रवदनोऽजनि रत्नराजो विश्वोपकारकरुणार्ज्जि-

11 तपुण्यभारः । येन स्वबा(बा)हुयुगनिर्म्मितविक्रमेण नीतं यशस्त्रिभुवने विनिहत्य श-

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[1] *Śākambharī* is a name of Durgā. *Śākambharī vidyā* seems to refer to some superhuman power which Brahmadēva attained by propitiating the goddess. For another instance of such belief, see the Pujāripāli stone inscription of Gōpāladēva, No. 114.

[2] No. 96, ll. 10-11.

[3] From an ink impression kindly supplied by the Government Epigraphist.

[4] Expressed by a symbol.

[5] Metre: *Anuṣṭubh.*

[6] Metre: *Upajāti.*

[7] Read शश्व–.

[8] Metre: *Śārdūlavikrīḍita.*

[9] Metre: *Vasantatilakā.*

[10] The vowel of नू is lengthened for the sake of the metre.

[11] Metre: *Upajāti.*

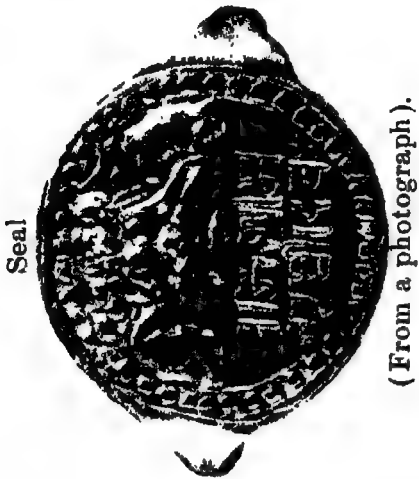
[12] Metre of this and the following verse: *Vasantatilakā.*

BILAIGARH PLATES OF PRITHVIDEVA II: (KALACHURI) YEAR 896

Seal

(From a photograph).

B. CH. CHHABRA. SCALE ONE-HALF SURVEY OF INDIA, CALCUTTA.

REG. No. 3977 E'36—776'51.

12 भून् ॥७॥ नोनल्लाख्या प्रिया तस्य सूरस्येव हि सूरता । तयोः सुतो नृपश्रेष्ठः पृथ्वीदेवो
13 बभूव ह[1] ॥७॥ पृथ्वीदेवसमुद्भवः समभवद्राजल्लदेवीसुतः शूरः सज्जनवांच्छि(छि)तार्थफल-
14 दः कल्पद्रुमः श्रीफलः । सर्व्वेषामुचितोर्ज्वने सुमनसां तीक्ष्णद्विषत्कंटकः पस्य(श्य)त्कान्त-
15 तरांगनांगमदनो जाजल्लदेवो नृपः[2] ॥९॥ तस्यात्मजः सकलकोसलमंडनश्रीः श्रीमा-
16 न्समाहृतसमस्तनराधिपश्रीः । सर्व्वक्षितीश्वरशिरोविहितांह्रिसेवः सेवाभृतां नि-
17 धिरसौ भुवि रत्नदेवः[3] ॥१०॥ पुत्रस्तस्य प्रथितमहिमा सोऽभवद्भूपतीद्रः पृथ्वीदे-
18 वो रिपुनृपशिरःश्रेणिदत्तांह्रिपद्मः । यः श्रीगंगं नृपतिमकरोच्चक्रकोटोपम-

Second Plate

19 दुर्ग्गिस्ताक्रान्तं जलनिधिजलोल्लंघनैकाम्युपायैः[4] ॥११॥ ⊛ ॥ गोत्रे वत्समुनेरनल्पमहिमा हा-
20 पूकनामा पुरा विप्रोऽभूद्भुवनप्रियः श्रुतिविदामाद्योऽनवद्योन्नतिः । यस्यासो(शो)भि यशोभि-
21 रम्ब(म्ब्र)रतलं कर्प्पूरपारिप्लवश्रीखंडद्रवसोदरैरिव सदा लिप्तं समन्तादपि[5] ॥१२॥ जीमूतवा-
22 हन इति प्रथितस्तदीयः पुत्रः पवित्रितधरित्रि दधज्चरित्रं(त्रम्) । आसीदसीमगुणगौरवगुं-
23 फितश्रीः श्रीरेव यत्र च मुमोच निजं चलत्वं(त्वम्)[6] ॥१३॥ देल्हूक इत्यभवदस्य सुतो मनीषी वे-
24 दान्ततत्व(त्त्व)निपुणा धिषणा यदीया । स्फूर्त्तिः स्मृतावनुपमा महिमा च यस्य विश्वोपकार[करणे]
25 चतुरोन्नतस्य ॥१४॥ सा(शा)कंभरीमनुपमां भुवनेषु विद्यां ज्ञात्वाग्रतो युधि विजित्य समस्त-
26 शत्रून् [।*] यं ब्र(ब्र)ह्मदेव इति विश्रुतमांडलीको जानाति निर्ज्जरगुरुपममेकमुच्चैः ॥१५॥
27 पंडरतलाईग्रामं ख्यातमेवडिमंडले । पृथ्वीदेवो ददौ तस्मै सूर्यग्रहणपर्व्वणि[7] ॥१६
28 ॥ सि(शि)रस्तंभसहस्रे(स्रे)ण यावद्धत्ते महीमहिः । तावत्ताम्रमिदं पाल्यमेतदन्वयजन्मभिः ॥१७॥ का-
29 लान्तरेपि यः कश्चिन्नृपोऽमात्योऽथवा भवेत् । पालनीयः प्रयत्नेन धर्म्मोयं मम तैरपि
30 ॥१८॥ ⊛ व(ब)हुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य त-
31 स्य तदा फलं(लम्) ॥१९॥ पूर्व्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष पुरंदर । महीं महीभृतां श्रेष्ठ दाना-
32 च्छ्रेयो हि पालनं(नम्) ॥२०॥ स्वदत्तां परदत्तां वा यो हरेत वसुंधरां(राम्) [।*] स विष्ठायां कृमिर्भूत्वा पितृ-
33 भिः सह मज्जति ॥२१॥ तडागानां सहस्रेण वाजपेयस(श)तेन च । गवां कोटिप्रदानेन भूमि-
34 हर्त्ता न सु(शु)ध्यति ॥२२॥ ताम्रप्रस(श)स्तिरचनेयम[का]रि तेन श्रीमत्पु(प्र)भंकरसुतेन व(ब)हु[श्रु]-
35 तेन । श्रीमल्हणेन कविकैरवषट्पदेन भूरिप्रवं(बं)धरचितार्थलस(स)त्पदेन[8] ॥२३॥ घटितं वा-
36 मनेनात्र लिखितं कीर्त्तिसूनुना । लक्ष्मीधरसुतेनेदमुत्कीर्ण्णं ताम्रमुत्तम(मम्)[9] ॥२४॥ संवत् ८९६ अमिने । [५][10] [।*]

Seal

1 राजश्रीम-
2 त्पृथ्वीदेवः ।

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[1] Metre: *Anushṭubh.*
[2] Metre: *Śārdūlavikrīḍita.*
[3] Metre: *Vasantatilakā.*
[4] Metre: *Mandākrāntā.*
[5] Metre: *Śārdūlavikrīḍita.*
[6] Metre of verses 13—15: *Vasantatilakā.*
[7] Metre of verses 16—22: *Anushṭubh.*
[8] Metre: *Vasantatilakā.*
[9] Metre: *Anushṭubh.*
[10] Perhaps the intended reading is अश्विने (आश्विने) १५.

TRANSLATION

Success! Ōṁ! Adoration to Brahman!

[*For a translation of verses* 1—10, *see above, pp.* 428 *ff.*]

(Verse 11) His son **Pṛithvīdēva (II)** of well-known fame, who has planted his lotus-like foot on the rows of hostile princes' heads, has become the lord of kings—(*he*) who, by devastating **Chakrakōṭa,** overwhelmed the illustrious **Gaṅga** king with anxiety in regard to the crossing of the ocean which was the sole means (*of saving his life*).

(V. 12) In the family of the sage Vatsa there was born formerly a Brāhmaṇa named Hāpūka of great renown who, being foremost among those learned in the Vēdas, became dear to the world and possessed blameless prosperity; being smeared by whose glory, which in colour was as it were akin to powdered camphor and liquid sandal paste, the surface of the firmament shone all round.

(V. 13) He had a well-known son named Jīmūtavāhana, who by his life sanctified the earth, and attracted prosperity by his merits, and in whose case the goddess of fortune herself gave up her natural fickleness.

(V. 14) To him was born a wise son named **Dēlhūka** who has an intellect proficient in Vedāntic principles and matchlessly radiant in regard to Smṛitis. Clever and noble as he is, his greatness is for obliging the (*whole*) world.

(V. 15) Having learnt (*from him*) the *Śākambharī vidyā*[1] which is incomparable in all the worlds and having defeated his enemies with ease in the forefront of the battle, **Brahmadēva,** the well-known feudatory (*of Pṛithvīdēva II*) regards him highly as the sole match for (Bṛihaspati) the preceptor of gods.

(V. 16) **Pṛithvīdēva (II)** granted him the village **Paṇḍaratalāī** in the **Ēvaḍi** *maṇḍala* on the occasion of a **solar eclipse.**

(V. 17) Those, who will be born in this family, should confirm this copper (*charter*) so long as the serpent (Sēsha) supports the earth with a thousand pillar-like hoods.

(V. 18) Whoever may hereafter be a king or a minister also should protect with care this religious gift of mine.

(*Here follow four benedictive and imprecatory verses.*)

(V. 23) This *praśasti* incised on copper (*plates*) was composed by the illustrious **Malhaṇa,** the son of the illustrious **Śubhaṅkara,** who, being well-read, is a bee on the lotuses in the form of poets and has used words with splendid significance in a large number of *prabandhas* (works).

(V. 24) These excellent copper (*plates*) were prepared by **Vāmana,** written by a son of **Kīrti** and incised by a son of **Lakshmīdhara.**

The year 896[2] . . . .

Seal

The King, the illustrious **Pṛithvīdēva.**

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[1] See above, p. 460, n. 1.

[2] The *aksharas* and figures that follow may have been intended to convey *Āśvina* 15; but even in this reading, the fortnight would remain unspecified.

No. 90 ; PLATE LXXIII

KONI STONE INSCRIPTION OF PRITHVIDEVA II : (KALACHURI) YEAR 900

THIS inscription was discovered by Dr. B. Ch. Chhabra, Government Epigraphist for India, in January 1946 at Kōni, a small village on the left bank of the Ārpā, about 10 miles south by east of Bilaspur, the chief town of the Bilaspur District in the Chhattisgarh Division of Madhya Pradesh. The site is described in the following note kindly supplied by Dr. Chhabra:—

'The site of the inscription, with a black granite Siva-*liṅga* prominently standing in the centre, lies about ½ mile west of Kōni. At that point the river Ārpā takes a graceful bend towards the south, thus providing an excellent site for a sanctuary. The one that stood here in the 12th century was a Siva temple, as indicated by the surviving *liṅga*. The temple is referred to in the inscription by the special designation of the type *Śivapañchāyatana*. The site consists of a small mound strewn over with brickbats. The protruding bricks had attracted the attention of some villagers who started digging there and lay bare the *liṅga*, the inscribed slab and a number of sculptures. Among the latter, I saw two images, one of Vishṇu and the other of Sūrya, and a couple of lintels each with a figurine of Gaṇēśa in the centre and some carving on either side.' The record is edited here from an excellent ink impression which I owe to the kindness of the Government Epigraphist.[1]

The inscription is incised on a stone measuring 3′ 5″ broad and 1′ 10″ high. It consists of 28 lines, each of which is 3′ 3.2″ long, except the last one which measures only 1.2″ long. The record is in a good state of preservation except in the last three lines where a few *aksharas* here and there are now damaged. Most of these *aksharas* can, however, be restored conjecturally from the context as well as from the traces left behind.

The characters are Nāgarī. The record is well written and engraved, but both in writing and engraving a few mistakes have remained unnoticed.[2] The average size of the letters is .4″. As shown below, the present inscription was incised only twenty years after the Sarkhō plates were issued by Ratnadēva II in K. 880, but its characters in some cases show considerable development over those of the latter record.[3] As regards individual letters, attention may be drawn to the form of the initial *i* consisting of two curves, one below the other, which are still unconnected; the upper one is as in the Sarkhō plates, but the lower one is shaped differently; see *iha*, l. 12 and *idam=*, l. 24; initial *ī* has a form similar to that of *p* with this difference that its vertical stroke on the right is not lengthened below the base; see *ītat=*, l. 23; medial *u* is, in some cases, indicated by a curve attached to the middle of the vertical and turned downwards; see *sahasra-dyuti-*, l. 26; medial *ē* and *ō* are generally indicated by *pṛishṭhamātrās*, but in the case of *ai* and *au* one of the *mātrās* appears on the top; in such *aksharas* as *ku*, *kṛi* and *krī*, *k* has an unlooped form; see *=ā-kuṇṭha-*, l. 2; *-a-sakṛit-*, l. 2; and *-krīḍā-*, l. 25; subscript *g* of the conjunct *gg* appears almost like *n*; see *-ggāmbhīrya*, l. 16; *ṅ* is still without its dot, see *-ōttuṅga-raṅgat-*, l. 2; the conjunct *ṇṇ* is indistinguishable from *ll*; see *vinirṇṇaya-*, l. 17; subscript *th* is placed horizontally exactly like subscript *chh*; see *-kar-ōdarasthaṁ*, l. 3; *dh* has developed a horn on the left which now clearly distinguishes it from *v*, but it is still without the horizontal stroke at the top and the two horizontal strokes of *dhā* are still joined by a bar in the middle; see *dharmma-mūrttiḥ*, l. 6 and *sudhā-sṛishṭiḥ*, l. 10; *v* and *b* are written alike in all cases not even excepting

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[1] This inscription has been edited by me in the *Ep. Ind.*, Vol. XXVII, pp. 276 ff.

[2] Some mistakes were corrected subsequently; see, *e.g.*, that the *anusvāra* on *nāṁ* in *durjanānāṁ=*, l. 6 has been cancelled and the *aksharas daṇḍa*, which were at first omitted, were incised subsequently in ll. 19-20.

[3] Above, No. 85. See especially the forms of *i*, *dh* and *ś*.

the form *babhūva*; the left limb of the palatal *ś* has now assumed the modern Nāgarī form; see *Śivāya*, l. 1. The *avagraha* is used to denote the elision of *a* in *kartta'tha*, l. 19 and *manyē' mushmin*, l. 23. The vertical dash is used at the end of several lines to denote an incomplete word.

The **language** is Sanskrit. Except *ōṁ namaḥ Śivāya* in the beginning and the mention of the date and the ruling king at the end, the record is metrically composed throughout. There are, in all, 38 verses, all of which are numbered. The record is composed in a verbose style full of hyperbolical expressions, well-known from the records of later periods. The poet shows considerable command over the language, though here and there one comes across a grammatical solecism or a metrical irregularity; see, *e.g.*, *adhirōpyata* in l. 21 for *adhyarōpyata-*. *Lakhamā* in l. 15 should be *Lakhmā* to suit the *Mālinī* metre of the verse. As regards **orthography**, the consonant following *r* is reduplicated in many cases; see, *e.g.*, *-karṇṇa-*, l. 2; the dental *s* is occasionally used for the palatal *ś* as in *sikhara*, l. 2; *y* is used for *j* in *-paurusha-yashāṁ* l. 15; *n* is used for *ṅ* in *panchāyatanam-*, and for *anusvāra* in *-vidhvansa-*, both in l. 23. As stated before, *v* is used for *b* throughout. Finally, in *niḥkaṇṭakaṁ* ll. 18 and 19, the *visarga* takes the place of *sh*.

The inscription refers itself to the reign of **Pṛithvīdēva II** who belonged to the **Ratanpur** branch of the **Kalachuri Dynasty**. The **object** of it is to record the construction of a five-shrined temple of Siva by **Purushōttama**, a minister plenipotentiary (*Sarvādhikārin*) of Pṛithvīdēva's father and predecessor Ratnadēva II, and the grant of some land in honour of the gods installed in the temple.

The record is **dated** in the **year** 900 (expressed in decimal figures only) of an unspecified era, without any further details such as month, fortnight, *tithi* and week-day. The date must evidently be referred to the Kalachuri era which was current in that period in Chhattisgarh. It falls in the reign of **Pṛithvīdēva II** whose dates range from K. 890[1] to K. 915.[2] Verse 35 mentions a **solar eclipse** on the occasion of which Pṛithvīdēva II granted a village to the minister **Purushōttama**. No year is mentioned in connection with this eclipse, but supposing that it occurred in the same year in which the present record was put up, we get some data for verification. According to the epoch of 247-48 A.C., the **year 900** mentioned in the present inscription will have to be taken as *current;* for there was a solar eclipse in the current Kalachuri year 900 (corresponding to 1147-48 A.C.), which occurred on the *pūrṇimānta* Vaiśākha *amāvāsyā*[3] (20th April 1148 A.C.), while in the expired Kalachuri year 900 (1148-49 A.C.) there was no solar eclipse at all. The date may therefore be said to be regular.[4] This is one of the few later dates of the Kalachuri era, mentioning a current year.

After four *maṅgala-ślokas* in praise of Siva, his Nandi, the goddess of speech and Gaṇapati, the author states in one verse the importance of having a poetical record of one's achievements. He then proceeds to state the pedigree of the ruling king Pṛithvīdēva II

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[1] This date is furnished by the Daikōni plates, No. 86 above.

[2] This date occurs in the Ratanpur stone inscription of Pṛithvīdēva II; see No. 96, below.

[3] Another solar eclipse had occurred just before the commencement of that Kalachuri year, on the *amāvāsyā* of the *pūrṇimānta* Kārttika (26th October 1147 A. C.).

[4] The original epoch of the Kalachuri era was 248-49 A. C. which suits early dates of the era found in Gujarat and Northern Maharashtra as shown before. See dates of Nos. 21–23, above. That epoch does not suit later dates of the era and would not at all suit the date of the present inscription; for according to that epoch the solar eclipse should have occurred in 1148–49 A. C. if the year 900 was current, and in 1149–50 A. C. if it was expired. But in neither of these years was there any solar eclipse.

from his great-grandfather Prithvīdēva I who is called the lord of Tummāṇa.[1] The description of this king as also of his son Jājalladēva I and grandson Ratnadēva II is mainly conventional. The only historical event referred to is the defeat which a king of Kaliṅga suffered for the first time at the hands of Ratnadēva II. The reference is evidently to the defeat which that Kalachuri king inflicted on the mighty Gaṅga king Anantavarman-Chōḍagaṅga and which is mentioned in several records of his descendants.[2]

With verse 14 begins the genealogy of Purushōttama who erected the temple of Śiva recorded in the present inscription. His ancestor **Sōḍhadēva** belonged to a Brāhmaṇa family which served the Kalachuri princes for several generations. Sōḍhadēva was appointed Minister by Prithvīdēva I (v.15). His son was **Nimbadēva**. He and his wife Lakhamā (Lakshmī) are glorified in three verses (vv. 16-18). Their son was **Purushōttama** who was appointed to the post of *Sarvādhikārin* (Minister Plenipotentiary) by Ratnadēva II. He is eulogised in as many as eight verses. We are told that all kings having been subdued by the policy or prowess of this minister, the king Ratnadēva II was able to rule without any trouble.

Verse 26 mentions the exploits of Purushōttama. He conquered the **Khimmiṇḍi** *maṇḍala*, made the **Talahāri** *maṇḍala* attractive, punished **Daṇḍapura**, subjugated **Khijjiṅga**, killed **Haravōhu** and threatened the ruler of **Daṇḍabhukti**. It may be noted that some of these countries are also mentioned in a fragmentary verse eulogising the Kalachuri king Jājalladēva I, which occurs in his Ratanpur stone inscription, dated K. 866.[3] Jājalladēva is said to have received annual tributes from the rulers of Dakshiṇa Kōsala, Andhra, Khimiḍi, Vairāgara, Lañjikā, Bhāṇāra, Talahāri, Daṇḍakapura, Nandāvalī and Kukkuṭa. It will be noticed that Khimiḍi, Talahāri and Daṇḍapura are common to the two lists of countries. It may therefore be conjectured that Purushōttama took a prominent part in the expeditions of Jājalladēva I against the rulers of these three countries. The present inscription no doubt states that Purushōttama was made *Sarvādhikārin* by Ratnadēva II, but that does not necessarily imply that he first came into prominence during that kings' reign. He may have held the office of a minister under Jājalladēva I also, and may have distinguished himself during that king's wars. Of these three countries, Talahāri *maṇḍala* was probably the name of the southern portion of the Bilaspur *tahsil* and the adjoining portion of the Jānjgir *tahsil*. Jājalladēva's conquest of Talahāri is mentioned in some other records of the period.[4] Khimmiṇḍi or Khimiḍi may be the former Kimēḍi Zamindarī in the Ganjam District. Jājalladēva I's expedition against this country, which probably owned the suzerainty of the Eastern Gaṅgas, may have provoked Anantavarman-Chōḍagaṅga into launching his invasion of the Kalachuri kingdom during the reign of Jājalladēva's son and successor Ratnadēva II. Nothing is known about the expedition against Daṇḍapura. This town may have been the capital of Daṇḍabhukti.

The remaining three events mentioned in v. 26 may have occurred during the reign of Ratnadēva II. The first two of these, *viz.*, the subjugation of Khijjiṅga and the slaying of Haravōhu are not known from any other source, but the third one, *viz.*, the intimidation

[1] Tummāṇa was the earlier capital of the Kalachuris in Dakshiṇa Kōsala. That Prithvīdēva I was ruling at Tummāṇa is known from line 28 of his Amōdā plates, above, No. 76, l. 28.

[2] See, *e.g.*, the Ratanpur stone inscription of Prithvīdēva II, dated V. 1207, below, No. 93, the Mallār stone inscription of Jājalladēva II, dated K. 919, below, No. 97 and the Pendrabandh plates of Pratāpamalla, below, No. 101.

[3] Above, No. 77, l. 22.

[4] See, *e. g.*, the Rājim stone inscription of Jagapāladēva (No. 88, above).

of the lord of Daṇḍabhukti may have happened during the expedition against the Gauḍa king which Ratnadēva II launched probably soon after inflicting a crushing defeat on Anantavarman-Chōḍagaṅga. This expedition is mentioned in several records[1] of Vallabharāja who was a feudatory of both Ratnadēva II and Pṛithvīdēva II. Vallabharāja is said to have fought valiantly in the presence of his lord (Ratnadēva II) and captured many elephants in the enemy's city. This invasion of the Gauḍa kingdom is also probably referred to in the *Rāmacharita* of Sandhyākaranandin. From v. 133 of Canto IV of that *kāvya* we learn that Madanapāla drove back to the Kālindī (which flowed near his capital) the vanguard of the forces that had destroyed a large number of soldiers on his side.[2] The invader, who is not named in Sandhyākaranandin's *kāvya*, was probably Ratnadēva II. Like Vallabharāja, Purushōttama also seems to have distinguished himself in this expedition, in the course of which he intimidated the ruler of Daṇḍabhukti.

Purushōttama was probably an old man when the present inscription was put up. Verse 27 states that he had four sons Madhusūdana, Lakshmīdhara, Yaśōdhara and Gaṅgādhara, all of whom turned out to be very able statesmen. The eldest of them Madhusūdana is said to have attained great renown. He may have been appointed a minister, though not *Sarvādhikārin* by Pṛithvīdēva II.[3] Nothing is known about the other three sons of Purushōttama.

Verse 29 states that being convinced that human life is transitory and full of sorrows and that wealth is very unsteady, Purushōttama became intent on acquiring religious merit. He raised several groves, erected many *maṭhas* and *maṇḍapas* (temples) and excavated a deep tank at Ratnapura. He also built the five-shrined temple of Śiva where the present inscription was put up, and planted a pleasure garden near it. From v. 35 we learn that Pṛithvīdēva (II) donated the village Salōnī to Purushōttama on the occasion of a solar eclipse.

Verse 37 eulogises **Kāśala**, the poet who composed the present *praśasti*. He is said to have been proficient in various arts and sciences including those of medicine and elephants. He had also mastered the *āgamas* of the Buddha and others. The description is interesting as it clearly indicates that though Buddhism, which was once flourishing in that part of Chhattisgarh ceased to have any followers there, its religious and philosophical works continued to be studied in Dakshiṇa Kōsala down to the 12th century A.C. It may be noted that the earlier Ratanpur stone inscription of Jājalladēva I, dated K. 866, also mentions a Śaiva ascetic named Rudraśiva as proficient in the works of Diṅnāga and others.[4]

The last verse (38) records two gifts, one of four plough-measures of land made to the gods installed in the temple and the other of two plough-measures made to the Brāhmaṇa Vāsudēva, who was evidently a priest of the temple.

As for the **localities** mentioned in the present *praśasti*, **Tummāṇa** has already been identified.[5] **Khimmiṇḍi** may be identical with the former Kimeḍi Zamindarī in the Ganjām District. **Talahāri** seems to have comprised the country round Mallār

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[1] See, *e.g.*, the Akaltarā stone inscription (No. 84).

[2] See *History of Bengal*, pub. by Dacca University, Vol. I, p. 170.

[3] Pṛithvīdēva II's *Sarvādhikārin* seems to have been his *Māṇḍalika* Brahmadēva whom he specially called from the Talahāri *maṇḍala* and made his Chief Minister as stated in the Ratanpur inscription, dated K. 915 (No. 96), l. 20.

[4] No. 77, l. 27.

[5] Above, p. 404.

in the Bilāspur and Jānjgir *tahsils*. Its ancient name seems to have been *Taraḍaṁśaka-bhukti* mentioned in an old copper-plate grant[1] of Mahāśivagupta-Bālārjuna, found near Mallār. Khijjiṅga and Daṇḍapura cannot be identified. Daṇḍabhukti is mentioned in several old records and probably comprised parts of Midnapur and Balasore Districts.[2] Finally, Salōnī, the village granted to Purushōttama, may be identical with Saraoni which lies only about a mile and a half south by west of Kōni where the present record was discovered.

TEXT[3]

1 सिद्धिः[4][।*]ओं नमः शिवाय ॥ पायान्यासनमस्तिकातिप्रविलसद्दोःकाण्डषण्डभ्रमिभ्रान्तप्रान्तनगाभि–
घातविषहृदिक्पालपर्य्याकुलं(लम्) । खट्वाङ्गोत्कटकोटिपृष्टिपिचटद्ब्र(द्ब्र)ह्माण्डमुद्दडा(ड्डा)मरं
पायात्ताण्डवडम्ब(म्ब)रं पुरभिदो देवस्य वः सर्व्वदा[5] ॥१॥ ब(ब्र)ह्मा–

2 ण्डं चण्डरोमप्रततिभिरसकृत्क्लेशयं(यन्) निष्ठुराभिर्व्विषार्त्ताकुण्ठकण्ठस्वनजनितककुप्कुम्भिकर्ण्णज्व–
रार्त्तिः । अत्यन्तोद्गु(त्तु)ङ्गरङ्गत्तुरसि(शि)खरपरिक्षुभ(भ्यं)भोगीन्द्रभोगः स्थेयाद्ध्वस्तारिपुश्री-[6]
स्त्रिभुवननमितो गृष्टिरिष्टाप्तये वः[7] ॥२॥ यस्याः

3 प्रसादमधिगम्य करोदरस्थं भूतं च भावि च भवच्च मनन्ति सन्तः । तां वाचमच्युतपदोदयहेतुभूतां
वन्दामहे त्रिभुवनव्यवहारहेतुम्[8] ॥३॥ नृत्यावताररभसोच्छलदच्छदानपानप्रमत्तमधुपव्रजगुञ्जितेन ।
यो विघ्नवृन्दमुरु तर्ज्जय–

4 तीव देवो द्वैमातुरः स भवतां हितमातनोतु ॥४॥ कुर्व्वन्तु कीर्त्तनशतानि,रणाङ्गणेषु मघ्नन्तु वैरिनिकरं
धनमुत्सृजन्तु । कालान्तरे तदखिलं प्रब(ब)लान्धकारतुल्योपमं कविजनैरनिब(ब)द्ध्यमानम् ॥५॥
तुंमाने(णे)शः कलचुरिकुले निर्म्म–

5 लप्रौढकीर्त्तिर्व्विश्वं शश्वत्सुकृतशरण(णं) स्थापयं(यन्) दण्डनीत्या । पूर्व्वं गर्व्वोत्तरनरपतिध्वा–
न्तविध्वन्स[9]भास्वान् पृथ्वीदेवो नृपतिरभवद्भूषणं भूतधात्र्याः[10] ॥६॥ पुत्रः पवित्रमहसः समभूदमुष्य
श्रीमानमानुषगुणः प्रगुणस्वभावः । जा–

6 जल्लदेव इति विश्वविसारितेजा राजा प्रजाहितमतिः खलु धर्म्ममूर्त्तिः[11] ॥७॥ गर्व्वः सर्व्वमहीभुजां
प्रणयिनां दारिद्रचिन्ताज्वरस्त्रासार्त्तिः स(श)रणागतस्य वसतिः सा दुर्ज्जनाना[12]मपि । यस्मिन्सर्व्व–
जनोपकारिणि यशःसम्भारविस्तारि–

7 णि प्रोद्यद्वैरिकरी[न्द्र]दारिणि महीं पाति क्वचिन्नाभवत्[13] ॥८॥ उद्यत्कालिङ्गभङ्गप्रथमगुरुरतिप्रौढ–
कीर्त्तिप्रतानः षट्त्रिंशच्छस्त्रविद्यास्वधिकपरिचयः प्रौढदोर्द्दण्डदर्पः । प्रोद्यद्भूपालरक्षःक्षयकरण–
महासिद्धमन्त्रो धरित्र्यां राजा श्री–

8 रत्नदेवस्त्रिभुवनविदितस्तस्य सूनुर्ब्ब(र्ब्ब)भूव[14] ॥९॥ स्तोतव्यः समरोत्सवैकरसिकः श्रीरत्नदेव[:*]

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[1] *Ep. Ind.* Vol. XXIII, p. 120.

[2] *Ibid.*, Vol. XXII, pp. 154 ff.

[3] From an inked estampage supplied by the Government Epigraphist for India.

[4] Expressed by a symbol.

[5] Metre: *Śārdūlavikrīḍita*.

[6] Perhaps the intended reading was –ध्वस्तारिपुःश्री–, but the compound should correctly be ध्वस्तारिपुरश्री– according to Pāṇini, V, 4, 74. This would not, however, suit the metre.

[7] Metre: *Sragdharā*.

[8] Metre of verses 3—5: *Vasantatilakā*.

[9] Read –विध्वंस–.

[10] Metre: *Mandākrāntā*.

[11] Metre: *Vasantatilakā*.

[12] The redundant *anusvāra* on this *akshara* has been cancelled.

[13] Metre: *Śārdūlavikrīḍita*.

[14] Metre: *Sragdharā*.

स किं सर्व्वत्रैव सदैव सैन्यनिवहैः साकन्तयैकाकिना । सारंभं परिभर्त्सयन्निव मुहुर्युद्धाय व(ब)द्धादरी भूपानामुपरि स्फुरत्यविरतं[1]

9 यस्योग्रयोगारवः[2] ॥१०॥ यस्मिन्निःसीमभीमाद्भुतमहसि दिशां चक्रमाक्रंतुकामे ढक्कानिर्घोषघोर-प्रतिरवरसितैः सर्व्वतः पर्व्वतेन्द्राः । उद्गल्गद्भूरिसेनानिवहगुरुखराधारणव्यग्रतांतित्रासाम्भुक्तप्रचण्ड-ध्वनिभिरिव दिशामीश्वरा-

10 नाह्वयन्ति[3] ॥११॥ भानुः सानुमतस्तटादिव सुधासृष्टिः समुद्रादिव प्रद्युम्न(म्नः) पुरुषोत्तमादिव हरिः श्रीनन्दगोपादिव । स्कन्दश्चन्द्रशिरोमणेरिव महीपालादितो जातवान्पृथ्वीदेव इति क्षितीश्वरशि-रोनेपत्य(थ्य)रत्नाङ्कुरः[4] ॥१२॥ संग्रामे क-

11 ति नो जिता भुजभृतः प्रीता न के सज्जनाः केषां द्वारि न वन्दिनां मदमुखा व(ब)द्धा महादन्तिनः । सम्प्राप्ताः शरणं रणे कति न वा संरक्षिता[:*] क्ष्माभुजः पृथ्वीदेवमहीभुजो विजयिनः के के न रम्या गुणाः ॥ १३॥ एषामशेषगुणगौरवभारभाजां भूमीभु-

12 जां क्रमसमागतपात्र[5]भावः । आसीद्द्विजातिकुलभूषणरत्नकल्पः कल्पद्रुमः प्रणयिनां किल सोढदेवः[6] ॥१४॥ य इह महिमागारः पारं जगाम गुणांवु(बु)धेर्जगदपि सदा यस्योद्दामैर्यशोभिरशोभि च । स इह नृपतिः पृथ्वीदेवः प्रकाशित-

13 विक्रमः क्रमजमकरोत्पात्रं वित्रप्रभूतगुणं च यम्[7] ॥१५॥ निजतनुजितकामः सर्व्वविद्याभिरामः सु-जनमुकुटदाम श्रीयशोदिव्यधाम । नृपसदसि ललामः सज्जनानामवामः समभवदथ पुत्रो निव(ब)-देवः[8]स्तदीयः[9] ॥१६॥ यो वासः प्रियभा-

14 षितस्य सदनं धर्म्मस्य विस्ना(श्रा)मभूः कारुण्यस्य निवेशनं सुमनसां प्रज्ञगुण[10]स्याश्रमः । आधारो विनयस्य मन्दिरमुरु स्थैर्यस्य वेश्म श्रियः कान्तेरायतनं धृतेरपि सदः कीर्त्तेरनन्यालयः[11] ॥१७॥ रतिरिव शुभमूर्त्यारुन्धती सच्चरित्रैर्निजभवनवि-

15 भूतेर्द्दोहदं धर्म्मवु(बु)द्धिः । अभवदथ समस्तस्ने(श्रे)यसामेकपात्र(त्रं) निजतनुरिव लखमा[12] नाम पत्नी तदीया[13] ॥१८॥ तस्यासीमदमक्षमादिकगुणग्रामैकविश्रामभूर्भूदेवान्वयमण्डनो नयविदामाद्यो-नवद्यक्रमः । प्रत्युद्यद्गुरुचारुपौरुषयु(जु)षां प्रज्ञावतामुत्तमः

16 पुत्रोभूत्पुरुषोत्तमो भुवि दधन्नाम स्वकं सार्थकम्[14] ॥१९॥ यो जग्राह समुन्नतिं सुरगिरेर्गाम्भीर्य-मम्भोधितस्त्यागित्वं रवि[न*]न्दनाद्दिनपतेस्तीव्रप्रवाहं महः । पंचास्यादुरुविक्रमं शुचि यशोरासिं(शिं) दशास्यान्तकात्पाण्डित्यं च गिरांपते रतिपतेः सौन्द-

17 र्यंमूर्जस्वलम् ॥२०॥ कल्पद्रुम श्रममपास्य सुखी भव त्वं हे रोहण व्रणभयं विगतं तवापि । सा का-मधेनुरपि गच्छतु वत्समद्य दीर्घायुरस्तु भुवने पुरुषोत्तमोसौ[15] ॥२१॥ यो मन्त्रसंशयविनिर्णयसाधु-वु(बु)द्धिः शक्तित्रयप्रणयत(न)प्रगुणस्वभावः । षाड्गुण्यपुण्यम-

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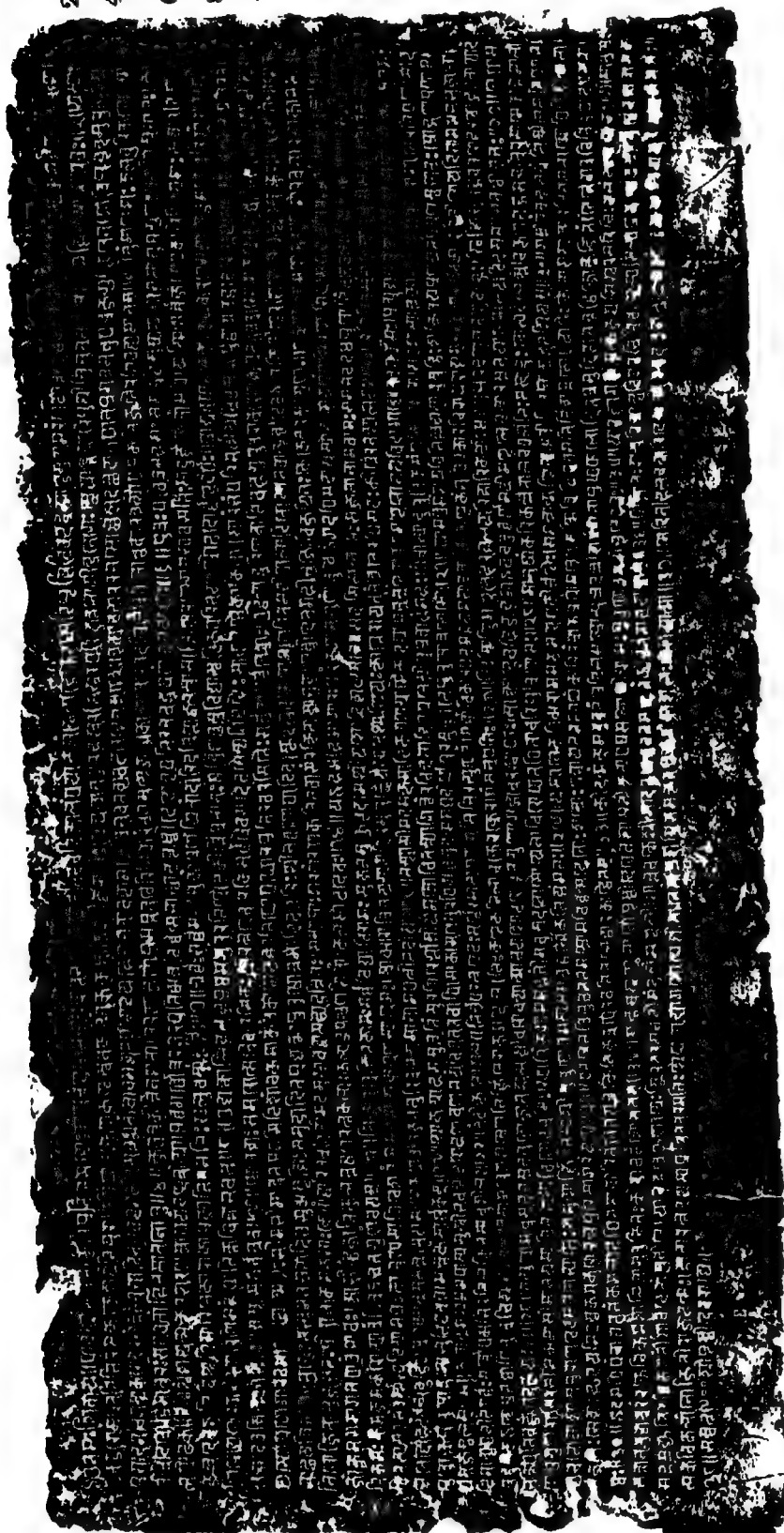
[1] The vertical dash here in the original is superfluous.
[2] Metre: *Śārdūlavikrīḍita.*
[3] Metre: *Sragdharā.*
[4] Metre of this and the following verse : *Śārdūlavikrīḍita.*
[5] What appears like an *anusvāra* on *tra* is a defect in the impression.
[6] Metre: *Vasantatilakā.*
[7] Metre: *Hariṇī.*
[8] This *visarga* is superfluous.
[9] Metre: *Mālinī.*
[10] Read प्रज्ञागुण-.
[11] Metre: *Śārdūlavikrīḍita.*
[12] The metre requires this name to be लखमा or its Sanskrit form लक्ष्मीः.
[13] Metre: *Mālinī.*
[14] Metre of this and the next verse: *Śārdūlavikrīḍita.*
[15] Metre of verses 21-23: *Vasantatilakā.*

KONI STONE INSCRIPTION OF PRITHVIDEVA II: (KALACHURI) YEAR 900

SCALE: SIX-TWENTYFIFTHS

B. CH. CHHABRA.
REG. No. 3977 E'36—778'51

SURVEY OF INDIA, CALCUTTA.

18 ह्मिमाव्यपनीतगर्व्वः सर्व्वोपधाभिरभिलक्षितसाधुशीलः ॥२२॥ तं वीक्ष(क्ष्य) कोशलपतिर्नृपरत्नदेवः सर्व्वैरमात्यगुणरासि(शि)भिरभ्युपेतं(तम्) । सर्व्वाधिकारपदमद्वयमस्य दत्वा(त्त्वा) निःकण्टकं[1] भुवि चिराय चकार राज्यम् ॥२३॥ सर्व्वाधिकारितां नीतो यदि नाम स भूभुजा । चा–

19 [तु]र्द्धु[रि]क[2] इत्येष तथापि भुवि विश्रुतः[3] ॥२४॥ तस्य मन्त्रेण शस्त्रेण निर्जिते राजमण्डले निःकण्टक[4]मिलाचक्रें चक्रे राज्यं स भूपतिः ॥२५॥ खिम्मिण्डिमण्डलहरत्तलहारि[5] हारि कर्त्ताऽथ दण्डपुरदण्डनचण्डवा(बा)हुः । खिज्जिङ्गभङ्गचतुरो हरबोहुहन्ता यो दं–[6]

20 डमुक्तिपतितर्ज्जनदुर्ज्जयश्रीः[7] ॥२६॥ तत्पुत्रो मधुसूदनस्तदनुजो जातश्च लक्ष्मीधरो धन्यात्मा च यशोधरो धृतगुणो गङ्गाधरश्चापरः । साक्षादेव हि जङ्गमा इव चतुर्व्वर्ग्गा महीमण्डले चत्वारस्तनया इमे नयविदस्तस्याभवन्धीभृतः[8] ॥२७॥ तेष्वास(म)–

21 शेषगुणरासि(शि)रसीमधामा सीमा न यस्य विनयस्य विनोदभूमिः । ख्यातिं जगाम महतीं मधुसूदनोसौ येनाधि(ध्य)रोप्यत पिता धुरि पुत्रिणां सः[9] ॥२८॥ मानुष्यं करिकर्ण्णतालचपलं निःसख्य[10]दुःखास्पदं ।[11] लक्ष्मीं च क्षणभङ्गसङ्गविरसामेकान्तमालो–

22 [क्य] च । नानाशास्त्रपुराणवेदसततोभ्यासैः समुन्मार्ज्जितं तस्य श्रीपुरुषोत्तमस्य समभूद्धर्म्मैकनिष्ठं मनः[12] ॥२९॥ यस्यानेकविधाराममठमण्डपकीर्त्तनैः । समन्तान्मण्डिता धात्री बि–(वि)तनोत्यद्भुतश्रियम्[13] ॥३०॥ गम्भीरं व(ब)हुसत्वं(त्त्वं) निर्म्मलमतिशोभ–

23 नं जनैः सेव्यं(व्यम्) । हृदयमिव स्वकमकरो[द्*] रत्नपुरे सागरं[14] यश्च[15] ॥३१॥ एतत्तेन त्रिभुवनतम[16]स्तोमविध्वन्स[17]हेतोः शम्भोः पन्चा(ञ्चा)यतनमनघं कारितं चारुरूपं(पम्) । मन्येऽमुष्मिन्विहितवसतिर्दिव्यपूजोपहारैः कैलासस्य स्मरति न मनाक्सोपि विश्वै[क]ना–

24 थः[18] ॥३२॥ इदमपि पंचायतनं कमलादपि तस्य कारितं तेन [।*] यच्चक्रे निजकर्म्मैरवनितले द्वारकाद्वैतम्[19] ॥३३॥ क्रीडन्मंजुमधुव्रतं प्रविलसत्प्रोत्पु(त्फु)ल्लवल्लीवृतं नानापुष्पफलोदितं प्रमुदितानन्तद्विजोत्कूजितं(तम्) । तेनैवात्र विचित्रपादपलता–

25 सन्तानरुद्धाम्व(म्ब)रं चक्रे विक्रमशालिना मुरजितः क्रीडावनं शोभनम्[20] ॥३४॥ राहुमुखस्थे भानौ पृथ्वीदेवेन शासनीकृत्य [।*]एष सलो[नी][21] ग्रामः पुरुषोत्तमधीभृते दत्तः[22] ॥ ३५॥ यावज्जाग[र्त्ति] मृत्युंजयसि(शि)खरसरिन्निःकलंक[23] [मृगां]कः । श्रीमानूर्ज्जः[24]

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[1] Read निष्कण्टकं.

[2] Read चातुर्द्धुरिक.

[3] Metre of vv. 24—25: *Anushṭubh*.

[4] Read निष्कण्टक–.

[5] The correct reading may be –मण्डलहरत्तलहारि–.

[6] The word दंड, which was omitted at first, was added subsequently, दं being incised at the end of line 19 and ड in the beginning of line 20.

[7] Mete: *Vasantatilakā*.

[8] Metre: *Śārdūlavikrīḍita*.

[9] Metre: *Vasantatilakā*.

[10] Read निःसंख्य–

[11] This *daṇḍa* is superfluous.

[12] Metre: *Śārdūlavikrīḍita*.

[13] Metre: *Anushṭubh*.

[14] The *anusvāra* on र is superfluous.

[15] Metre: *Āryā*.

[16] The *visarga* after तम is omitted according to the *vārttika* on Pāṇini, VIII, 3, 36.

[17] Read –विध्वंस–.

[18] Metre: *Mandākrāntā*.

[19] Metre: *Āryā*.

[20] Metre: *Śārdūlavikrīḍita*.

[21] The third *akshara* of the village-name which is damaged is conjecturally restored.

[22] Metre: *Āryā*.

[23] Read –न्निष्कलंकः.

[24] Read श्रीमानुर्ज्जः.

26 सहस्रद्युतिर[पि] जगतीं यावदेतां पुनीते । यावद्धत्ते फणाग्रैः स्थिरतरमवनीमंडलं मण्डलीशो भूचक्रे श्रीमदे[तत्त्रिभुवन]म[हि]तं कीर्त्तनं तावदा[स्ताम्][1] ॥३६॥ निस्ना(ष्णा)तः शस्त्रविद्यास्वविगतविविधा[न]ल्पसि(शि)ल्पप्रक[र्षो] हस्त्यायुर्व्वेदवेत्ता सक-
27 लकविकलांभोजिनीराजहन्सः[2] । ज्ञाता रत्नत्रयस्य प्रथिततरमतिः श्रैमनाद्यागमौघे श्रीमानेता(तां) प्रशस्ति(स्तिं) समकृत सुकृती काषलः [पे]शलात्मा ॥३७॥ मेदिनीहलचत्वारि देवेभ्यो[ष प्र]दत्तवान् । हलद्वयं द्वि[जायासो] [वासु]देवाय धीमते:[3]॥
28 ३८॥ सम्वत्[4] ९०० श्रीपृथ्वीदेवराज्ये ॥

TRANSLATION

Success! Ōm! Obeisance to Śiva!

(Verse 1) May the terrific and violent *tāṇḍava* of the god Śiva always protect you!—(the *tāṇḍava*) which bewildered the guardians of the quarters by the dashings of his shining arms against the mountains on the borders as he whirled them violently, while the earth sank under his steps[5], and in which the *brahmāṇḍa* was pierced by the sharp points of his *khaṭvāṅga* which struck against it!

(V. 2) May the Bull[6] of Śiva grant you the attainment of your desired object!—(*he*) who frequently torments the *brahmāṇḍa* by the hard and dreadful rows of hair (*on his body*); who, by the noise of his thunder-like unchecked bellowing, causes intense pain to the ears of elephants (*stationed*) in the different quarters; who, by his very high-jumping hoofs, bruises the hoods of the lord of serpents; who destroys the splendour of enemies' cities; and who is adored by the three worlds!

(V. 3) We bow to that Speech who makes the practical life in the three worlds possible; who causes the attainment of the imperishable goal; and by attaining whose favour, good people regard the past, present and future as (*placed*) on the palm of their hand.

(V. 4) May that god of two mothers[7] (*i.e.*, Gaṇēśa) increase your welfare!—(*the god*) who threatens, as it were, a large multitude of obstacles by the humming of bees intoxicated by the drinking of the limpid rutting juice as it gushes forth with force at the commencement of his dance!

(V. 5) (*People*) may perform hundreds of glorious deeds on battle-fields, exterminate a host of enemies and bestow (*plenty of*) wealth; but all that would, in course of time, be like dancing in pitchy darkness[8] in case it is not recorded by poets.

(V. 6) Formerly there was, in the family of the **Kalachuris**, a king (*named*) **Pṛithvīdēva (I)**, the lord of **Tummāṇa**, of spotless and abundant fame, who, by his administration of justice, made the whole world always seek refuge in righteous deeds; who was the sun to the darkness in the form of arrogant kings, and an ornament of the earth.

(V. 7) From him of holy lustre was (*born*) an illustrious son namely the king **Jājalladēva (I)** who was possessed of superhuman virtues and an excellent nature; whose

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[1] Metre of this and the next verse: *Sragdharā*.

[2] Read -राजहंसः.

[3] This *visarga* is superfluous. Metre: *Anushṭubh*.

[4] Read संवत्.

[5] For a similar idea, see the Bilhāri stone inscription, No. 45, above, v. 4.

[6] Generally the word *grishṭi* is feminine and signifies 'a cow that has had only one calf'. When masculine, the word means 'a boar'. Here it is used in the sense of 'Śiva's bull'.

[7] Gaṇēśa is so called because he was brought up by the goddesses Durgā and Chāmuṇḍā.

[8] *I.e.*, it would remain hidden from the people.

prowess spread in the (*whole*) world; (*and*) who, being intent on the welfare of his subjects, was indeed an incarnation of righteousness.[1]

(V. 8) While he, who conferred obligations on all people, spread the mass of his fame, and destroyed the advancing lordly elephants of his enemies, was ruling the earth, there were nowhere (*to be seen*) the arrogance of any kings, the fever-like anxiety, due to poverty, of suppliants, the affliction, due to terror, of the person who sought protection, and also the habitation of wicked persons.

(V. 9) To him was (*born*) a son (*named*) **Ratnadēva (II)**, the king well-known in the three worlds, who was the first to teach humiliation to the flourishing lord of **Kaliṅga**; who had an extremely developed and spreading fame; who had full knowledge of thirty-six sciences of weapons and the pride of fully developed arms; (*and*) who was the great magical incantation for the destruction of evil spirits, namely, the rising kings on (*this*) earth.

(V. 10) Does that illustrious **Ratnadēva (II)** need to be praised—(*he*) whose sole delight at all places and times was in the festivity of battle whether he was followed by a host of armies or was alone, and the great noise of whose dreadful marches incessantly hovers over (*other*) kings, proudly rebuking them as it were and challenging them to fight again and again?

(V. 11) When he, possessed of boundless, dreadful and mysterious prowess, was about to invade the circle of quarters, the highest mountains all round, with the resounding and dreadful reverberations of the sound of his war-drums, were, as it were, calling out to the lords of regions, uttering terrific cries, being apprehensive as regards the support of the earth burdened with his large marching hosts.

(V. 12) From that king was born (*a son*) named **Pṛithvīdēva (II)**, the offshoot of gems in the head-dress of the lords of the earth,[2] even as the sun rises from the slope of a mountain, as the moon was produced from the ocean, as Pradyumna was born from Purushōttama, Hari from the illustrious cowherd Nanda and Skanda from the moon-crested (Śiva).

(V. 13) How many warriors did he not vanquish? What good people did he not please? At the doors of what panegyrists did he not keep lordly rutting elephants tied? How many princes did he not protect when they sought refuge on the battle-field? What excellences of the victorious Pṛithvīdēva (II) are not attractive?

(V. 14) There was **Sōḍhadēva** like a jewel adorning a family of Brāhmaṇas, who received the hereditary ministership of these kings that bore the burden of all good qualities, (*and*) who was verily a wish-fulfilling tree to suppliants;

(V. 15) Who, being an abode of greatness, crossed the ocean of excellences; whose great fame adorned the world; and whom, possessed of many and marvellous qualities, that (*famous*) king **Pṛthvīdēva (I)** of known valour made his hereditary minister.

(V. 16) His son was **Nimbadēva**, who in his personal form surpassed the god of love; who looked attractive with all (*kinds of*) learning; (*and*) who was a wreath on the crown of good people, the heavenly abode of wealth and fame, an ornament of the royal assembly and a friend of good persons.

(V. 17) Who was the dwelling-place of pleasing speech, the abode of religious merit, the resting place of compassion, the resort of good people, the hermitage of

[1] The meaning may also be that he was an incarnation of Yudhishṭhira, the eldest Pāṇḍava prince, who was well-known for his righteous conduct.

[2] This suggests that his feet were bowed to by the heads of these kings.

wisdom, the support of modesty, a large shrine of steadiness, the residence of wealth, the dwelling of beauty, the house of contentment and the sole receptacle of glory.

(V. 18) He had a wife named **Lakhamā** who was, as it were, his own body, the sole receptacle of all virtues, who resembled Rati in lovely form and Arundhatī in righteous deeds and who, being religious-minded, was the desired object of the prosperity of her house.

(V. 19) He had a son (*named*) **Purushōttama** who bore his name significantly;[1] who was the sole resting place of a multitude of excellences such as boundless self-control and forgiveness, an ornament of the family of earthly gods (*i.e.*, Brāhmaṇas), the foremost among statesmen, the performer of blameless deeds and the first among wise persons possessed of great and attractive prowess;

(V. 20) Who adopted exaltation from the celestial mountain (*Mēru*), serenity from the ocean, munificence from (*Karṇa*) the son of the Sun, vigorous lustre from the sun, great prowess from the lion, bright mass of fame from (*Rāma*) the exterminator of Rāvaṇa, learning from Bṛihaspati and an excellent and beautiful form from the god of love.

(V. 21) O Wish-fulfilling Tree, be happy, getting rid of all exhaustion! O Mēru, you also are now free from the fear of being wounded[2]! That celestial Cow also may now repair to her calf! May that Purushōttama be long-lived in (*this*) world!

(Vv. 22-23) Having seen him whose intellect was adept in deciding doubtful matters of royal policy, who had an excellent nature on account of his use of the three royal powers, who was free from pride because of the great religious merit accruing to him by the use of the six measures, whose good character was tested by all kinds of tests[3] and who was endowed with the multitude of ministerial qualities, **Ratnadēva (II)**, the lord of **Kōsala**, gave him the unique post of *Sarvādhikārin* and ruled without any trouble for a long time.

(V. 24) Though he was elevated to the position of *Sarvādhikārin*, he became famous on the earth as one who bore the burden of the four (*purushārthas*).

(V. 25) The multitude of princes being vanquished by his policy as well as by his weapon, the king ruled on the orb of the (*whole*) earth without any trouble.

(V. 26) He (*i.e.*, Purushōttama) captured the **Khimmiṇḍi** *maṇḍala* and made the **Talahāri** (*maṇḍala*) attractive. He had a fierce arm in subduing **Daṇḍapura** and was clever in overcoming **Khijjiṅga.** He killed **Haravōhu** (*and*) his valour was invincible in threatening the lord of **Daṇḍabhukti.**

(V. 27) His son was **Madhusūdana**; (*then*) was born his younger brother **Lakshmīdhara** and the blessed **Yaśōdhara** and another meritorious one named **Gaṅgādhara.** That wise (*Purushōttama*) had these four sons well-versed in statecraft, who were, as it were, the four objects of human life[4] incarnate, moving about on the orb of this earth.

(V. 28) Among them this Madhusūdana, who had a multitude of all noble qualities, infinite prowess and modesty and who is an abode of sport, has attained great fame whereby his father has been placed in the forefront of all fathers.

(V. 29) Having realized that human life is unsteady like the flapping of the elephant's ears and is subject to innumerable sorrows, and that wealth, being momentary, is

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[1] *I.e.*, he was the best of men.

[2] The wounds of Mēru are caused by the gifts of gold from the slopes of the mountain.

[3] For the various *upadhās* or tests of honesty, see Kauṭilya's *Arthaśāstra* (second ed. by Shama Sastri), p. 16.

[4] These are *dharma* (religious merit), *artha* (wealth), *kāma* (enjoyment of pleasures) and *mōksha* (liberation).

extremely disagreeable, the mind of that illustrious Purushōttama which had become purified by the constant study of the various Śāstras, Purāṇas and Vēdas, became solely intent on the acquisition of religious merit.

(V. 30) Having been adorned all round by various kinds of groves and meritorious works of monasteries and temples erected by him,[1] the earth has attained marvellous splendour.

(V. 31) He made a lake at **Ratnapura** which is deep, contains many creatures, is clear, extremely beautiful and fit to be used by all people, (*and thus*) resembles his heart (*which is serene, very courageous, pure, very fine and fit to be resorted to by all people*).

(V. 32) This faultless and beautiful five-shrined temple of Śambhu has been erected by him with a view to dispel the mass of darkness (*i.e.*, ignorance) of the three worlds. Having made his abode here, even (*Śiva*), the sole lord of the whole universe, does not, I fancy, think at all of Kailāsa on account of the excellent offerings of worship (*here*).

(V. 33) This five-shrined temple[2] also of him (*i.e.*, Śambhu) has been raised by him from water—(*the temple*) which, by its forms, makes itself identical with Dvārakā on the earth.[3]

(V. 34) He himself, shining with valour, has raised this pleasure-garden of the conqueror of Muru (Śiva), in which beautiful bees disport themselves, which has hundreds of beautiful blossoming creepers, which contains various flowers and fruits, which resounds with the warbling of innumerable joyful birds and which has covered the space in the sky with rows of strange trees and creepers.

(V. 35) While the sun was in the mouth of Rāhu,[4] Pṛithvīdēva (II) gave as a grant this village **Salōnī** to the wise Purushōttama.

(V. 36) As long as the moon with its stain washed away by the river flowing from the head of Śiva is wakeful, as long as the resplendent sun sanctifies the world with its rays, as long as the lord of serpents supports very firmly the orb of the earth on the top of his hoods—even so long may this glorious temple, honoured in the three worlds, last on this circle of the earth!

(V. 37) The illustrious, clever and compassionate **Kāśala**, who is skilled in the sciences of arms, who has attained proficiency in numerous and varied arts, who is conversant with the science of elephants and that of medicine, who is a swan (*sporting*) among lotus-plants which are the entire poetic arts, who knows the three *ratnas*[5] and whose intellect is well-known in (*expounding*) the multitude of the *āgamas* of Śrīghana (*the Buddha*) and others, has composed this *praśasti*.

(V. 38) He (Purushōttama) gave four plough-measures of land to gods and two plough-measures (*of land*) to the learned Brāhmaṇa Vāsudēva.

The **year 900**, during the reign of **Pṛithvīdēva (II)**.

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[1] This and the following verse are relative clauses.

[2] The temple is called *pāñchāyatana*, because the main structure was surrounded by four small shrines dedicated to Durgā, Gaṇapati, Sarasvatī, *etc.* For another such temple of a slightly earlier period see the Rewa stone inscription of Karṇa (No. 53, above).

[3] This verse is rather obscure. Perhaps the temple was surrounded by water on all sides and therefore resembled the city of Dvārakā.

[4] *I.e.*, at the time of a solar eclipse.

[5] As the author speaks in this verse of his knowledge of the Buddhist *āgamas*, the three *ratnas* may be Buddha, Dharma and Saṅgha.

No. 91; Plate LXXIV

AMODA PLATE (FIRST SET) OF PRITHVIDEVA II: (KALACHURI) YEAR 900

This set of two copper-plates was discovered together with three others[1] in May 1924, while digging for the foundation of a temple at Amōdā, a village situated 40 miles south by east of Bilaspur, in the Jānjgir *tahsil* of the Bilaspur District in Madhya Pradesh. The inscription on them has been edited with lithographs, but without a translation, by Rai Bahadur Hiralal in the *Indian Historical Quarterly*, Vol. I, pp. 405 ff. It is edited here from the original plates which are deposited in the Central Museum, Nagpur.

The plates are inscribed on one side only. They measure from 11.9" to 12.1" broad, from 7.3" to 7.7" high and .15" thick. Their ends are slightly raised for the protection of the writing. The second plate is in a state of good preservation, but the surface of the first is damaged in several places by verdigris. As the initial portion of the record is repeated from earlier inscriptions of the family, the damaged *aksharas* can be easily supplied. At the top of each plate there is a hole, .6" in diameter, for the ring which held the plates together. This ring bears a circular seal, 7.9" in diameter, containing the figure of squatting Lakshmī with an elephant on either side, pouring water on her head with his uplifted trunk, and the legend *Rāja-śrīmat-Pṛithvīdēvaḥ* in two lines below. The weight of the two plates is 267½ *tolas* and that of the ring and the seal is 15 *tolas*.

The characters are Nāgarī. The letters are deeply incised, but not neatly formed. Their average size is .3". The form of the initial *i* appears 'like an arrow-head with a parallel stroke below'; see *iti* in ll. 10 and 32; the left portion of *kh* shows a curve at the top like that of *s*; see, *e.g.*, *sākhā*, l. 21; the upper loop of *th* is closed in some places and open in others; see *Pṛithvīdēva-*, l. 19 and *-kari-yūtha-*, l. 20; *b* is denoted by its proper sign only in the forms *babhūvur=* and *babhūva*, ll. 6 and 14; in other cases it is not distinguished from *v*; the sign of the *avagraha* occurs in ll. 3, 8, 11, 20 and 32. The language is Sanskrit. Except for *ōṁ namō Vrahmaṇē* in the first line and the name of the engraver in the last, the whole inscription is in verse. There are, in all, twenty-one verses, all of which are numbered.[2] The record contains several mistakes owing to the carelessness of the writer or the engraver; see, *e.g.*, *apṭādaś-* for *ashṭādaś-*, l. 6, *-ānan-ābhōruḍa-* for *ānan-āmbhōruha-*, l. 9, *etc.* The final consonant is not so marked in many places. As regards orthography, the consonant following *r* is often reduplicated; see, *e.g.*, *Kārttavīryaḥ*, l. 3, *-karmmāṇau*, l. 29; the dental *s* is used for the palatal *ś* in *-sasvat=*, l. 5, *=saurya-*, l. 7, *etc.*, and the dental *n* for the lingual *ṇ* in *pratigrinhāti*, l. 28.

The inscription is one of **Pṛithvīdēva II of the Kalachuri Dynasty of Ratanpur.** His **genealogy** down to his father Ratnadēva II is given here exactly as in the latter's Sarkhō plates. In fact the text of the present inscription down to verse 10 is, with the omission of one verse, identical with that of the Sarkhō plates. Verse 11, descriptive of Pṛithvīdēva II, appears here for the first time, but the description in it is quite conventional.

The **object** of the inscription is to record the grant, by Pṛithvīdēva II, of the village **Avalā** situated in the **Madhya-maṇḍala** on the occasion of a **lunar eclipse**

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[1] *Viz.* Nos. 76 94 and 99. No. 94 is another grant of Pṛithvīdēva II himself and is date about five years later than the present one.

[2] The last verse is marked 20 by mistake.

in the month of Chaitra. The genealogy of the donee is given in verses 12-14. There was a Brāhmaṇa named Mihirasvāmin of the Vājasanēya *śākhā* and the Chandrātrēya *gōtra* with the three *pravaras* Chandra, Atri and Sāvana.[1] His son Dēvaśarman, who emigrated from the village Ṭakāri, had three sons, Sīlaṇa, Pīthana and Lashaṇū. Sīlaṇa, the eldest of them, was the donee of the present grant.

The charter was written on the plates by the illustrious **Vatsarāja**, the son of the illustrious Kīrtidhara of the **Vāstavya** family. It was engraved by **Lakshmīdhara.**

The inscription is **dated in the year 900** (expressed in decimal figures only) of an unspecified era. The date must, of course, be referred to the Kalachuri era. It corresponds, for the *expired* Kalachuri year 900, to 1148-49 A. C. During this period there was a lunar eclipse on the full-moon day of Chaitra, the corresponding Christian date being **Friday, the 25th March 1149 A. C.**

As for the **geographical names** occurring in this inscription, the **Madhya-maṇḍala** was taken by R.B. Hiralal to correspond to 'the tract owning the capital of the king'. The Amōdā plates of Pṛithvīdēva I show, however, that the latter was included in the Apara (Western) *maṇḍala*.[2] The village should rather be looked for in the vicinity of Amōdā where the present plates were found. In the reign of the Pṛithvīdēva II, the Kalachuri rule extended to Sārangaḍh in the east.[3] The territory roughly corresponding to the Jānjgir *tahsil* must, therefore, have been included in the Madhya *maṇḍala*. As remarked by R.B. Hiralal, **Avalā** is a corruption of the Sanskrit *āmalaka*, which is the name of the tree *emblic myrobalan*. There are several villages in the Jānjgir *tahsil* named after this tree such as Aorai Kala, Aori Khurd, Aoradi, *etc.* Of these, the nearest to Amōdā is Aoradi which lies only 4 miles to the east. **Ṭakārī,** from which the donee's father had emigrated, is probably identical with Ṭakkārikā, Ṭakkarikā, Takkāri or Tarkāri, mentioned in several grants[4] as the original home of Brāhmaṇa donees. In one of them it is said to be situated in the Madhyadēśa. There is a village of that name, 16 m. north-west of Gayā.[5] **Jaḍēra** is obviously identical with Jaṇḍēra mentioned in the Sarkhō plates of Ratnadēva II, which has been already identified[6] with Jōndrā on the Seonath river, just outside the south-west limit of the Jānjgir *tahsil.*

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[1] This *gōtra* is not included in the *Gōtrapravaranibandhakadamba*. *Sāvana* is probably a mistake for *Pāvana*, fire. Atri was born from fire.

[2] See above, p. 404.

[3] Jagapāla, a feudatory of Pṛithvīdēva II, conquered Saraharāgaḍha which is probably identical with Sārangaḍh. See above, p. 455.

[4] See, *e. g.*, the Kaṭak plates of Mahābhavagupta and Mahāśivagupta, *Ep. Ind.*, Vol. III, p. 348 and p. 353 respectively; the Kalas-Budrukh plates of Bhillama III, *Ind. Ant.*, Vol. XVII, p. 121; the Banda District plate of Madanavarmadēva, *ibid.*, Vol. XVI, p. 208 (where Ḍhakāri is a mislection for Ṭakāri); the Nanyaura plates of Dēvavarmadēva (where also the reading should be Ṭakārī), *ibid.*, Vol. XVI, p. 205; the Māndhātā plates of Dēvapāla and Jayavarman, *Ep. Ind.*, Vol. IX, pp. 103 ff; the Kōḷagallu inscription of Khōṭṭiga, *ibid.*, Vol. XXI, p. 265; the Salimpur stone inscription of Jayapāladēva, *ibid.*, Vol. XIII, p. 290, *etc.* In the third inscription referred to above, the place is called *bhaṭṭa-grāma* and is described as situated in the Madhyadēśa, while in the last it is said to have been included in Śrāvastī. Perhaps there were more than one place of that name, as there was a Śrāvastī in Bengal also. See *Kāmarūpaśāsanāvali*, p. 155. See also *Ind. Ant.*, Vol. XLVIII, pp. 208 ff; Vol. LX, pp. 14 ff. Ṭakkārikā was the original home of the Vāstavya family of the Kāyasthas also. See *Ep. Ind.*, Vol. I, p. 333.

[5] *Ep. Ind.*, Vol. XXI, p. 265.

[6] Above, p. 425.

TEXT[1]

First

1 सिद्धि:[2] [।] ओं नमो ब्र(ब्र)ह्मणे । निर्ग्गु(र्गु)णं व्यापकं नित्यं शिवं पर[म]कारणं(णम्) । भावग्राह्यं परं ज्योतिस्त-

2 स्मै सद्ब्र(द्ब्र)ह्मण(णे) नमः(मः)[3] ॥१॥ [यदे]त[दक्ष]रमस्व(स्व)रस्य [ज्योति]:[4] स पूषा पुरुषः पुराणः ।

3 अथास्य पुत्रो मनुरादिराजस्त[दन्व]य(ये)ऽभूद्भुवि का[र्त]वीर्यः[5] ॥२॥ तद्वंशप्रभवा न-

4 [रें]द(द्र)पतयः ख्या(ख्या)ताः क्षितौ हैहया[स्त]षा[6]मन्वयभूप(व)षं रिपुमनोविध्वस्ततापानल[:*] ।

5 धर्म्मध्या[न]धनानुस(सं)चितयशाः सत्वत्सता[7] [सो](सौ)भ्यकुलश्रेयान(न्) सर्व्वगुणान्वितः समभ-

6 वत्सी(च्छ्री)मानसौ कक्कलः[8] ॥३॥ अप्टा(ष्टा)दशारिकरिकुंभवि[भं]गसि(सिं)हाः पुत्रा बभू-वुरति-

7 सो(शौ)र्यपराश्च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीश [आसी]त्पार्श्वे(र्श्वे) च मंडलप[ती]न(न्) [स] चका-

8 र व(वं)धून(न्)[9] ॥४॥ तें[षा]मनूजस्य कलिंगराजः प्रतापव[ह्नि]क्षपिना(ता)रिराजः । जातोऽन्व[ये]

9 द्विष्टरिपुप्रवीरप्रियाननाभो(म्भो)रुड(ह)पार्वणेंदु:[10] ॥५॥ तस्मादपि प्रत[त]निर्म्मलकीर्त्तिका-

10 तो जातः सुतः कमलराज [इ]ति [प्र]सि[द्धः] । यस्य प्रतापतरणावुदिते रज[न्यां] ज(जा)-तानि

11 पंकजवनानि विकासभाजि:[11] ॥६॥ तेनाथ चंद्रव[द]नोऽजनि रत्नराजो विश्वो(श्वो)पकार-

12 करुणार्ज्जितपुण्य[भा]रः । येन स्वबा(बा)हुयु[ग]निर्म्मितवि[क्र]मेण नीतं यशस्त्रिभुव-

13 ने विनिहत्य स[त्रू]न[12] ॥७॥ नोनल्लाख्या प्रिया तस्य शूरस्येव हि शूरता । तयोः सु-

14 तो नृपश्र(श्रे)ष्ठः पृथ्वीदेवो ब[भू]व ह[13] ॥८॥ पृथ्वीदेवसमुद्भवः ।[14] सम[भ]वद्राजल्ल[दे]-

15 वीसुतः । शू[रः] सज्जनवांछितार्थप(फ)लदः कल्पद्रुमः श्रीफलः । सर्व्वेषामु-

16 चितोऽर्च्चने सुमनसां [तीक्ष्ण]द्विषत्कंटकः पस्य(श्य)[त्कां]ततरां[ग]नांग[15]मदनो

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[1] From the original plates.

[2] Expressed by a symbol.

[3] Metre: *Anushṭubh.*

[4] Read ज्योतिः.

[5] Metre: *Upajāti.*

[6] Read –स्तेषा–.

[7] Read शश्वत्सतां.

[8] Read कोक्कलः. Metre: *Śārdūlavikrīḍita.*

[9] Metre: *Vasantatilakā.*

[10] Metre: *Upajāti.*

[11] Read विकासभाञ्जि. Metre of this and the next verse: *Vasantatilakā.*

[12] Read शत्रून्.

[13] Metre: *Anushṭubh.*

[14] This *daṇḍa* is superfluous.

[15] Hiralal read पस्यत्प्राततरांगनांग– which he corrected as पश्यत्प्रान्ततराङ्गनाङ्ग–. The *akshara* following स्य, though somewhat damaged by rust, is clearly त्कां.

AMODA PLATES (FIRST SET) OF PRITHVIDEVA II: (KALACHURI) YEAR 900

Seal

(From a photograph).

i. 2 4 6 8 10 12 14 16

ii. 18 20 22 24 26 28 30 32

Second Plate

17 जाजल्ल[देवो] नृप:[1] ॥९॥ तस्यात्मज: सकलकोसलमंडनश्री: श्रीमान्समा-

18 हृतसमस्तनराधिपश्री: । सर्व्वक्षितीश्वरसि(शि)रोविहितांह्रिसेव: सेवा[भृ]-

19 त्य(तां) निधिरसौ भुवि रत्नदेव:[2] ॥१०॥ पृथ्वीदेवस्ततो जात: पोत: कंठीरवादिव सि-

20 हसंहननो योऽरिकरियूथमपोथयत(त्)[3] ॥११॥ चन्द्रात्रेयस्य गोत्रेतु(भू)[त्रि]भिश्चन्द्रा-

21 त्रिसा(पा)वनै: । प्रवरै: प्रवरो विप्रो मिहिरस्वामिनामभृत् ॥१२॥ सा(शा)खा वाजसनेयाख्या टका-

22 रीग्रामनिर्ग्गत: । तस्य ब्र(ब्र)ह्मसमस्यासीद्देवस(श)र्म्मेति नंदन: ॥१३॥ तस्य पुत्रत्रयं जज्ञे तेषां ज्येष्ठ-

23 स्तु सीलण: । तस्यानुज: श्रीमलोभूल्लषणू[4] तदनन्तरं(रम्) ॥१४॥ श्रीसीलणाय विप्रा-

24 य चैत्रे सोमग्रहे सति । नृपेण तेन दत्तोस्मै ग्रामोयमवलाभि[ध]: ॥१५॥ भ-

25 क्त्या प्रक्षाल्य चरणौ तिलदर्भजलाक्षतै: । मध्यमंडलविख्यात: सर्व्वादायसम-

26 न्वित: ॥१६॥ संख[5] भद्रासनं च्छत्रं[6] गजाश्व(श्व)वरवाहनम् । भूमिदानस्य चिह्नानि फ-

27 ल(लं) स्वर्ग्ग: पुरन्दर:(र) ॥१७॥ ब(ब)हुभिर्व्वसुधा भुक्ता राजभे:(भि:) सगरादिभि: । यस्य य-

28 स्य यदा भूमिस्तस्य तस्य तदा फलम(म्) ॥१८॥ भूमि(मिं) य: प्रतिगृन्हा(ह्णा)ति यस्तु भूमि(मिं) प्र-

29 यछ(च्छ)ति । उभौ तौ पुण्यकर्म्माणौ नियतौ स्वर्ग्गगामिनौ ॥१९॥ स्वदत्तां परदत्तां

30 वा यो हरेत वसुन्धरां(राम्) । स विष्ठायां कृमिर्भूत्वा पितृभि: सह मज्जति ॥२०॥ वास्तव्यवं-

31 स(श)कुमुदप्रविकासचन्द्र: श्रीमानभूदिह हि कीर्त्तिधरी(रो) मनीषी । ग्रामा(मो) जडेर इति यस्य सु-

32 तोऽस्य विद्वान(न्) श्रीवत्सराज इति ताम्रमिदं [लि]ल(ले)ख[7] ॥२०॥ (॥२१॥)लक्ष्मीधरेणोत्कीर्ण्ण-(णम्)[।*] संवत् ९०० [।*]

Seal

1 राजश्रीम-

2 त्पृथ्वीदेव: [।*]

TRANSLATION

Success! Ōṁ! Adoration to Brahman!

[*For a translation of verses* 1—10, *see that of verses* 1, 2 *and* 4—11, *above, pp.* 428-29.]

(Verse 11) From him was born **Prithvidēva (II)**, as a cub is from a lion; who, having the strong body of a lion, destroyed his enemies like a troop of elephants.

(V. 12) In the *gōtra* of Chandrātrēya with the three *pravaras* Chandra, Atri and Pāvana,[8] there was an excellent Brāhmaṇa bearing the name Mihirasvāmin.

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[1] Metre: *Śārdūlavikrīḍita.*

[2] Metre: *Vasantatilakā.*

[3] Metre of verses 11—20: *Anushṭubh.*

[4] This appears to be a Prakrit form of लक्ष्मण:.

[5] Read शंखो.

[6] Read छत्रं. Hiralal reads the first *akshara* as ञ्छ, but it is clearly च्छ. For the form छ, see यछति-, l. 15.

[7] Metre: *Vasantatilakā.*

[8] *Pāvana* means 'fire.' The moon was a son of Atri who was himself born from fire.

(V. 13) (*He belonged to*) the *śākhā* called Vājasanēya and had emigrated from the village Ṭakārī. Of him, who was like Brahmā, there was a son named Dēvaśarman.

(V. 14) To him three sons were born. Of them the eldest was Silaṇa, his younger brother was Pīthana and thereafter was (*born*) Lashaṇū.

(Vv. 15-16) To this Brāhmaṇa, the illustrious Silaṇa, this village Avalā, well-known in the Madhya-maṇḍala together with all taxes was granted by the king with (*an offering of*) sesamum, *kuśa*, water and rice-grains, after washing his feet with devotion on (*the occasion of*) a lunar eclipse in (*the month of*) Chaitra.

(*Here follow four benedictive and imprecatory verses.*)

(V. 21) Here lived the wise and illustrious Kīrtidhara, the moon who made the night-lotus of the Vāstavya family bloom (*and*) who owned the village Jaḍēra. His beloved son, (*known*) as the illustrious Vatsarāja, wrote (*on these plates of*) copper.

Engraved by Lakshmīdhara. The year 900.

Seal

The King, the illustrious Pṛithvīdēva.

No. 92; PLATE LXXV

GHOTIA PLATES OF PRITHVIDEVA II: (KALACHURI) YEAR 1000 (?) (900)

THESE copper-plates were found by a cultivator in his field at Ghōṭiā, a village 10 miles due south of Balōdā Bazār, the head-quarters of a *tahsil* of the same name in the Raipur District of Madhya Pradesh. They were brought to notice by Rai Bahadur Hiralal who discussed their contents in the *Indian Antiquary*, Vol. LIV, pp. 41 ff. His article was accompanied by negative facsimiles of the plates and the seal. The plates are now deposited in the Central Museum, Nagpur.

The copper-plates, two in number, are in a state of excellent preservation, each measuring 13½" broad and 8¼" high. They were held together by a ring passing through a hole, .6" in diameter, at the top of each plate The central portion of the ring is flattened into a circular seal, which contains a representation of the goddess Lakshmī, sitting cross-legged, with an elephant on either side pouring water over her head. Below is the legend *Rāja-śrīmat-Pṛithvīdēva* in two lines. The weight of the plates together with the ring is 294 *tolas*.

The characters are Nāgarī. As shown below, the present record is probably a very incorrect copy of a genuine charter, made by an ignorant scribe who could not read the original properly. He has left lacunae in several places, where he could not clearly see the letters on the original plates, which may have been either damaged by rust or choked up with dust. We find him writing *d* for *v*, *g* for *m*, *r* for *n*, *j* for *kṛi*, *v* for *r*, *h* for *bh* and so forth. But even in this extremely incorrect copy we can notice some palaeographic peculiarities of the original he copied from; *e.g.*, the original seems to have had *b* denoted by its proper sign in *babhūva*, l. 11.

The language is Sanskrit. Except for the opening obeisance to Brahman and the particulars about the engraver and the date at the end, the inscription is metrically composed throughout. It consists of 26 verses, all of which are numbered. The first eleven verses in the eulogistic portion occur in the Amōdā plates (first set) of Pṛithvīdēva II. The twelfth verse, which is in praise of Pṛithvīdēva II, occurs also in the Daikōni plates of the same king. Besides, four benedictive and imprecatory verses and a verse about the

scribe Vatsarāja[1] are common to the Amōdā plates (first set) of Pṛithvīdēva II, dated K. 900. The orthography does not call for any special notice.

The inscription refers itself to the reign of **Pṛithvīdēva II** of the **Kalachuri Dynasty of Ratanpur**. It purports to record the royal donation of the village **Gōṭhadā** in the **Sāgatta** (Sāmanta?) -**maṇḍala** on the occasion of an unspecified saṅkrānti. The donee was the Brāhmaṇa **Gōpāla**, the son of Rihila and grandson of Hari, who belonged to the Ālavāyana *gōtra* with the three *pravaras*, Vasishṭha, Maitrāvaruṇa and Kauṇḍinya.[2]

The genealogy of the donor Pṛithvīdēva II is given here as in the Amōdā plates of the same king. There is nothing new in the description of him and his ancestors as all the verses are repeated from the earlier grants.

The record purports to have been written by **Vatsarāja**, the son of Kīrtidhara, of the **Vāstavya** family, who owned the village **Jaḍḍēra**. Both Kīrtidhara and Vatsarāja are known from other records. The former, who is mentioned as the lord of the Jaṇḍēra village, wrote the Sarkhō plates of Ratnadēva II, while the latter was the scribe of the two sets of Amōdā plates (dated K. 900 and 905) of Pṛithvīdēva II. The present charter is said to have been incised by **Chāndāka** who is plainly identical with Chāndārka, the engraver of the Amōdā plates (second set) of the same king Pṛithvīdēva II.

The present grant purports to be **dated in the year 1000 on Thursday in the bright fortnight of Bhādra[pa*]da**. There is sufficient space left for cutting the *tithi* in the beginning of the last line, but as in so many other cases, the lacuna has not been filled up. The era, to which the year 1000 refers, is also not specified. It cannot evidently be the Kalachuri era; for the date would, in that case, be about a hundred years later than those of the aforementioned two sets of Amōdā plates of Pṛithvīdēva II himself. Nor can the date be referred to the Vikrama or the Śaka era; for in either case it would make Pṛithvīdēva II flourish earlier than even Ratnadēva I, his great-great-grandfather. It is clear, therefore, that there is some mistake here, as in so many other places in the present record, due to the carelessness and ignorance of the copyist and it may be conjectured that the original date was 900 which he wrongly copied as 1000. As the *tithi* has not been specified the date does not admit of verification, but if we suppose that the plates were issued on the same day on which the grant was made, *i.e.*, on the occasion of a saṅkrānti, we get some basis for calculation. Even then the date appears to be slightly irregular. With 247-48 A.C. as the epoch of the Kalachuri era, the month Bhādrapada would fall in 1148 A.C. if the year 900 was current, and in 1149 A.C. if it was expired. There was no doubt a saṅkrānti (*viz.*, Kanyā) in the bright fortnight of Bhādrapada in 1148 A.C., but it occurred 12 h. 45 m. on Friday (Bhādrapada śu. di. 11, corresponding to the 27th August 1148 A.C.) and not on Thursday as required. In 1149 A.C. there was no saṅkrānti in the bright fortnight of Bhādrapada at all. Similar slight discrepancies in respect of the week-day of a saṅkrānti are not unknown from absolutely genuine records.[3] Overlooking the discrepancy of one day we may, therefore, take the date of the grant to be Friday [the 11th of] the bright fortnight of Bhādrapada of the *current* Kalachuri year 900, corresponding to the 27th August 1148 A.C.

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[1] *Viz.*, vv. 17-19, 21 and 26. All the first eleven verses occur in the same order in the Amōdā plates (second set) of Pṛithvīdēva II also.

[2] It may be noted here that though Ālavāyana is a branch of the Vasishṭha *gōtra*, its *pravaras* are usually given as Vasishṭha, Ābharadvasu and Indrapramada. Hiralal took the correct reading to be Āśvalāyana, but even then the *pravaras* do not agree. According to many authorities, Āśvalayana has only one *pravara*, *viz.*, Vasishṭha. Āpastamba, of course, gives its *pravaras* as three, but accordng to him they are the same as for Ālavāyana, *viz.*, Vasishṭha, Indrapramada and Ābharadvasu. See *Gōtrapravaranibandhakadamba*, p. 126.

[3] See, *e.g.*, the date of the Khairhā plates of Yaśaḥkarṇa, No. 56, above.

Though the names of the writer and the engraver tally, it is quite clear that these are not the original plates issued by Pṛithvīdēva II; for the two grants of Pṛithvīdēva II, which were written by Vatsarāja, show that he was a fairly careful writer and left no lacunæ in his writing. R. B. Hiralal took the present plates to be spurious. He thought that it was the donee who made use of his great learning in committing the forgery about a hundred years after the death of Pṛithvīdēva II, *i.e.,* about the middle of the 13th cen. A.C. To give the record the sanctity of great antiquity, he antedated the grant by 300 years and intended to refer the date to the Vikrama era which was prevalent at the time. This view of R.B. Hiralal does not, however, appear to be convincing; for whoever may have forged the grant, he would naturally have taken care to see that it contained no lacunæ or glaring mistakes, in order that it should pass as a genuine record. That the present grant contains too many lacunæ and mistakes has been shown above. It may again be noted that some of these mistakes occur in the verses descriptive of the donee and the occasion of the grant, where they would be least expected in a forged record. It seems, therefore, that the present inscription was copied from the original genuine plates long after the time of Pṛithvīdēva II when some letters on the original plates were damaged by rust or were rendered illegible by dust. We have two more instances of such incorrect and absolutely unreliable copies of old inscriptions made by later writers who could not decipher the originals correctly.[1] The date of the present plates, if interpreted as shown above, does not appear to be improbable.

As for the **localities** mentioned in the present grant, **Sā[ma]nta- maṇḍala** appears to have comprised the outlying districts of the kingdom. **Gōṭhaḍā**, if this is the correct name of the donated village, may be identical with Ghōṭiā where the present plates were found.

TEXT[2]

First Plate

1 सिद्धि:[3] [।*] ओं नमो ब्र(ब्र)ह्मण(णे) ।। निर्गुणं व्यापकं नित्यं शिवं परमकारणम(म्)। भ्य(भा)-
वग्राह्य(ह्यं) पर(रं) जोंति-[4]

2 स्तस्मै सब्र(द्ब्र)ह्मणे नम:[5] ।।१।। यदेतदग्र(ग्रे)सरमस(म्ब)व(र)स्य षा(ज्यो)तिः स पूपा(षा) पुरुषः प(पु)राणः ।। (।) अथास्य पत्रा[6] मन(नु)राद(दि)राजस्तदन्वये-

3 भू ति का वीर्य:[7] ।।२।। तद्वसक्सवा ररेव्रपतय:[8] गा(ख्या)ता: न्कि(क्षि)ता(तौ) दे(है)हया गेपासन्व पण[9] रिपुमरो(मो)चिन्य[स्त]सा(ता)पा-

4 ल:[10] । धर्म्मत्यानदरनसचितयसा दसस्वत्सतां सौरयक्त[11] प्रेयान्सव्व(र्व्व)गुणा[न्वि]त: समतद श्रीमानसो केक्कल:[12] ।।३।। अष्टा-

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[1] See below, pp. 501-2 and 519.

[2] From the original plates.

[3] Expressed by a symbol.

[4] Read ज्योति-.

[5] Metre: *Anushṭubh.*

[6] Read पुत्रो.

[7] Read -भूद्भुवि कार्त्तवीर्य:. Metre: *Upajāti.*

[8] Read तद्वंशप्रभवा नरेन्द्रपतय:.

[9] Read हैहयास्तेषामन्वयभूषणं.

[10] Read -नल:

[11] Read धर्म्मध्यानधनानुसंचितमया: सत्सतां सौख्यकृत्.

[12] Read समभवच्छ्रीमानसौ कोक्कल:. Metre: *Śārdūlavikrīḍita.*

5 दसारिकरकु[म्भ]विभगसिंहा:[1] बुभा बकवुरतिसोयपरा[2] तस्य । तत्राग्रजो नृपवर पुरीम सीत्पस्वे व मड[ल]प[ती]त स

6 चकरव न[3] ॥४॥ त(ते)षामनु(नू)प(ज)स्य कलिंगराज: प्रतापव(ब)ह्नि:[4] क्षपितारिराज: ॥ जातोऽ[न्व]य(ये) हि रिपुप्रवीरप्रियाननां ह–

7 गर्व्वर्णे[न्दु]:[5] ॥५॥ तम्मा(स्मा)दपि प्रततनिर्म्मलकीर्त्तिकान्तो जात: सुत: कमलराज इति प(प्र)–सि–

8 द्ध: । यस्य प्रतापतरणावुदिते रजन्यां जातानि पंकजवनावि(नि) विकासभांजि[6] ॥६॥ ने(ते)–

9 नाथ वं(चं)द्रवदनोऽजनि रत्नराजो विस्वो(श्वो)पकारकरणार्ज्जितपुण्यला(भा)र: । येन स्ववा(बा)–हु–

10 युगनिर्म्मितविक्रमेण नीतं यशस्त्रिभुवने विनिहत्य समून्[7] ॥७॥ नोनल्लाख्या प्रि–

11 या तस्य शूरस्येव हि रा(शू)रता । तयो: सुतो नृपसे(श्रे)[ष्ठ]: पृथ्वीदेवो बभूव ह[8] ॥८॥ पृ ॥

12 दवश[9](स)मुद्र(द्र:)व: सन(म)भवग्राजल्लदेयी(वी)सुत: शूर: सज्जनवांच्छिता[10]र्थवा(फ)लद: कल्प–

13 दु(द्रु)म: शीपाल:[11] सर्व्वेपा(षा)गु(मु)वि(चि)तोऽर्च्चने सुमनसां तीक्ष्णद्विषत्कंटक: पस्य(श्य)–त्कान्ततरां–

14 गना(नां)ग(म)दना(नो) जाजल्लदेवो नृप:[12] ॥९॥ तस्यात्मज: सकलकोसलमंकु(ड)[न]श्री: श्री–मास्त(न्स)–

15 माहृतसमस्तनराधिपश्री: ॥ सर्व्वक्षितीश्वरसि(शि)रा(रो)विहितांह्रिसेव: सेपलृता[13]

16 ने(नि)धिरसौ भुवि रत्न(ल्ल)देव:[14] ॥१०॥ पृथ्वीदेवस्ततो जात: पा(पो)त: कां(कं)ठीरवादिव [।*] सिंहसं–

17 हनना(नो) या(यो)ऽरिकरियूथमपोथयत(त्)[15] ॥११॥ तस्यैष तनयो [य]श्रीं प्रसासि । पसंप–[16]

18 पृथ्वीदेवो महीवाता[17] विसालोज्जलपौरुष:[18] ॥१२॥ अभूत श्रुतिनदीसिंधु:[19] पु(पू)–

19 ता(तो) हरिरिति द्विज: । रिहिलाख्यस्व(स्त)ता(तो) जात: ज(क)ल्पवृक्ष इवार्थिनाम् ॥१[३]॥

Second Plate

20 स(त)तो गोपालनामाभूदुर्व्वी(र्व्वी)त(ब)लभूषण: ॥(।) श्रु(श्रु)वि(ति)स्मृतिपुराणादावधीती द्रुहिणोपम: ॥१४॥ वसिष्ठम(मै)–

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[1] Read अष्टादशारिकरिकुम्भविभङ्गसिंहा:.

[2] Read बभूवुरतिशौर्यपराश्च.

[3] Read नृपवरस्त्रिपुरीश आसीत्पार्श्वे च मण्डलपतीन् स चकार बन्धून्. Metre: *Vasantatilakā*.

[4] This *visarga* is superfluous. Read वह्निक्षपिता–.

[5] Read द्विष्टरिपुप्रवीरप्रियाननाम्भोरुहपर्व्वणेन्दु:. Metre: *Upajāti*.

[6] Metre of this and the next verse: *Vasantatilakā*.

[7] Read शत्रून्.

[8] Metre: *Anushṭubh*.

[9] Read पृथ्वीदेव–.

[10] Read वांछिता–.

[11] Read श्रीफल:.

[12] Metre: *Śārdūlavikrīḍita*.

[13] Read सेवामृतां.

[14] Metre: *Vasantatilakā*.

[15] Metre of verses 11-25: *Anushṭubh*.

[16] Read यामीं प्रशास्ति नयसम्पदा as in l. 18 of No. 86, above.

[17] Read महीपालो.

[18] Read विशालोज्ज्वलपौरुष:.

[19] Read अभूच्छ्रुतिनदीसिन्धु:.

21 श्रावत्सकौंडिन्यप्रवरत्रये ॥ (।) आलंबायनगोत्राय[1] श्रीमद्गोपालस(श)र्म्मणे ॥१५॥ प्रक्षाल्य चव(र)ण(णौ)–

22 गोजद्वयं सागतमंडल[2] ॥ ददौ संजा(का)ति(न्ति)समये गोठदागा(ग्रा)मसंज्ञक[म्][3] ॥१६॥ संखं[4] भद्रासनं [च्छ][5]–

23 त्रं गजाश्व(श्व)वरवाहनम(म्) । भूमिदानस्य चिह्नानि फलं स्वर्गः पुरंदर ॥१७॥ व(ब)–

24 हुभिव्व(र्व)सुधा भुक्ता राजसि(भि)ः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा

25 फलम् ॥१८॥ भूमिं यः प्रतिगृह्ना(ह्णा)ति यशु(स्तु)भूमिं प्रयच्छति । उभौ तौ पुण्यकर्म्मा–

26 णौ नियतौ स्वर्ग्गगामिनौ ॥१९॥ पूर्व्वदत्तां द्विजातिभ्या(भ्यो) यत्नाद्रक्ष पुरंदर । म–

27 हीं महीभृतां श्रेष्ट(ष्ठ) दानाच्छ्रेयो हि पालनम् ॥२०॥ स्वदत्तां परदत्तां वा य (यो) हरेत

28 वसुंधरां(राम्) । स विष्ठायां कृमिर्भूत्वा पितृभिः सह मज्जति ॥२१॥ तडागाना(नां) सहस्र(स्रे)–
ण वा–

29 य(ज)पेयस(श)तेन [च] । गवां का(को)टिप्रदानेन भूमिहर्त्ता न सु(शु)ध्यति ॥२२॥ प(ष)–
ष्टिर्व्वर्षसहस्रा–

30 णि[6] स्वग्ग(र्गे)वसति भूमिदः । आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत(त्) ॥२३॥

31 इष्टं दत्तं हुतं चैव यत्किंचिद्धम्म(र्म्मं)संचितम् । [अ]र्द्धांगुलेन [सी]माया ह णन[7] प्र–

32 णस्य(श्य)ति ॥२४॥ यथा[प्सु] पतितं(तः) स(श)क तैलवि(बि)दुर्व्विसर्प्पति । एवं भूमिकृतं
दानं

33 सस्ये सस्ये प्ररोहति ॥२५॥ वा[स्त]व्यवंस(श)कुमुदप्रविकासचंद्रः श्रीमानभू–

34 दिह हि कीर्तिधरो मनीषी [।*] ग्रामो जडेर इति [य*]स्य सुता(तो)ऽस्य विदा(द्वा)न(न्)
श्रीवत्स–

35 राज इति ताम्रमिदं लिलेख[8] ॥२६॥ वादोकेनोत्कीर्ण्णं[9] । संवत(त्) १००० भाद द[10] सुदि[11]

36 गुडौ(रौ) ॥

Seal

1 राजश्री[12]म–

2 त्पृथ्वीदेव[:।*]

TRANSLATION

Success! Ōṁ, Adoration to Brahman!

(*For a translation of verses* 1-10, *see above, pp.* 428-29.)

(Verse 11) From him was born **Pṛithvīdēva (II)** as a cub is from a lion; who, having the strong body of a lion, destroyed his enemies like a troop of elephants.

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[1] Perhaps the intended reading is वात्स्यायनगोत्राय. See above, p. 479.

[2] The correct reading may be सामन्तमण्डले.

[3] Hiralal suggested the reading गोठ्या–. The correct reading would be गोठदासंज्ञकं ग्रामम्, but it would not suit the metre.

[4] Read शंखो.

[5] Read छत्रं.

[6] Read षष्टिं वर्षसहस्राणि.

[7] Read हरणेन.

[8] Metre: *Vasantatilakā.*

[9] Read वास्तव्यकेणोत्कीर्ण्णम्, on the authority of the reading in l. 35 of the Amōdā plates of Pṛithvīdēva II, dated K. 905 (No. 94, below).

[10] Read भाद्रपद–.

[11] The figure denoting the *tithi* has been omitted.

[12] This *akshara* is reverse in form.

GHOTIA PLATES OF PRITHVIDEVA II: (KALACHURI) YEAR 1000 (?) (900)

Seal

(From a photograph).

i. ii.

SCALE: TWO-FIFTHS

B. CH. CHHABRA.
Reg. No. 3977 E'36—778'51.

SURVEY OF INDIA, CALCUTTA.

(V. 12) This son of him (*i.e.*, of **Ratnadēva II**), the king **Pṛithvīdēva (II)** of great and resplendent valour, rules the earth with great political wisdom.

(V. 13) There was a holy Brāhmaṇa named Hari, the ocean of the rivers, namely, the Vēdas. From him was born (*a son*) named Rihila who was like a wish-fulfilling tree to suppliants.

(V. 14) From him was born (*a son*) named **Gōpāla**, an ornament of the orb of the earth, who, being occupied with the study of the Vēdas, Smṛitis (*and*) Purāṇas, was like Druhiṇa (Brahmā).

(V. 15-16) On the occasion of a Saṅkrānti, (*the king*) donated a village named **Gōṭhadā** in the **Sāmanta-maṇḍala**[1] to the illustrious **Gōpālaśarman** of the Ālavāyana[2] *gōtra* with the three *pravaras* Vasishṭha, Maitrāvaruṇa and Kauṇḍinya, after having washed the pair of his lotus-like feet.

(*Here follow nine benedictive and imprecatory verses.*)

(V. 26) There lived here the wise and illustrious **Kīrtidhara** who was the moon which made the night-lotuses of the **Vāstavya** family bloom, and who owned the village named Jaḍēra. His learned son **Vatsarāja** wrote (*on these plates of*) copper.

Engraved by **Chāndārka.**[3] (*In*) **the year** 1000 (?) (900) **on Thursday, the —**[4] (*lunar*) **day of the bright** (*fortnight*) **of Bhādrapada.**

Seal

The King, the illustrious **Pṛithvīdēva.**

No. 93; Plate LXXVI

RATANPUR STONE INSCRIPTION OF PRITHVIDEVA II : (VIKRAMA) YEAR 1207.

This inscription is incised on a slab of polished black stone which is said to have been discovered within the fort of Ratanpur[5] and is now deposited in the Central Museum, Nagpur. The inscription was referred to by Sir Alexander Cunningham's Assistant, Mr. Beglar in the *Archaeological Survey of India Reports*, Vol. VII (1873-74), p. 215. It has been edited before, first by Dr. Rajendralal Mitra in the *Journal of the Asiatic Society of Bengal*, Vol. XXXII, pp. 277-87, and again by Dr. Kielhorn in the *Epigraphia Indica*, Vol. I, pp. 45 ff. The record is edited here from the original stone.

"The inscription consists of 24 lines. The writing originally covered a space of about 2′ 5½″ broad by 1′ 1″ high; at present, a portion of the proper left side, all the way down, and the lower right corner of the stone are broken away, so that altogether about ninety *aksharas* are missing."[6] The stone evidently was less injured when Dr. Rajendralal's rubbing was taken. The final *aksharas*, again, in ll. 10, 14, 17 and 19 of Dr. Kielhorn's transcript have been broken away since estampages were supplied to him. Except for one or two *aksharas*, here and there, which are slightly damaged, and a crack which cuts across ll. 14-24, the extant portion of the record is well-preserved. The size of the letters is about .4″. The **characters** are **Nāgarī**. The **medial** *a* appears in some cases as a curve turned

[1] See above, page 482, note 2.

[2] *Loc. cit.*, n. 1.

[3] *Loc. cit.*, n. 9.

[4] The figure of the *tithi* has not been engraved.

[5] The record may have been put up originally at Sāmbā where the temple of Śiva, mentioned in it, was erected. Later on, it seems to have been removed to the fort at Ratanpur where it was found by Cunningham's Assistant, Beglar. See his *A. S. I. R.*, Vol. VII, p. 215.

[6] *Ep. Ind.*, Vol. I, p. 45.

downwards and added to the middle of the vertical stroke; see, *e.g.*, *-vidyud-*, l. 18; medial diphthongs are expressed by *prishṭhamātrās* in many cases; *k* shows two forms, one in combination with the vowel *ṛi* and consonants and the other in other cases, see *kṛiti* and *kāla-kramāṇ-*, l. 8; *ś* has developed a dot, see *-śaśāṅka-*, l. 6; the left limb of *dh* is seen developed in a few cases, but the earlier form is predominant; see *nidhi-*, l. 5, *-andha-*, l. 11, *etc.* The sign of the *avagraha* occurs in ll. 5, 9, 11, 13, 16 and 21 and that of the *jihvāmūlīya* in l. 17. The language is Sanskrit and except for the introductory obeisance and the date at the end, the record is metrically composed throughout. The verses are all numbered and total 30. They were composed by **Dēvagaṇa**, the son of Ratnasiṁha. The record was written by **Kumārapāla**[1] and incised by **Sāṁpula**. As regards **orthography**, we may notice that *v* is written for *b* everywhere and the dental *s* for the palatal *ś* in some places; see, *e.g.*, *-pravōdhana-*, l. 2, *suṇḍā-*, l. 2, *Sach=iva*, l. 10; the dental *n* wrongly takes the place of *anusvāra* in *-karṇṇ-āvatansaḥ*, l. 4 and of the palatal *ñ* in *chancharīkaḥ*, l. 11, *kin=ch=*, l. 13, *-chakran=cha-*, l. 23; finally, *m* has not been changed to *anusvāra* in *dhavalam=vilōkya*, l. 12 and *-idam=vidagdhō-*, l. 20, in violation of Pāṇini's rule (VIII, 3, 23).

The inscription refers itself to the reign of **Pṛithvīdēva**, who, as we shall see below, was the second prince of that name in the **Kalachuri Dynasty of Ratanpur**. The **object** of it is to record the erection of a temple of Śiva at the village **Sāmbā** by one **Dēvagaṇa**.

After the customary obeisance to Śiva, the inscription has two verses in praise of Śiva and Gaṇapati. It then states that in the race of the moon was born **Jājalladēva (I)**. His son, whose name is lost,[2] is described as the submarine fire to the ocean of the invincible army of the **Chēdi king**. He is also said to have destroyed, like Rāhu devouring the full moon, the brave warriors of the proud **Chōḍagaṅga**.[3] This last-named prince is evidently the well-known Gaṅga king **Anantavarman** who was called Chōḍagaṅga, because he was the son of a Gaṅga king by a Chōla princess. The son of Jājalladēva whose victory over Chōḍangaṅga is spoken of here is, therefore, **Ratnadēva II**. This victory of Ratnadēva II, though not referred to in his own records, is mentioned with pride in several records of his successors.[4] His defeat of Chēdi forces, however, is not alluded to elsewhere. The contemporary **Chēdi king** was probably **Gayākarṇa** who, we know, was ruling in K. 902.[5] The present inscription next mentions **Pṛithvīdēva (II)**, the son of Ratnadēva II, during whose reign it was set up.

After this introductory account of the Kalachuri dynasty, the record devotes as many as fifteen verses to the glorification of **Dēvagaṇa** who erected the afore-mentioned temple of Śiva, his ancestors, wives and children. His great-grandfather **Gōvinda** of the **Vāstavya** family had come down to **Tummāṇa** from the Chēdi country. He had two sons, **Māmē** and **Rāghava**. The former had, from his wife **Rambhā**, a son named **Ratnasiṁha** who was the father of **Dēvagaṇa**. We are next told that Dēvagaṇa had two wives **Prabhā** and **Jāmhō**, two sons **Jagatsiṁha** and **Rāyarasiṁha** and a daughter **Bhōpā**. Next are mentioned **Vālhū** and **Dēvadāsa**, whose relation to

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[1] His name appears in v. 27 as *Kumarapāla* due to the exigencies of the metre.

[2] The name *śrī-Ratnadēva* was clear when Rajendralal's rubbing were taken. See below, text, p. 486, n. 6.

[3] Kielhorn understood this personal name in the sense of Chōḍa and Gaṅga champions (*Ep. Ind.*, Vol. I, pp. 46 and 49). Though he corrected himself later on, the mistake has been repeated by Hiralal in his *Inscriptions in C. P. and Berar* (second ed., p. 117).

[4] See Nos. 97, 100 and 101.

[5] See the Tēwar stone inscription of Gayākarṇa, No. 58, above.

Dēvagaṇa is, however, not clear. The temple of Śiva under the name of Bilvapāṇi, which Dēvagaṇa erected at Sāmbā, is described in verses 23-24. As stated before, it was Dēvagaṇa himself who composed this *praśasti*.

The date of the inscription, which is expressed in decimal figures only, was read as Saṁvat 1207 by Mr. Beglar[1] and Dr. Rajendralal Mitra[2] and as Saṁvat 1247 by Dr. Kielhorn. As remarked by Dr. Kielhorn, the figures are scratched on the stone, rather than properly engraved. The date must, of course, be referred to the Vikrama Saṁvat. As this is the only Kalachuri inscription of the time from Chhattisgarh which is dated in this era, it seems probable that the figures were substituted in later times in the place of the original date in the Kalachuri era.[3] Reading the present date as 1247, Kielhorn at first referred the inscription to the reign of Pṛithvīdēva III whom he supposed to be the successor of Ratnadēva III, but later on he corrected himself.[4] As we have seen, Pṛithvīdēva of the present inscription was the son of Ratnadēva II who won a victory over Anantavarman-Chōḍagaṅga. This Ratnadēva is, therefore, identical with the homonymous prince mentioned in the Mallār inscription,[5] who also is credited with the same achievement. The Mallār inscription gives the (Kalachuri) year 919 (1167-68 A.C.) as a date for Ratnadēva II's grandson and Prithvīdēva II's son and successor, Jājalladēva II. The date of the present inscription, which was put up in the previous reign, cannot, therefore, in any case be carried beyond 1167-68 A.C. Consequently, Kielhorn's reading of the date, *viz.*, (Vikrama) Saṁvat 1247 (1189-90 A.C.) is impossible. The first, second and fourth figures of the date are clearly 1, 2 and 7 respectively. As Pṛithvīdēva II's date cannot be carried beyond K. 919 or V. 1225, it is clear that the third figure of the date which is indistinct must be either 0 or 1. It is certainly not the latter. We have, therefore, to take the date to be 1207 (1149-50 A.C.) as read by Beglar and Rajendralal. It remains to add that the Pēṇḍrābandh plates,[6] dated K. 965, show that Ratnadēva III was followed not by Pṛithvīdēva III, but by Pratāpamalla.

Sāmbā, where the temple of Śiva was erected, still remains unidentified.

TEXT[7]

1 सिद्धि:[8] । ओं नम: शिवाय ॥ भोगीन्द्रो नयनश्रु[ति]: कथमसौ द्रष्टुं क्षमो नौ भवेदेषा चन्द्रकला-
[पि शैशवदशामासाद्य नो[9]]– ⏑ ⏓[10] । – – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ ⏓ [ए*]-

2 वं शैलसुताभ्रवो(वो)धनपरो शम्भो रते पातु व:[11] ॥१॥ सत्सिन्दूरविशालपांशुपटलाभ्यक्तैककुम्भस्थल
सु(शु)ण्डाताण्डवमण्डितासिलनमोदिक्कमण्डपा[डम्ब(म्ब)][र: ।*] – – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – –
⏑ –[12]

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[1] See *C. A. S. I. R.*, Vol. VII, p. 215.

[2] *J. A. S. B.*, Vol. XXXII, pp. 277 ff.

[3] As Kielhorn has observed, the first *akshara* of the word *saṁvat* which precedes the figures of the date appears to have been put in the place of the figure 9. The next two *aksharas* also seem to be scratched in the place of two ciphers. If the original date was K. 900 it would correspond to V. 1207. The latter seems to have been substituted for it when the Kalachuri era ceased to be current in Chhattisgarh.

[4] *Ep. Ind.*, Vol. VIII, Appendix I, p. 17, n. 1.

[5] No. 97, below.

[6] No. 101, below.

[7] From the original stone.

[8] Expressed by a symbol.

[9] The letters in this bracket are partially damaged, their lower portions only being still extant.

[10] The missing *aksharas* may be conjecturally restored as शास्यति.

[11] Metre of this and the next verse: *Śārdūlavikrīḍita*.

[12] The last *akshara* of this line was probably शृ.

3 मीरुहव्यूहोन्मूलनकेलिरस्तु भवतां भूत्यै गणग्रामणी: ॥२॥ देव: पीयूषधाराप्रथकरनिकराक्रान्तदिक्-चक्रवालस्त्रैलोक्याक्रान्तिनिर्यन्मदमनुपमभूदर्प्पणाभोगल[क्ष्मी: ।]– – – – – ᴗ – – ᴗ[1]

4 यति सुरवधूरत्नकर्ण्णावतन्स:[2] शुभ्रांशु: प्रौढरामाहृदयगिरिगुहामानसव्यंकषश्री:[3] ॥३॥ तद्वंशे भुजदण्डमण्डलमदाक्रान्तत्रिलोकीतलो बि(वि)भ्राण: सुरसार्थनाथपदवीमुद्रा ᴗ – – ᴗ ᴗ । – – –[4]

5 निधिमेखलावलयितक्षोणीवधूवल्लभो भूपालो भुवनैकभूषणमणिर्ज्जाजल्लदेवोऽभवत्[5] ॥४॥ तस्मान्चेदिनरेन्द्रदुर्द्दमचमूचक्रैकधारानिधेस्तीव्रोर्व्वज्वलनोऽजनिष्ट तनय: – – ᴗ – – ᴗ ᴗ[6] । –[7]

6 व्र्वाखर्व्वितयोडगङ्कसुभटस्फारेन्दुबि(वि)म्ब(म्ब)ग्रहग्रासे राहुरनन्तसौ(शौ)र्यमहिमाश्चर्यो मही-मण्डले ॥५॥ सर्प्पत्पूर्ण्णशशाङ्कधामधवलस्फायद्यशोजन्मभूरुद्यत्तीव्रतरप्रतापतरणि: सत्क्षा[त्र] – – ᴗ ᴗ । – –[8]

7 म्रातदिगन्तवन्दिनिवहाभीष्टार्थचिन्तामणि: पृथ्वीदेवनरेश्वरोऽस्य तनय: श्रीमानभूद्भूतले ॥६॥ राज्ये भूमिभुजोऽस्यैव नयमार्ग्गानुसारिणि । क्षीणोपसर्ग्गसंसर्ग्ग[9]प्रजानन्दविधायिनि[10] ॥७॥ वा ᴗ ᴗ ᴗ ᴗ – – ᴗ[11]

8 र्गोविन्दश्चेदिमण्डलात् । कृती कालक्रमेणासौ देशन्तुम्माणमागत: ॥८॥ पुत्रस्तस्य जनानुराग-जलधिर्भूभृत्सभाभूषणो ज्यायान्पण्डितपुण्डरीकतरणिर्म्मामेऽभिधानोऽभवत् । यो धात्रीतिलको [नि]– ᴗ ᴗ ᴗ[12]

9 लालङ्कारहारोपमो विख्यातस्त्रिपुरान्तकैकचरणाम्भोजैकभृङ्गो भुवि[13] ॥९॥ भ्राता श्रीराघवोऽमुष्य कनीयान्गुणसागर: । नागरो भुवनाभोगभूषा पूषोपमो ब(व)भौ[14] ॥१०॥ श्रीमामेतनय: समस्त-जग[ती] – –[15]

10 र्ण्णकीर्ण्णस्फुरत्कुन्देन्दुद्युतिकीर्त्तिसन्ततिलताव्यासक्तदिङ्मण्डप: । राजत्युन्मदवादिवृन्ददलनो लीला-विहार: श्रिय: शीलाचारवि[वे]कपुण्यनिलय: श्रीरत्नसिंह: कवि:[16] ॥११॥ स(श)चीव जिष्णोर्गिं-रिजे ᴗ –[17]

11 म्भोर्दुग्धाब्धि(ब्धि)पुत्रीव च चक्रपाणे: । साध्वी सदा बं(बं)धुजनाभिपूज्या रम्भेतिनामाऽभवदस्य पत्नी[18] ॥१२॥ ताभ्यामजायत जगत्त्र[य]घुष्टकीर्त्तिराखण्डितारिबु(बु)धमण्डलचण्डदर्प्प: । चण्डी-शचारुचरणाम्बु(म्बु)जचन्च(ञ्च)रीक: प्रज्ञाप[यो] ᴗ[19]

12 रिह देवगणस्तनूज:[20] ॥१३॥ एतद्यस्य जगद्यशोभिरभितो डिण्डीरपिण्डप्रभैराक्रान्तन्धवलम्विलोक्य[21]

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[1] The last *akshara* of this line was evidently ज.

[2] Read कर्ण्णावतंस:.

[3] Metre: *Sragdharā*.

[4] Rajendralal read here –मथैर्म्याम्बुधि: । स–, and Kielhorn supplied -त्ताम्भो-

[5] Metre of this and the next two verses: *Śārdūlavikrīḍita*.

[6] Rajendralal read here श्रीरत्नदेवो नृप(प:).

[7] Kielhorn supplied the missing *akshara* as ग.

[8] Rajendralal read the *aksharas* here as धर्म्माम्बुधि: । ना [ना]–

[9] Kielhorn read –र्ग्गं, but the original has no *mātrā* on र्ग्ग.

[10] Metre of this and the next verse: *Anushṭubh*.

[11] Rajendralal read here वास्तव्यवंशात्भ्रा[तृ]–.

[12] Rajendralal read here निजामलकृ–.

[13] Metre: *Śārdūlavikrīḍita*.

[14] Metre: *Anushṭubh*.

[15] Rajendralal read here वि[स्ती]–.

[16] Metre: *Śārdūlavikrīḍita*.

[17] Read व र्श–. The first *akshara* which was partly extant in Kielhorn's time has since been broken off.

[18] Metre: *Upajāti*.

[19] The missing *akshara* is of course धि.

[20] Metre: *Vasantatilakā*.

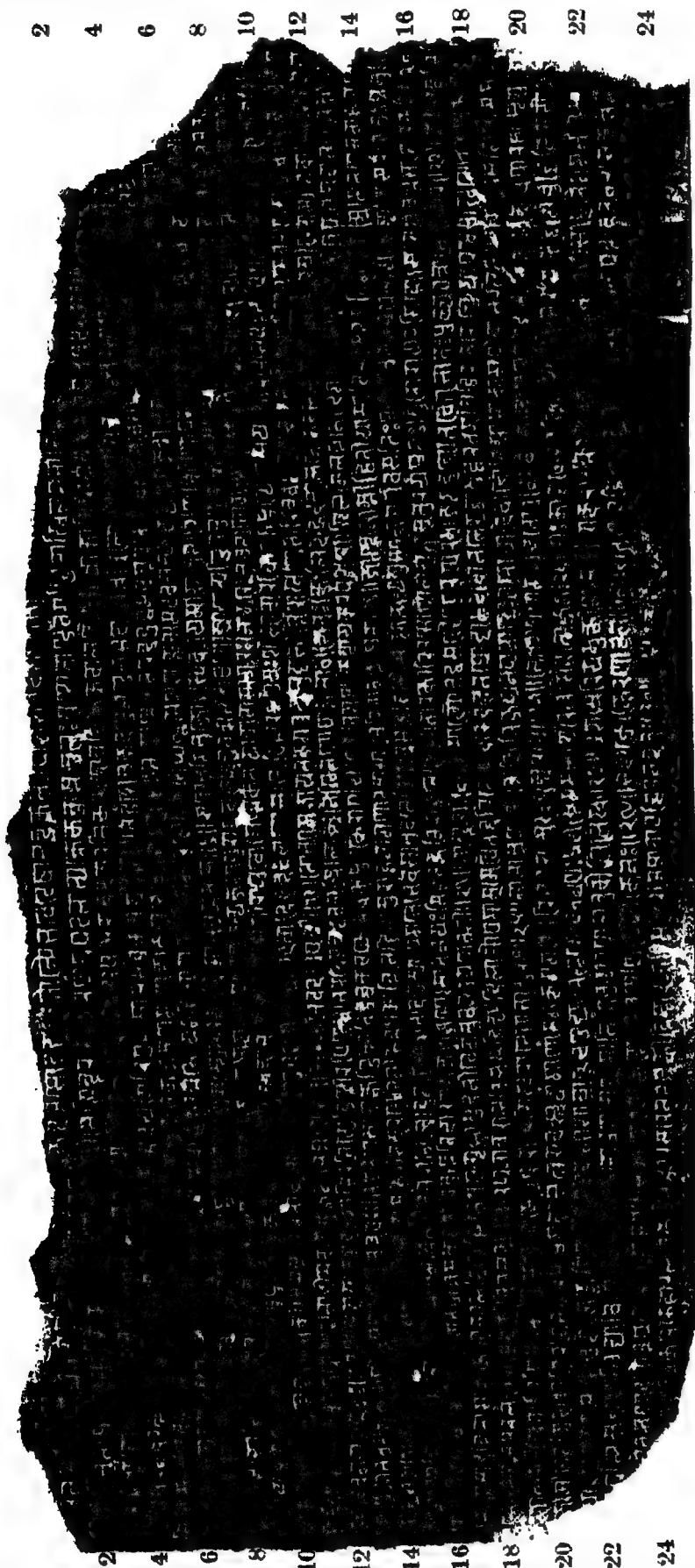
[21] Read –वलं विलोक्य.

RATANPUR STONE INSCRIPTION OF PRITHVIDEVA II: (VIKRAMA) YEAR 1207

SCALE: ONE-THIRD

B. CH. CHHABRA.

Reg. No. 3977 E'36—778'31.

SURVEY OF INDIA, CALCUTTA.

निखिलं योपाङ्गनावीक्षितः । कालिन्दीह्रदकालनेमिदलनप्रारब्धवीतादरस्तीरे ताम्यति वारिराशि-तनया –[1]

13 सोपि जातश्रमः[2] ॥१४॥ पीयूषद्रवसान्द्रवि(बि)न्दुवसतिर्यस्यास्य वाक्चन्द्रिका विद्वज्जनचकोरच-ञ्चुपुटकैरापीयमानानिशम् । किम्वा(म्बा)य(यं) कल्पतरोऽखिलमिलज्ज्ञानादिगन्तार्थिनां भूयो-ऽभीष्टफलप्रदानचतुर[:*] स्वामी[न] –[3]

14 ल्पद्रुमः ॥१५॥ चन्द्रिकेव शिशिरांशुमालिनो मञ्जरीव सुरमेदिनीरुहः । कान्तिनिर्ज्जितसुराङ्गना-गणा तस्य साधुचरिता वधूः[4] प्रभा ॥१६॥ जा[म्हो]नाम्नी द्वितीयास्य विलासवसतिः प्रिया । अमितप्रेमवा(बा)हुल्या ⏑ –[5]

15 यं प्राणमन्दिरम्[6] ॥१७॥ लावण्याप्रतिमल्लतामदभरा मौलींदुना क्रोधतो दग्धस्यापि मनोभवस्य भुवने विद्येव सञ्जीवनी । सत्सौभाग्यगुणैकगर्व्ववसतिः प्राणाधिका प्रेयसी यां निर्म्माय सरोजभूः प्रमुदि –[7]

16 प्राप्तः परां निर्वृतिम्[8] ॥१८॥ अवो(बो)धध्वान्तसन्तानकवि(रि)कुम्भविदारणः । जगत्सिंहोऽस्य तनयः सि(सिं)हवद्भुवि राजते[9] ॥१९॥ तारकारिरसौ शैलसुतासूनुरयं पुनः । सुतो रायरसिंहो-ऽस्य व(ब)न्धुवर्गस्य तारकः ॥२०[॥*]

17 सोपास्य दुहिता साध्वी कलिकालविचेष्टितैः । अस्पृष्टा स्वर्द्धुनीवेयं भुवनत्रयपावनी ॥२१॥ वाल्हूश्रीदेवदासाख्यौ व(ब)द्धसख्यौ परस्परम् । जगदुद्योतकौ[10] जातः पु प[11]वन्ताविवाम्व(म्ब)रे ॥ २२॥ वातोद्धूति[वि][12]–

18 लोलतूलतरलं नृणामिदं जीवितं लक्ष्मीं घोरघनान्तरालविलसद्विद्युद्विलासोपमाम् । मत्वैतद्दुरितौ-घदावदहनप्रोद्दामदावानले श्रद्धामुद्धतधर्म्मवु(बु)द्धिरकरोच्छ्रेयःपथे सा(शा)श्वते[13] ॥२३॥ चक्रे देव[ग*][14]–

19 णो धाम वि(बि)ल्वपाणिपिनाकिनः । सांवा(बा)ग्रामे तुषाराद्रिसि(शि)खराभोगभासुरम्[15] ॥२४॥ नानाभूपालभुक्तक्षितिजघनघनाश्लेषतोषादिवादौ दिग्वामाकामपीडातरलतनुगुरुश्लेषलिप्सं सम[न्ता]-[त्*]

20 कामीवेदम्विदग्धो[16] विरचितपरमप्रेमहासं स्वरावत्स्वर्व्वामाणां समक्षं गगनपरिसरश्रीमुखं[17] चुम्व-(म्ब)तीव[18] ॥२५॥ निःशेषागमशुद्धवो(बो)धविभवः काव्येषु यो भ[व्य]धीः सत्तर्काम्बु(म्बु)-धिपारगो भृगु[सु][तो*]

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[1] The missing *akshara* is evidently व, as conjectured by Kielhorn.

[2] Metre of this and the next verse: *Śārdūlavikrīḍita.*

[3] The missing syllable is clearly क.

[4] Metre: *Rathōddhatā.*

[5] Restore वृद्धिरी–. The first *akshara*, which is now completely lost, was partially visible in Kielhorn's estampages.

[6] Metre: *Anushṭubh.*

[7] The missing syllable is evidently तः.

[8] Metre: *Śārdūlavikrīḍita.*

[9] Metre of this and the next verses: *Anushṭubh.*

[10] Read जगदुद्द्योतकौ.

[11] Read पुष्प–.

[12] This *akshara* is damaged, only the medial *i* being still visible.

[13] Metre: *Śārdūlavikrīḍita.*

[14] This *akshara*, which was partly visible in Kielhorn's time, has been completely broken away.

[15] Metre: *Anushṭubh.*

[16] Read कामीवेदं विदग्धो.

[17] Kielhorn read गगनपरिसर[:] श्रीमुखं, but there is no trace of a *visarga* after र. Besides, it is unnecessary to supply it. See translation, p. 490, below.

[18] Metre: *Sragdharā.*

21 [यो] दण्डनीतौ मतः । कल्पोऽलङ्कृतिशब्द(ब्द)लक्षणकलाशास्त्राब्ज(ब्ज)षण्डद्युतिश्चक्रे देव-
गणः प्रशस्तिममलां श्रीरत्नसिंहात्मजः[1] ॥२६॥ यः काव्यकैरवविकाशनशीतर[श्मि]श्चामबु(बु)-
द्धिनिलयो ऽ[व][2]-

22 [नि*]पालसूनुः । विद्याविलासवसतिर्व्विमलां प्रशस्तिं श्रीमानिमां कुमरपालबु(बु)धो लिलेख[3] ॥२७॥
प्रशस्तिरियमुत्कीर्ण्णा रुचिराक्षरपंक्तिभिः । धीमता सूत्रधारेण सांपुलेन मनोरमा[4] ॥[२८॥*]

23 ⏑⏑ [देव]गणावेतौ रूपकारशिरोमणी । चक्रतुर्घटनाम्बाम्नो वि(बि)ल्वपाणिपिनाकिनः ॥२९॥
चन्द्रार्क्कौ किरणावलीवलयितं यावद्विधत्ताञ्जगद्विक्रमात्तकृपटोपबृं(बृं)हितधराचक्रन्च(ञ्च) कू-

24 –⏑⏑[5]। नक्षत्रप्रकरोरुहारलतिकाऽलङ्कारसारं नभस्तावत्कीर्त्तिसमर्मदनारिमन्दिरमिपात्तावद्धिरं नन्दतु[6]
॥३०॥ सम्वत्[7] [१२०७] [।*]

TRANSLATION

Success! Ōṁ! Adoration to Siva!

(Verse 1) May Rudra protect you!—(*he*), who at [*the time of*] sexual enjoyment is engrossed in persuading (*thus*) the daughter of the mountain (*i.e.*, Gaurī)—'How can the lord of serpents who uses his eyes as ears be able to see us? And [how can] this crescent moon also which is in the state of infancy [know of it]? . . . . .'!

(V. 2) May the leader of the Gaṇas (*i.e.*, Gaṇapati) grant you prosperity!—(*he*) the surface of whose unique frontal globes is smeared with large masses of the powder of excellent vermilion; who, with the violent dance of his trunk, adorns the [extensive] pavilion of all the regions of the sky . . . . . (*and*) who is engaged in the sport of uprooting multitudes of trees . . . . . .!

(V. 3) [Glorious] is the white-rayed god (*i.e.*, the Moon) who covers the circles of the regions with the multitude of his rays flowing with streams of nectar; who has the beauty of a large mirror for the army of the king Madana as he marches forth for the conquest of the three worlds; . . . . who is the jewelled ear-ornament of heavenly damsels and whose loveliness completely removes haughtiness from the hearts, resembling mountain caves, of mature women.

(V. 4) In his race was (*born*) the king **Jājalladēva (I)**, a unique jewel-ornament of the world, who conquered the regions of the three worlds by the pride of his round massive arms, (*and*) attained the position of the lord of the host of gods . . . . the favourite husband of his wife, the earth, surrounded with the girdle of the [seven] oceans.

(V. 5) From him there was born a son [the illustrious king **Ratnadēva (II)**] who was the fierce submarine fire to the matchless ocean of the arrayed hard-to-be-subdued hosts of the Chēdi king; who was Rāhu in seizing and swallowing the large lunar orb of the mighty warriors of **Chōḍagaṅga**, haughty with self-conceit; and the marvels of whose great valour had no end on the orb of the earth.

(V. 6) There was born on the earth his son, the illustrious king **Pṛithvīdēva (II)**, the source of increasing fame, white like the spreading lustre of the full moon; the

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[1] Metre: *Śārdūlavikrīḍita.*

[2] This *akshara* was clear in Rajendralal's estampage. He supplied नि at the beginning of the next line.

[3] Metre: *Vasantatilakā.*

[4] Metre of this and the next verse: *Anushṭubh.*

[5] The missing *aksharas* were probably -र्मपरि.

[6] Metre: *Śārdūlavikrīḍita.*

[7] For the reading of this word and the figures of the following dates, see above, p. 485, n.3.

rising sun of extremely fierce valour; [the ocean] of excellent royal [duty]; a wish-fulfilling jewel to hosts of panegyrists, come from (*various*) quarters.

(V. 7) In the reign[1] of this very prince, which follows the path of (*good*) policy, and causes joy to the people, which is unattended by contact with troubles—

(V. 8) In the course of time the learned Gōvinda [the moon of the **Vāstavya** race] came to the country of **Tummāṇa** from the **Chēdi** *maṇḍala*.

(V. 9) He had an elder son named **Māmē**, an ocean of the affection of the people, an ornament to a royal assembly and the sun to the day-lotuses which were learned men; who, an ornament of the earth, was, as it were, a pearl-necklace to adorn [his own spotless] family (*and*) was well-known on the earth as a unique bee in the matchless lotuses which were the feet of (Siva) the destroyer of Tripura.

(V. 10) His younger brother was the illustrious **Rāghava**, an ocean of excellences; being cultured, he, an ornament of the expanse of the world, shone like the sun.

(V. 11) Radiant is the son of the illustrious Māmē, the illustrious **Ratnasiṁha**, the poet; the creeper of whose spreading, brilliant and continuous fame, shining like the *kunda* flowers and the moon and covering the (*whole*) world, has clung to the pavilion of the quarters; who routed hosts of haughty disputants (*and was*) the pleasure-resort of Fortune, and the home of integrity, righteous conduct, discrimination and religious merit.

(V. 12) He had a virtuous wife named **Rambhā** who was always honoured by relatives and who was (*to him*) as Sachī is to Indra, as (Gaurī) the daughter of the mountain is to Sambhu, (*and*) as (Lakshmī) the daughter of the milky ocean is to (Vishṇu) who wields a discus in his hand.

(V. 13) From these two there was born here a son (*named*) **Dēvagaṇa**, whose fame is proclaimed in the three worlds; who has crushed the excessive conceit of hosts of learned opponents; (*and*) who is a bee on the beautiful lotuses which are the feet of (Siva) the lord of Chaṇḍī, and [an ocean of] learning.

(V. 14) Seeing this whole world on all sides filled (*and*) whitenend by his fame shining like a mass of the foam of the sea, even (Kṛishṇa), [the beloved] (of Lakshmī) the daughter of the ocean, watched by the wives of cow-herds, gets confused and stands distressed by the shore, losing his interest in the work of the destruction of Kālanēmi in the deep waters of the Kālindī.

(V. 15) His words are always eagerly listened to by multitudes of learned men, being the receptacle of abundant drops of the nectar-liquid-like moon-light which is drunk by the round beaks of Chakōra birds. Moreover, this cage-like hand of his, clever in conferring again and again their desired objects on all suppliants crowding together from various regions, has the wish-fulfilling tree under its control.

(V. 16) As the moon-light is to (*the moon*) that wears a garland of cool rays, as a cluster of blossoms is to the celestial tree, even so to him is his virtuous wife **Prabhā**, who by her beauty has surpassed a crowd of heavenly damsels.

(V. 17) His second beloved wife is **Jāmbō**, a home of gracefulness, who, owing to the intensity of unbounded fame, was a second abode of (*his*) life.

(V. 18) Full of pride owing to the matchlessness of her beauty, being, as it were, the science of reviving on earth the mind-born (*god of love*), though (*he was*) burnt by the moon-crested god (Siva) in rage, (*and*) the home of the unique pride of the excellence of virtuous beauty, she was dearer (*to him*) than his life; after creating whom, the lotus-born (Brahmā), being pleased, felt exceedingly happy.

[1] This verse states the time when the temple mentioned in verse 24 was built.

(V. 19) His son **Jagatsiṁha** shines like a lion on earth,—(*he*) who dispels the expanding darkness of ignorance as a lion breaks open the frontal globes of elephants.

(V. 20) That son of the daughter of the mountain (*i.e.*, Kārttikēya) is an enemy of Tāraka;[1] but this son of his, **Rāyarasiṁha**,[2] is the saviour (*tāraka*) of the whole multitude of (*his*) kinsmen.

(V. 21) His virtuous daughter **Bhōpā**, untouched by the (*evil*) actions of the Kali age, is, like the celestial river, purifying the three worlds.

(V. 22) **Vālhū** and the illustrious **Dēvadāsa**, united in mutual friendship, are shining, illumining the world like the sun and the moon.

(V. 23) Realizing that this human life is unsteady like a tuft of grass which trembles when shaken by the wind, and that fortune is like the play of lightning flashing in the midst of dreadful clouds, he (*i.e.*, Dēvagaṇa), becoming exceedingly pious, put his faith in the eternal path of bliss which destroys the mass of sins, even as a mighty wild fire burns wood.

(V. 24) At the village **Sāmbā**, **Dēvagaṇa** constructed a temple of Śiva Bilvapāṇi, resplendent like the extensive peaks of the snow-mountain (*Himālaya*).

(V. 25) Being, as it were, pleased at first with the close embrace of the hips of the earth[3] enjoyed by several kings, and being (*next*) desirous of clasping closely the bodies of women, *viz.*, the quarters all round,[4] trembling with the pangs of love, this temple, putting on a smile of intense love, like a clever lover, kisses the face of Beauty of the surrounding regions of the sky[5] in the presence of heavenly damsels.

(V. 26) **Dēvagaṇa**, the son of the illustrious **Ratnasiṁha**,— whose wealth of learning is rendered faultless by (*his knowledge of*) all traditional precepts; who has an excellent talent for poetry; who has reached the further shore of the ocean of good reasoning; who is regarded as the son of Bhṛigu (*i.e.*, Śukra) in politics; (*and*) who is the sun to the lotuses, namely, the sciences of metrics, rhetoric (*and*) grammar, of love and of the arts,— has composed this faultless eulogy.

(V. 27) The illustrious learned **Kumārapāla**,[6] the son of **[Avani]pāla**, a home of the play of learning and the repository of a powerful intellect, who is the cool-rayed (*moon*) in making the night-lotus of poetry bloom, has written this faultless eulogy.

(V. 28) This pleasing eulogy has been engraved in beautiful rows of letters by the intelligent artisan **Sāmpula**.

(V. 29) . . . . . and **Dēvagaṇa**, the crest-jewels of sculptors, have constructed (*this*) temple of Śiva (*named*) Bilvapāṇi.

(V. 30) As long as the moon and the sun encircle the world with the lines of (*their*) rays, as long as the orb of the earth supported by troops of the elephants of the quarters [rests on the tortoise], as long as the sky bears the excellent ornament of the long pearl-strings (*viz.*) the constellations of stars,—so long may thy fame prosper in the guise of (*this*) temple of (*Śiva*) the enemy of the god of love!

The year [1207].

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[1] There is a play on the word *tāraka* which means (1) a demon of that name killed by Kārttikēya and (2) a saviour.

[2] Such names are generally found in Kannaḍa records. This name would mean 'a lion to the kings.'

[3] For, the foundation of the temple is laid deep in the earth.

[4] Since the flags of the temple flutter on all sides.

[5] For, it soars very high in the sky. For the idea in this verse, see verse 22 of No. 97, below. See also p. 518, n. 2.

[6] See above, p. 484, n. 1.

No. 94; PLATE LXXVII

AMODA PLATES (SECOND SET) OF PRITHVIDEVA II: (KALACHURI) YEAR 905

THIS set of two copper-plates was found together with another (called the First Set) issued by the same king[1] and two others[2] at Amōdā, 40 miles south by east of Bilaspur, in the Jāñjgir *tahsil* of the Bilaspur District in Madhya Pradesh. This inscription, like that on the first set, has been edited with lithographs, but without a translation, by Rai Bahadur Hiralal in the *Indian Historical Quarterly*, Vol. I, pp. 405 ff. It is edited here from the original plates which are deposited in the Central Museum, Nagpur.

The plates are inscribed on one side only. They are much bigger in size than those of the First Set, measuring from 15.3" to 15.6" broad and 8.8" high. They are about .1" in thickness. Their ends are slightly raised for the protection of the writing. A small piece at the lower proper left corner of the first plate has been broken away and lost, which has resulted in the mutilation of one *akshara* at the end of line 18. Again, some *aksharas* in the lower proper right corner of the second plate have been slightly damaged by verdigris. Otherwise, the plates are in a state of good preservation. The damaged letters can be easily supplied from the First Set which has a large portion in common with the present record. The plates were held together by a ring passing through a hole, .5" in diameter, at the top of each. The ring has a circular seal, 2.8" in diameter, closely resembling that of the First Set in device and legend. The weight of the two plates is 255 *tolas* and that of the ring and the seal, 15 *tolas*.

The characters are Nāgarī. The letters are deeply incised and somewhat better formed than those of the First Set. Their average size is .4", except in the last seven lines on the first plate where it is reduced to .3". As shown below, the present charter was written only about five years after that of K. 900 and the writer of both was the same. Consequently, we see the same palæographical and orthographical peculiarities here as in the latter charter. The language is Sanskrit. Except for *ōṁ namō Vrahmaṇē* in the beginning and the name of the engraver and the date at the end, the record is in verse throughout. It contains 28 verses, all of which are numbered. Of these, the first eleven, which give the genealogy of the donor, are copied *verbatim* from the earlier grant. The next four, which mention the donees, their *gōtra* and the village granted to them, are, of course, different. Then come twelve benedictive and imprecatory verses, of which four are found in the earlier record. The last verse, which gives particulars about the writer, is, again, identical in both the records.

The inscription is one of Pṛithvīdēva II of the Kalachuri Dynasty of Ratanpur. The object of it is to record the grant, by Pṛithvīdēva II, of the village Buḍubuḍū in the Madhya-maṇḍala to the three Brāhmaṇa brothers Sīlaṇa, Pīthana and Lakaṇa, the sons of Dēvaśarman who was himself the son of Mihirasvāmin of the Chandrātrēya *gōtra*, with the three *pravaras* Chandra, Atri and Spāvana.[3] From the other Amōdā plates we have seen that Sīlaṇa was the eldest of the three brothers and was the sole recipient of the grant recorded in it. The present grant was made on the *akshaya-*

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[1] No. 91, above.

[2] *Viz.*, the Amōdā plates of Pṛithvīdēva I, K. 831 (No. 76) and the Amōdā plates of Jājalladēva II, K. 91[9] (No. 99).

[3] This is probably a mistake for *Pāvana* (fire). See above, p. 475, n. 1.

tṛitīyā tithi.[1] The record was written by **Vatsarāja**, the son of Kīrtidhara, the owner of the village **Jaḍēra.** He was the writer of the First Set of the Amōdā plates also. The charter was engraved by **Chāndāraka.**

The inscription is **dated on Tuesday, the 6th day of the bright fortnight of Āśvina in the year 905** (expressed in decimal figures only) of an unspecified era. The date must, of course, be referred to the Kalachuri era. According to Kielhorn's final view, the Kalachuri era began on Āśvina śu. di. 1 (the 5th September) in 248 A.C. The date of the present grant should, therefore, fall in 1152 A.C. if the year 905 was current, and in 1153 A.C. if it was expired. But in 1152 A.C. the afore-mentioned *tithi* ended 7 h. 30 m. after mean sunrise on Saturday (the 6th September) and in 1153 A.C. it ended 7 h. after mean sunrise on Friday (the 25th September). In neither case was the *tithi* connected with a Tuesday. The date would, therefore, have to be taken as irregular. On the other hand, if we suppose that the Kalachuri year began in some month later than Āśvina (say in Kārttika), the details of the date work out regularly; for the 6th *tithi* of the bright fortnight of Āśvina in 1154 **A.C.**, corresponding to the *expired* Kalachuri year 905, *commenced* 1 h. 15 m. after mean sunrise on **Tuesday (the 14th September).** It is true that on this day also the *tithi* was not current at sunrise, but since it practically filled the whole of that day and was probably current at the time of the gift, it may have been coupled with that week-day. Tuesday, the 14th September, 1154 A.C. is, therefore, the date of the present record. Like the date of the Jabalpur plates of Jayasiṁha[2] it clearly shows that the **Kalachuri year must have commenced in some month later than Āśvina.** The preceding *akshaya-tṛitīyā* or *Vaiśākha-śukla-tṛitīyā,* on which the grant was made, fell on **Saturday, the 17th April 1154 A.C.**[3] The plates were thus actually issued nearly five months after the grant was made.

Of the **geographical names** occurring in this inscription, **Madhya-maṇḍala** and **Jaḍēra** have already been identified.[4] The donated village **Buḍubuḍū** was, like Avalā, probably situated in the vicinity of Amōdā, but it cannot be traced now. R.B. Hiralal identified it with Burbur in the former Lāphā Zamindarī, 2 miles south-west of Pāli in the Bilaspur *tahsil,* but it is situated too far from Amōdā.

TEXT[5]

First Plate

1 सिद्धि:[6] [।*] ओं नमो व्र(ब्र)ह्मणे ।। निर्गुणं व्यापकं नित्यं शिवं परमकारणम् । भावग्राह्यं परं ज्ये(ज्यो)तिस्त-

2 स्मै सद्ग्रह्मणे[7] नम:[8] ।।१।। अथैतदंशसंरमम्भ(म्ब)रस्य ज्योतिः स पूपा(षा) पुरुष: पुराण: । अथास्य पुत्रो

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[1] Hiralal calls it *rājy-ākshaya-tṛitīyā,* but the first word is a misreading for *rājñā* meaning 'by the king'. See below, p. 494, n. 3.

[2] Above, No. 63.

[3] Hiralal's statement that it fell on Saturday, the 17th March 1154 A. C. (*I. H. Q.*, Vol. I, p. 407) is obviously a mistake.

[4] See above, pp. 425 and 475.

[5] From the original plates.

[6] Expressed by a symbol.

[7] Read सद्ब्रह्मणे.

[8] Metre: *Anushṭubh.*

3 मनुरादिराजस्तदन्वय(ये)ऽभूद्भुवि कार्त्तवीर्य्य:(र्य:)[1] ॥२॥ तद्वंशप्रभवा [न]रेन्द्रपतयः ख्याताः क्षितौ हैह-

4 या[स्ते]षा(षा)मन्वयभूषणं रिपुमनोविन्य[स्त]तापानलः । धर्म्मध्यानधनानुसंचितयशाः सस्वत्स-तां[2] सौख्य-

5 कृत्प्रेयान(न्) सर्व्वगुणान्वितः समभवत्स्त्रीमानसो[3] कोक्कल:[4] ॥३॥ अष्टादशा(शा)रिकरिकुंभवि-

6 भंगसिंहाः पुत्रा बभूवुरतिसौ(शौ)र्यपराश्च तस्य । त[त्रा]ग्रजो नृपवरस्त्रिपुरीश[5] आसीत्पा-

7 र्श्वे(र्श्वे) च मंडलपतीन् स चकार वं(बं)धून्[6] ॥४॥ तेषा(षा)मनुजस्य कलिंगराजः प्र(प्र)तापवह्नि-क्षपितारि-

8 राजः । जातोऽन्वये क्लिष्टरिपुप्रवीरप्रियात्मनाम्नोस्तनुपार्व्वण(र्ये)षु[7] ॥५॥ तस्मादपि प्रततनिर्म्मल-

9 कीर्त्तिकान्तो जातः सुतः कमलराज इति प्रसिद्धः । यस्य प्रतापतरणावुदिते रजन्यां जातानि

10 पंकजवनानि विकासभांजि[8] ॥६॥ तेनाथ चंद्रवदनोऽजनि रत्नराजो विश्वो(श्वो)पकारक-

11 रणा[र्जि]त[9]पुण्यभारः । येन स्वधा(बा)हुयुगनिर्म्मितविक्रमेण नीतं यशासि(स्त्रि)भुवनं विनिहत्य स(श)[त्रू]न्

12 ॥७॥ नोनल्लाख्या पि(प्रि)या तस्य शूरस्यैव हि शूरता । तयोः सुतो नृपश्रेष(ष्ठः) पृथ्वीदेवो बभूव ह[10] ॥८॥

13 पृथ्वीदेवसमुद्भवः समभवद्राजल्लदेवीसुतः शूरः सज्जनवां[छि]ताथ(र्थ)फलदः कल्पद्रु(द्रु)मः श्री-

14 फलः । सर्वेषामुचितोऽर्च्चने मु(सु)मनसां तीक्ष्णद्विषत्कंटकः पस्य(श्य)त्कान्ततरांगनांगमदनो जा-जल्लदेवो नृ-

15 पः[11] ॥९॥ तस्यात्मजः सकलकोसलमंडनश्रीः श्रीमान्समाहृ(हृ)तसम[स्त]नराधिपश्रीः । सर्व्वक्षि-तीश्वरसि(शि)रोधि-

16 हिती(तां)ह्रि(ह्रि)सि(से)व: सेवाल्(भु)तां निधिरसौ भुवि रत्नदेवः[12] ॥१०॥ पृथ्वीदेवस्ततो जातः पोतः कंठीरवादिव । [सि]ह-

17 संहननो योऽरिकरिपू(यू)थमपोथयत(त्)[13] ॥११॥ चदात्रयस्य[14] गोते(त्रे)भूच्चन्द्रात्रिस्यावनै-स्त्रिभिः[15] । प्रवरैः प्रव-

18 रो विप्रो मिहिरस्वामिसज्ञया[16] ॥१२॥ त(त)स्याभू[द्दे]वप(श)र्म्मेति तनयो नयवित(त्त)मः । पुत्रौ तस्यापि वि[ख्या[17]]-

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[1] Metre: *Upajāti*.

[2] Read शश्वत्सतां.

[3] Read समभवच्छ्रीमानसो.

[4] Metre: *Śārdūlavikrīḍita*.

[5] Hiralal read –स्त्रिपुरीश, but the first member of the conjunct is clearly *t*, not *s*.

[6] Metre: *Vasantatilakā*.

[7] Metre: *Upajāti*.

[8] Metre of this and the next verse: *Vasantatilakā*.

[9] The subscript *j* is not completely incised.

[10] Metre: *Anushṭubh*.

[11] Metre: *Śārdūlavikrīḍita*.

[12] Metre: *Vasantatilakā*.

[13] Metre of verses 11—27: *Anushṭubh*.

[14] Read चंद्रात्रेयस्य.

[15] Read –भूच्चन्द्रात्रिपावनैः to suit the metre. स्यावन is clearly a mistake for पावन. See above, p. 475, n. 1.

[16] Read –संज्ञया.

[17] Only the left member of *kh* is partly visible as the corner of the plate is broken here.

Second Plate

19 तावुभौ श्री(सी)लणपीथनौ ॥१३॥ लखीमाल्क[क][1]णो नाम यथा रामस्य ल[क्ष्म]णः । धर्म्मा–
त्माना(नो) म–

20 हात्मानः सर्व्वे देवद्वि(द्वि)जपि(प्रि)या[:*] ॥१४॥ तेभ्यो बुड्डुडू[2] नाम ग्रामोयं मध्यमंडले ।
राज्ञाजय[3]–

21 तृतीयायां ताम्रशासनसात्कृतः ॥१५॥ शंखे[4] भद्रासनं छत्रं[5] वरा[श्व]वरवाहनम् । भूमि–

22 दानस्य चिह्नानि फलं स्वर्गः पुरन्दर ॥१६॥ ब(ब)हुभि(र्व)सुधा भुक्ता राजभिः सगरा–
दिभिः । यस्य

23 यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥१७॥ भूमिं यः प्रतिगृह्ण(ह्णा)ति य[स्तु] भूमिं प्रयच्छति ।
उ[भौ]

24 तौ पुण्यकर्म्माणौ नियतौ स्वर्ग्गगामिनौ ॥१८॥ पू[र्व्व]दत्तां द्विजातिभ्यो यत्नाद्र(द्र)क्ष पुरंदर । महीं

25 महीभृतां श्रेष्ठ दानाच्छ्रेयो हि पालनम् ॥१९॥ स्वदत्तां परदत्तां वा यो हरेत वसुंधराम(म्) ।
स विष्ठा–

26 यां कृमिर्भूत्वा पि[तृ]भिः सह मज्जति ॥२०॥ तडागानां सह[स्रे]ण वाषपेयसतेन[6] च । गवां को–

27 टिप्रदान(ने)न भूमिहर्त्ता न [शु]ध्यति[7] ॥२१॥ ष[ष्टि](ष्टिं) र्व्व(व)र्षसहस्राणि स्वर्गे वसति
भूमिदः । आच्छे–

28 त्ता चानुमन्ता च तान्येव नरके वसेत् ॥२२॥ इष्ठं(ष्टं) दत्तं हुतं चैव यत्किंचिद्धर्म्मसंचितम(म्) ।
[अ]द्धां[र्द्धां]–

29 गुलेन सीमाया हरणेन प्रणस्य(श्य)ति ॥२३॥ यथाप्सु पतितं स(श)क्र तैलविं(बिं)दुर्विसर्प्प–
ति । एवं

30 भूमि[कृ]तं दानं सस्ये सस्ये [प्र]रोहति ॥२४॥ हन्ति जातानुयातांश्च[8] भूम्यर्थे योऽनृतं वदेत् । स व(ब)–

31 द्धो वारुणैः पासै(शै)सि(स्ति)र्य्योन्यां तु जायते ॥२५॥ द्विजाश्च नावमन्तव्यास्त्रै(स्त्रै)लोक्य-
मि(स्थि)तिहेतवः । देव–

32 वत्पूजनीयाश्च दानमानार्च्चनादिभिः ॥२६॥ सर्व्वेषा(षा)मेव दानानामेकजन्मानुकं(गं) फलम् ।
हाट –

33 कक्षितिगौरीणां सप्तजन्मानुकं(गं) फलम् ॥२७॥ वास्तव्यवंस(श)कुमुदप्रविका[स]चंद्रः श्रीमानभू–

34 दिह [हि] कीर्त्तिधरो मनीषी । ग्रामो जडेर इति यस्य सुतोऽस्य विद्वान् श्रीवत्सराज इ–

35 ति ताम्र[9]मि[दं लि]लेख[10] ॥२८॥ धांदार्केनो(णो)त्कीर्ण्णमिद[म](म्) ॥ मं(सं)वत(त्) ९०५
आ[स्वि](श्वि)न सुदि ६ भौमे ॥

Seal

1 राजश्रीमत्पृ–

2 थ्वीदेवः [।*]

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[1] This *akshara* is not completely incised. Read –र्लखणो. The name is given as *Lashaṇa* in the first set of the Amōdā plates.

[2] Perhaps बुड्डुडू is intended here.

[3] Hiralal reads राज्या–, but he does not seem to have noticed the curve representing the subscript *ñ* below *j*.

[4] Read शंखो.

[5] Read छत्रं.

[6] Read वाजपेयशतेन.

[7] Read शुध्यति.

[8] Read जातानजातांश्च.

[9] Read ताम्र–.

[10] Metre: *Vasantatilakā*.

AMODA PLATES (SECOND SET) OF PRITHVIDEVA II: (KALACHURI) YEAR 905

Seal (From a photograph).

B. CH. CHHABRA. SCALE. SURVEY OF INDIA, CALCUTTA.

Reg. No. 3077 E'36—775'31.

TRANSLATION

Success ! Ōṁ ! Adoration to Brahman !

[*For a translation of verses* 1-10, *see above*, *pp*. 428-29.]

(Verse 11) From him was born **Pṛithvīdēva (II)** as a cub is from a lion; who, having the strong body of a lion, destroyed his enemies like a troop of elephants.

(V. 12) In the *gōtra* of Chandrātrēya, with the three *pravaras* Chandra, Atri and Spāvana[1], there was an excellent Brāhmaṇa bearing the name Mihirasvāmin.

(V. 13) He had a son named Dēvaśarman, most proficient in policy. He too had two well-known sons **Sīlaṇa** and **Pīthaṇa**.

(V. 14) (*Their*) younger (*brother*) was **Lakaṇa** as Lakshmaṇa was of Rāma. All of them were religious-minded and high-souled, and were fond of gods and Brāhmaṇas.

(V. 15) To them this village **Buḍubuḍū** in the **Madhya-maṇḍala** recorded in (*this*) copper-charter (*was granted*) by the king on the *akshaya-tṛitīyā*.

(*Here follow twelve benedictive and imprecatory verses.*)

(V. 28) There lived here the wise and illustrious **Kīrtidhara**, the moon which made the night-lotuses of the **Vāstavya** family bloom, (*and*) who owned the village named **Jaḍēra**. His learned son, known as the illustrious **Vatsarāja**, wrote (*on these plates of*) copper.

(Line 36) Engraved by **Chāndārka**. (*In*) the year 905, on Tuesday, the sixth (*lunar*) day of the bright (*fortnight*) of Āśvina.

Seal

The King, the illustrious **Pṛithvīdēva**.

No. 95; (No Plate)

RATANPUR STONE INSCRIPTION OF PRITHVIDEVA II: KALACHURI YEAR 910

This inscription was first brought to notice by Sir A. Cunningham who gave a transcript of its date accompanied by a photozincograph of the corresponding portion of the record in his *Archaeological Survey of India Reports*, Vol. XVII (1881-82), p. 76 and pl. xx. The record was subsequently noticed very briefly by Rai Bahadur Hiralal with the remark that 'it is fragmentary and is almost wholly effaced'.[2] It is edited here for the first time from the original stone which is now deposited in the Central Museum, Nagpur.[3]

The inscription is incised on a slab of black stone which is said to have been found at Ratanpur in the Bilaspur District of Madhya Pradesh. It is fragmentary. The extant portion, which covers a space 2′ 1″ broad and 1′ 6½″ high, contains twenty-eight lines. About three lines containing two verses and a portion of the third have been broken away from the top, but nothing has been lost from the sides and the bottom of the stone. The inscription has, however, been almost completely obliterated on the middle of the surface of the stone, only about half a dozen *aksharas* on either side being still legible in lines 3-23. The preserved portion shows that the present record had many verses in common with three other inscriptions,[4] but as these latter also are fragmentary, they do not afford much help in the restoration of the lost *aksharas*.

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[1] Rather, *Pāvana* (fire). See above, p. 477, n. 8.

[2] *I. C. P. B.* (first ed.), p. 121; (second ed.), p. 134.

[3] Its estampages are not sufficiently good for plating.

[4] *Viz.*, Nos. 84, 85 and 87, above.

The characters are Nāgarī, and the language Sanskrit. The record originally contained thirty verses, all of which except the last two were numbered, and some portion in prose in lines 24-27. The orthography does not present anything calling for special notice.

The inscription refers itself to the reign of the king **Pṛithvīdēva (II)** of the **Kalachuri Dynasty of Ratanpur.** The object of it seems to be to record in one place all the religious and charitable works which **Vallabharāja,** a feudatory chieftain of the Kalachuri kings Ratnadēva II and Pṛithvīdēva II, did from time to time. It is dated in the **year 910** (expressed in decimal figures only) which is expressly referred to the **Kalachuri era.** The date corresponds, for the *expired* year 910, to **1158-59 A.C.** It does not admit of verification in the absence of the necessary details.

The first two verses, which, to judge from the Akaltarā inscription of the same chieftain,[1] were probably in praise of Siva and the moon are completely lost. The third verse describes the **Kalachuri family.** The next five verses, of which four are common to the Akaltarā inscription, eulogize **Ratnarāja (I), Pṛithvīdēva (I), Jājalladēva (I), Lāchchhalladēvī,** the queen of Jājalladēva (I), and **Ratnadēva (II).** Verse 9 seems to have described **Pṛithvīdēva II,**[2] but it is almost completely effaced. It was followed by a description of Vallabharāja's ancestors as in the Akaltarā inscription, but only the name of **Harigaṇa** the father of Vallabharāja can be read in the preserved portion. The eulogy of Vallabharāja seems to have commenced in verse 13 and to have contained *inter alia* a description of the town he founded and the tank he excavated. The name of **Dēvapāṇi,** who composed the *praśasti,* occurs in line 23. Then comes an enumeration, in prose, of the religious and charitable works of Vallabharāja. He made a lake to the east of Ratnapura, using the range of hills near the village **Khāḍā** as a dam. He dug another small tank, raised a grove of three hundred mango trees at the foot of the hill near the village **Saḍaviḍa,** and excavated a large lake **Ratnēśvarasāgara,** named evidently after his earlier suzerain Ratnadēva II. On the outskirts of **Vikarṇapura** he made a tank, raised a garden containing many temples and monasteries, erected a temple of **Rēvanta** and dug a very deep well near a hill called **Dēvaparvata.** Another tank was excavated in a village, the name of which appears to be **Rāṭhēvaisamā.** To the east of the town called **Bhauḍā,** on the way to **Hasivadha,** he excavated a tank, full of water-lilies. Finally, we are told that the work was done at the instance of Vallabharāja's pious wife **Svētalladēvī.**[3]

As for the **geographical names** occurring in the present inscription, **Ratnapura** has already been identified with Ratanpur. The village **Khāḍā,** near which a lake was formed, taking advantage of the position of the neighbouring hills, is probably identical with Karrā, about a mile and a half to the east of Ratanpur, near which there is still the extensive Khārung Tank. **Vikarṇapura** was probably the old name of Kōṭgaḍh, 1½ miles north of Akaltarā. **Hasivadha** may be Hasod in the Jānjgir *tahsil,* about 22 miles east of Sheōrīnārāyaṇ. The hills **Bijjala** and **Dēvaparvata** cannot be definitely located. The former may, however, be connected with Baijalpur, a village in the Jānjgir *tahsil.* The remaining places I am unable to identify.

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[1] No. 84, above.

[2] It occurs near the end of the Raipur Museum stone inscription (No. 85, l. 22, above)

[3] The first *akshara* is slightly damaged. Her name may have been *Śvitalladēvī.*

TEXT[1]

१ [तस्यान्वये*][2] नृप[गणः] कलचुरि[सं]ज्ञ[यो] बभूवान् । तस्मो[illegible]ह्यमयमस्तुधाधवलित-
[illegible]क्षितीशः[illegible] जाता यत्र सहस्रलोकमहि[illegible] परिणीभुज[3] ॥३॥ तस्मादेतत्कलचुरि-
कुलक्षीरसे रत्नराजो राज*]-[4]

२ [illegible] कुलतिलकं कलयकर्मितारः । जातः प्रतापरवयशो[राजमार्गो मनीषी] मांधातेव प्रथित-
महिमा [मण्डलीशो नृपाणाम्[5] ॥४॥] [जातस्तस्मात्कलिकमलिनीकुंज*[6]]रः ख्यातकीर्त्ति[:]
सत्यत्यागप्र-

3 [थित*]महिमा नीतिमन्मनर्कतेजाः । [illegible] कुर्वदितरक्त][क्ष्म(क्ष्मा)नमोहणाली
पृथ्वी*][8][देवः पृथु]रिव जगत्प्राण[तीमो नरेन्द्रः] [॥५॥ तस्मादजायत भुजापरिघप्रचण्ड-
शौर्य[illegible]*[9]]ज्ञातिमहामनस्वी । जाज-

4 ल्लदेवनृपतिः शरदि[न्दुकुन्दनीहारहार][कुमुदोज्ज्वलगौरकीर्त्तिः[7] ॥६॥ एतस्याभिगृहीता ल*]क्ष्मी-
[illegible] [पुरुषोत्तमस्यासीत् । या वसुधातापत्यं चक्रे लाच्छल्लदेवीति ॥७॥*[8]] [अतः] संगर-
श्री(सी)मसं-

5 चरदरिक्षोणीन्द्रवृन्दारक ‒ ‒ ‒ ᴗ ᴗ ‒ ᴗ ‒ ᴗ ᴗ ᴗ ‒ ‒ ‒ ᴗ ‒ ‒ ᴗ ‒ । [मित्रस्थानसमुद्रशीतकिरणः
सौजन्यविश्रामभूर्भूपालव्रजमौलिलालितपदः श्री*]रत्नदेवस्ततः[10] ॥८॥

6 इदानीमस्यायं प्रथितपृ[थुकीर्त्तिः प्रियसुतः कृतार्थं नानार्थैः सपदि[11]]* ᴗ ᴗ ‒ ‒ ᴗ ᴗ ᴗ ‒ । ᴗ
‒ ‒ ‒ ‒ ‒ ᴗ ᴗ ᴗ ᴗ ᴗ ‒ ‒ ᴗ ᴗ ᴗ ‒, ᴗ ‒ ‒ ‒ ‒ ‒ ᴗ ᴗ ᴗ ᴗ ᴗ ‒ ‒ [उ]दयते[12] ॥९॥ तस्य पू-

7 [र्व]जराजानामनू[नीतिविदां कुले ।*][13] ᴗ ᴗ ᴗ ᴗ ᴗ ‒ ‒ ᴗ, ᴗ ᴗ ᴗ ᴗ ᴗ ‒ ᴗ ᴗ[14] ॥१०॥ ‒ ‒ ‒ ᴗ ᴗ
‒ ᴗ ‒ ᴗ ᴗ ᴗ ‒ ‒ ‒ ᴗ ‒ ‒ ᴗ ‒, ‒ ‒ ‒ ᴗ ᴗ ‒ ᴗ ‒ ᴗ ᴗ ᴗ ‒ ‒ ‒ ᴗ ‒ ‒ [करः । जा]नक्याः सदनं मु-

8 दो मदहरः स्वस्वामिवि[द्वेषिणां[15]*] ‒ ‒ ‒ ᴗ ᴗ ‒ ᴗ ‒ ᴗ ᴗ ᴗ ‒ ‒ ‒ ᴗ ‒ ‒ ᴗ ‒[16] ॥११॥ ᴗ ᴗ ᴗ ᴗ
ᴗ ᴗ ‒ ‒ ‒ ᴗ ‒ ‒ ᴗ ‒ ‒, ᴗ ᴗ ᴗ ᴗ ᴗ ᴗ ‒ ‒ ‒ ᴗ ‒ ‒ ᴗ ‒ ‒ [।*] [हरिहरपदसेवापद्म*[17]]-
नीराजहंसो ह-

9 रिगण इति नाम्ना तस्य [सूनुर्बभूव[18] ॥१२॥*] ‒ ‒ ᴗ ‒ ᴗ ᴗ ᴗ ‒ ᴗ ᴗ ‒ ᴗ ‒ ‒, ‒ ‒ ᴗ ‒ ᴗ ᴗ ᴗ
‒ ᴗ ᴗ ‒ ᴗ ‒ ‒ । [सर्व्वार्थसंपदि सतीव गृहेषु भर्त्तुर्ल्लक्ष्मीरिवास्य वनिता*[19]] [विनता ब*[20]]-
भूव[21] ॥१३॥ तस्या-

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1 From the original stone and inked estampages.
2 See ll. 2—3 of the Akaltarā stone inscriptions of (No. 84, above).
3 Metre: *Śārdūlavikrīḍita.*
4 Metre of this and the next verse: *Mandākrāntā.*
5 See the Akaltarā stone inscription, l. 4.
6 *Ibid.*, l. 5.
7 Metre: *Vasantatilakā.*
8 See the Akaltarā stone inscription, ll. 5-6. Metre: *Āryā.*
9 See l. 5 of the Kugdā inscription (No. 87, above).
10 Metre: *Śārdūlavikrīḍita.*
11 See l. 22 of the Raipur Museum stone inscription (No. 85, above).
12 Metre: *Śikhariṇī.*
13 See l. 4. of the Raipur Museum inscription.
14 Metre: *Anushṭubh.*
15 See l. 5 of the Raipur Museum inscription.
16 Metre: *Śārdūlavikrīḍita.*
17 See l. 5 of the Kugdā inscription.
18 Metre: *Mālinī.*
19 See l. 6 of the Kugdā inscription.
20 See l. 7 of the Raipur Museum inscription.
21 Metre of this and the following verse: *Vasantatilakā.*

ness, like Māndhātā, (*and*) [an object of veneration to princes].

(V. 5) [From him was born the king] **Pṛithvīdēva (I)**, [who was to the Kali age what an elephant is to a lotus-plant], who was possessed of well-known fame and of renowned greatness through veracity and liberality (*and*) who was virtuous in conduct and resembled the sun in lustre, [being (*himself*) piety incarnate and a grown-up tree supporting the creepers of good deeds, and like Pṛithu] an object of veneration to the world.

(V 6) From him was born the king **Jājalladēva (I)**, [who, by the mighty valour of his bolt-like arms, destroyed] the fortune of his enemies, even as fire destroys a large forest, (*and*) who was possessed of glory, brilliant and white like the autumnal moon, a *kunda* (*flower*), snow, a pearl-necklace, (*and*) a night-lotus.

(V. 7) [He had (*a wife*) named **Lāchchhalladēvī** whose hand he grasped (*in marriage*)] as Purushōttama (Vishṇu) had Lakshmī. [She became a co-wife of the Earth.]

(V. 8) There was born from him the illustrious **Ratnadēva (II)** . . . . a multitude of hostile kings moving on the border of the battle-field; . . . . [who was the moon to the ocean of friendly persons; who was the resting place of courteous conduct, and whose feet were caressed by the heads of a crowd of princes.]

(V. 9) Now there rises this beloved son[1] of him, whose extensive fame is well-known, ... immediately . . . . . him who is happy with various things.

(V. 10) In the family of the kings, his ancestors, [who were versed in politics][2] . . .

(V. 11) . . . . . . the home of joy of Jānakī, the humbler of the pride of those who hated his lord . . . . .

(V. 12) . . . . . . His son was **Harigaṇa** by name, a swan to the lotus-plant which was the service of the feet of Hari and Hara . . . . .

(V. 13) . . . . . . He had a modest wife, who was like the goddess of fortune (*and*) like Satī in her husband's home in the midst of prosperity in all matters.

(*For a translation of verses 14-20, see that of vv. 9-15, p. 449.*)

(V. 21) Having realized on reflection that [the world] is decayed and rotten . . . . (*he*) . . . .

(V. 22) (*This verse is completely lost.*)

(V. 23) [Beautiful] is that well-known city of the lord of gold (*i.e.*, of Kubēra) in heaven. Having, however, seen this city established by Vallabharāja . . . .

(V. 24) Like Airāvata which is resting on the bank, having sported in the water of the Mānasa (*lake*) . . . . .

(*For a translation of v. 25, see that of v. 24 on p. 436.*)

(V. 26) . . . . . . the favourite abode of love of the beauty of jewels . . . . . . obtained . . . dear to . . . .

(V. 27) [May this work endure] as long as the Gaṅgā rests like a chaplet on the head of Siva (*and*) as long as the glory of Siva, on account of his victory over Tripura is sung in the three worlds . . . . !

(V. 28) The illustrious **Dēvapāṇi** has composed this large *praśasti* (eulogy) which is beautiful with the spray of the water of nectar . . . . .

(Line 24) Here are stated the places in which **Vallabharāja**, who is conversant with

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[1] *I. e.*, Pṛithvīdēva II.

[2] Verses 10 and 11 seem to have eulogised Dēvarāja and Rāghava, the grandfather and father, respectively, of Harigaṇa.

all religious precepts, has done charitable works:—He has made a lake to the east of **Ratnapura** by constructing (*a dam in the space between*) hills near the village **Khāḍā**; (*he has*) raised an orchard containing a hundred mango trees . . . . and extremely kind-hearted as he is, he has made a small tank at the foot of the hill (*near*) the village **Saḍayiḍa** which lies to the north-east and is provided with (*an orchard of*) three hundred mango trees attractive to the minds of all people, (*and*) also the tank *Ratnēśvarasāgara*; he has caused to be made on the outskirts of **Vikarṇapura** a tank filled with abundant water and provided with the *maṇḍapa* of a temple, a pleasure-grove containing several temples and monasteries together with enclosing walls, a temple containing an image of Rēvanta, (*and*) also a very deep well at the foot of **Dēvaparvata**. In the village **Rāṭhēvaisaṇā** (?) he has made a small tank, and near the hill **Vijjala** on the way to **Hasivadha** to the east of the town **Bhaṇḍā** he has constructed—

(Verse 29) (*another*) tank covered with water lilies, which, being beneficial to all creatures, is, as it were, the essence of all religions on the earth.

(V. 30) The pious wife of the illustrious Vallabharāja, **Śvētalladēvī** by name, did this of her own accord.

(Line 28) In the **Kalachuri year 910**, during the victorious reign of the king, the illustrious **Pṛithvīdēva** (II).

May the world be happy!

No. 96; Plate LXXVIII

RATANPUR STONE INSCRIPTION OF PRITHVIDEVA II: (KALACHURI) YEAR 915

This inscription was brought to notice as early as 1825 by Sir Richard Jenkins who published a short account[1] of it in the *Asiatic Researches*, Vol. XV, pp. 504-5. It has since been referred to twice by Dr. Kielhorn in the *Epigraphia Indica*[2] and has also been briefly noticed by Rai Bahadur Hiralal in his *Inscriptions in C.P. and Berar*.[3] It is edited here from the original stone which is now preserved in the Central Museum, Nagpur.[4]

According to a manuscript history of Ratanpur, the stone bearing this inscription was discovered within the Bādal Mahāl[5] of the fort at Ratanpur, 16 miles north of Bilaspur in the Bilaspur District of Madhya Pradesh. More than 75 years ago one Reva Ram Kayastha of Ratanpur prepared a transcript of the inscription for the Chief Commissioner

[1] Jenkins' account of this record was based on the report of his Śāstrī Vinayakrao Anandrao Aurangabadkar who examined this and some other records at Sirpur, Raipur and Ratanpur. The manuscript of his report written in Mōḍī characters is still preserved in the India Office Library. A photographic copy of it was kindly supplied to me by the Librarian, Dr. H. N. Randle. As shown below, the report is incorrect in several places.

[2] Vol. I, p. 33 and Vol. V, Appendix, p. 60, n. 1.

[3] Second ed., pp. 127 ff. This is also probably the inscription mentioned by Cunningham's Assistant, Beglar in *C. A. S. I. R.*, Vol. VII, p. 214, though he says that it is dated in 979; for his description of it fits the present record. 'The centre of the slab which is a large one', says he, 'is worn quite smooth; it opens with an invocation to Śiva.'

[4] This inscription was edited for the first time by me in *Ep. Ind.*, Vol. XXVI, pp. 255 ff.

[5] Jenkins also says that the stone was 'within the fort of Ratanpur, near the Bādal Mahāl.' *Asiatic Researches*, Vol. XV, p. 505. Beglar, however, was told by some people at Bilaspur that the slab originally came from Dhangaon (*i.e.*, Dhanpur, a village in the former Pendrā Zamindārī in the Bilaspur District, which contains several ruins). If the object of the inscription was to record the gift of a village in honour of Śiva under the name Sōmanātha installed at Kumaṭkōṭa (see vv. 36-39), the inscription may have been originally put up at that place and later on removed to Ratanpur.

of the Central Provinces, which is now included in the aforementioned MS. history of Ratanpur.[1] The stone was then apparently in a state of good preservation, for Reva Ram's transcript has no lacunae. It has since then suffered in a most deplorable manner especially in the middle of lines 5-35, where from 3 to 39 *aksharas* have been lost in each line. Lines 13 and 14 have been completely effaced except for a few *aksharas* at one end. In the extant portion also, several letters here and there have become partly or wholly illegible. Unfortunately Reva Ram's transcript affords little aid in such places as it is full of inaccuracies, judging from the extant portions of the record.[2] A patient examination of the original has enabled me to prepare the subjoined transcript from which it would be possible to form a general idea of the whole record.

The inscribed portion measures 2′ 9½″ broad and 1′ 9½″ high and contains 36 lines. The characters are Nāgarī. The average size of the letters is .4″. The medial diphthongs are shown by *prishṭhamātrās*; *ṅ* is still without a dot; see, *e.g.*, *-bhṛiṅga-*, l. 2; the rare *jh* occurs in *-jhāṁkṛitaiḥ*, l. 24 and *-jhaṁkāra-*, l. 27; the upper loop of *th* is not open; see *-pratyarthi-pṛithvīpatau*, l. 20; in its subscript form the letter is still laid on its side; see *pāntha-*, l. 24; finally, *dh* has not yet developed a horn on the left; see *dhārādharēṇa*, l. 2. The **language** is Sanskrit. Except for *ōṁ namaḥ Śivāya* in the beginning and the date at the end, the record is metrically composed throughout. It contains 45 verses, all of which seem to have been numbered. The **orthography** does not call for any notice except that the consonant following *r* is generally reduplicated and *v* is throughout used for *b*.

The inscription is one of **Brahmadēva**, a feudatory prince of **Pṛithvīdēva II**, of the **Kalachuri Dynasty of Ratanpur**. The **object** of it is to record the religious and charitable works of Brahmadēva at several places. It is **dated** in the **year** 915 (expressed in decimal figures only) of an unspecified era. This date must, of course, be referred to the Kalachuri era. The year, if expired, would correspond to 1163-64 A.C. This is the last known date[3] for Pṛithvīdēva, for the next certain Kalachuri date 919 belongs to the reign of his successor Jājalladēva II.

The inscription opens with the customary obeisance to Śiva, which is followed by three verses invoking the blessings of the deity. The next verse describes Śēsha, the lord of serpents. Verses 5-8 eulogise the **Talahāri-maṇḍala** which is called an ornament of the earth. Then begins a description of the family of Brahmadēva who put up the present record. His father **Pṛithvīpāla** is eulogised in verses 8 and 9 as a very valiant and famous personage. His son **Brahmadēva** was the foremost of the feudatories (*maṇḍalik-āgraṇī*) evidently of the contemporary Kalachuri king of Ratanpur (v. 11). The next nine verses (12-20)

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[1] *Drug District Gazetteer* (1909), p. 47. This is referred to below as the Ratanpur MS.

[2] Jenkins' account of the contents of this inscription, which was based on the report of Aurangabadkar, is equally incorrect; for according to him 'the present inscription contains a list of nine Rājās in the order of succession from father to son, including the one by whose order the inscription was engraved.' Aurangabadkar's MS. mentions five of these, *viz.*, Pṛithvīpāla, Brahmadēva, Rudradēva, Pṛithvīdēva and Śrīdēva. The extant portion shows the names Pṛithvīpāla, Brahmadēva and Pṛithvīdēva only. The other names seem to be due to misreading; for they do not occur in the manuscript history of Ratanpur also. Further, Jenkins speaks of Pṛithvīdēva as a fortunate prince who in his old age resigned his kingdom called Kōsaladēśa to his son. This is evidently an incorrect interpretation of verse 11 of the present inscription. What the verse really means is that Pṛithvīdēva, who is identical with the Kalachuri king Pṛithvīdēva II of Ratanpur, called Brahmadēva to his capital, and entrusting the government of the kingdom to him, led a life free from care.

[3] Hiralal read the date of the Amōdā plates of Jājalladēva II (below, No. 99) as 912, but his reading of the third figure of it is probably incorrect in view of the date of the present inscription which belongs to the reign of his father Pṛithvīdēva II. See below, p. 529.

describe his valour, handsome form, learning and charity. The only point of historical interest mentioned in the extant portion is that he obtained a victory over Jaṭēśvara who is evidently identical with the homonymous son of Anantavarman Chōḍagaṅga. We are next told that Pṛithvīdēva, the lord of Kōsala, called him from the Talahāri-maṇḍala, and entrusting the government of his country to him, obtained peace of mind. This Pṛithvīdēva is evidently the second prince of that name in the Kalachuri dynasty of Ratanpur. The next eighteen verses (21-39) describe the benefactions of Brahmadēva. He constructed a temple of Dhūrjaṭi (Śiva) at Mallāla and excavated a tank, evidently at the same place. The religious merit of the former he assigned to his lord, Pṛithvīdēva. Besides these, he built ten shrines of Tryambaka (Śiva) and dug two lotus-ponds at some place, the name of which is lost. At Varēlāpura he constructed a grand temple of Sōmanātha and at Ratnapura he built nine shrines of Pārvatī. At the latter place he excavated also a large step-well and two tanks, one on the north and the other on the south of the city. Several other religious and charitable works of Brahmadēva are next mentioned, *viz*., a tank at the village Gōṭhālī, a temple of Dhūrjaṭi at Nārāyaṇapura, tanks at Bamhaṇī, Charauya and Tējallapura, a temple of Śiva at Kumārakōṭa and a mango-grove as well as a charitable feeding house evidently at the same place. Verse 39 records that he donated the village Lōṇākara to the god Sōmanātha who is probably identical with the deity installed in the temple at Kumārakōṭa.

The next two verses (40-41) are devoted to the description of Anantapāla of the Gauḍa lineage, who was a keeper of records, and his son Tribhuvanapāla who composed the present *praśasti*. Then are mentioned the scribe Kumārapāla[1] and the engravers Dhanapati and Śivaṭa (vv. 43-44). The *praśasti* closes with a verse expressing the hope that the *kīrti* (evidently the temple of Sōmanātha at which the present *praśasti* was originally put up) may last for ever.

As for the localities mentioned in the present inscription, Mallāla is evidently modern Mallār, 16 miles south-east of Bilaspur. Varēlāpura or Barēlāpura is Barēlā, 10 miles south of Ratanpur. Nārāyaṇapura and Bamhaṇī still retain their names; the former is situated on the Mahānadī in the Raipur District, while the latter is 4 miles north by east of Akaltarā. Rai Bahadur Hiralal identified Kumārakōṭa with Kōtgaḍh,[2] but from some other records the old name of the latter appears to have been Vikarṇapura.[3] Gōṭhālī, Charauya and Tējallapura cannot now be traced, but the last of these may have been situated not very far from Shēorinārāyan, for it seems to have been founded by Tējalladēva, a Kalachuri prince of a collateral branch, who is mentioned in an inscription at Shēorinārāyan.[4] Finally, Talahāri *maṇḍala* is probably

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[1] See below, p. 507, n. 14. Kumārapāla belonged to the race of Sahasrārjuna from whom the Kalachuris also traced their descent. He is mentioned as the scribe in some other records also such as the Ratanpur stone inscription of the reign of Pṛithvīdēva II, dated V. 1207, above, No. 93, and the Mallār stone inscription of Jājalladēva II, dated K. 919, below, No. 97. He had also considerable poetic talent; for he composed the Shēorinārāyan stone inscription of the reign of Jājalladēva II, dated K. 919 (below, No. 99) and the Kharōd stone inscription of Ratnadēva III, dated K. 933 (below, No. 100).

[2] *I. C. P. B.* (second ed.), p. 127. The name of the place is not *Kōṭapattana* as stated by Hiralal but *Kumārakōṭapattana*.

[3] A stone inscription, which was originally found at Kōtgaḍh and is now at Akaltarā (above, No. 84), records the construction of a tank and a temple of Rēvanta by Vallabharāja, another feudatory of Ratnadēva II and Pṛithvīdēva II. Another stone inscription of the same feudatory found at Ratanpur (above, No. 95), while enumerating the benefactions of Vallabharāja, mentions the same tank and temple of Rēvanta as situated at Vikarṇapura. This shows that Vikarṇapura was the ancient name of Kōtgaḍh. Is Kumārakōṭa identical with [illegible]? See above, p. 302, n. 3.

[4] Below, No. 98.

identical with the ancient Taradaṁśaka *bhukti* mentioned in the Mallār plates of Mahā-Śiva-gupta.[1] It is highly glorified in the present inscription probably because Mallār and other places, where Brahmadēva constructed his religious and charitable works, were included in it. It seems thus to have comprised the southern portions of the Bilaspur and Jānjgir *tahsils* and the northern portion of the Raipur District.

TEXT[2]

1 [सिद्धिः[3]] [।*] [ओं न]मः शिवाय ॥ यत्पाणौ[करकु*]म्भसन्निभकुचद्वंद्वस्य रत्युत्सवक्रीडानैहृसि शैलराजदुहितुर्वक्त्रारविन्दस्य च । निःपर्यायदिदृक्षयेव भगवान्धत्ते स्म नेत्रत्रयं स श्रेयांसि समातनोतु भवतामर्द्धेन्दुचूडा-

2 [मणिः*][4] ॥१॥ अ[स्फ]ष्टो भुवि ‑‑[5][व*]लयरिसरः कज्जलेन्दीवरालीभृङ्गश्रेणीन्द्रनीलो-पलगवलतमःस्तोमलक्ष्मीविडम्बी(म्बि) । भाति प्रालेयभूभृत्कटकतट इव श्यामलेनांबु(बु)भारै-र्व्याप्तो धाराधरेण प्रभवतु ।[6]

3 [भ]वतां स श्रिये नीलकण्ठः[7] ॥२॥ ब(ब्र)ह्मेन्द्रोपें[द्र]चंद्रद्युमणिकुलगिरिक्ष्मासमुद्रादिकपंल्लोकं संक्रान्तत्रि(बि)म्बं(म्बं) नखमुकुरतले यस्य चाव्यां(ग्रां)गुलीनाम् । दृष्ट्वा शैलेन्द्रपुत्री परिणयसमये विस्मयं प्राप लज्जानम्रीभूतान-

4 नेंदुः स हरतु दुरितं पार्व्वतीवल्लभो वः ॥३॥ यत्क्रोडे जठरैककोटरकुटीविश्रान्तविश्वश्चिरं लक्ष्मी-पाणिसरोजलालितपदो निद्राति नारायणः । किञ्चानेकफणामणिव्यतिकरैं रत्नाकरत्वं दधावम्भो-

5 धिर्व्विदधातु शर्म्म जगतां शेषः स भोगीश्वरः[8] ॥४॥ उत्फुल्लांबु(बु)रुहैः[ः] सरोभिरभितो गुञ्ज-द्द्विरेफैर्वृतं ‑‑‑[9] पवनोल्लसत्कदलिकारोचिष्णुभिर्भूषितम् । उद्यानैः कलकण्ठकूजितभरव्याकृ-ष्टपुष्पायुधैर-

6 स्ति श्रीतलह्वारिमण्डलमिदं विश्वम्भराभूषणम् ॥५॥ उन्मीलन्नवनी[लनीरज] ∪ ‑ ‑ ‑ ∪ ‑ ‑ ∪ ‑, ‑ ‑ ‑ ∪ ∪ ‑ ∪ ‑ ∪ ∪ ∪ ‑[10] वाचालदिक्मण्डले । सङ्गीतध्वनिपूर्ण्णक[र्ण्ण]कुहरैरध्यापकैः कौतुकादत्तेवा-

7 सिगणस्य यत्र पठतो नाधद्यमाकर्ण्यते ॥६॥ इह फणिपति ‑ ‑ ‑ ∪ ‑ ‑ ∪ ‑ ‑, ∪ ∪ ∪ ∪ ∪ ∪ ‑ ‑ ‑ ∪ ‑ ‑ ∪ ‑ ‑[11] । भ्रमति यशसि शुभ्रे यस्य विष्वक्चकोराः शशधरकरबु(बु)द्ध्याद्यापि चाव-

8 न्ति सोत्काः[12] ॥७॥ यद्वाटके झटिति धूमततिः स्पृशन्ती व्योमाङ्गणे ∪ ∪ ∪ ‑ ∪ ∪ ‑ ∪ ‑ ‑ । ‑ ‑ ∪ ‑ ∪ ∪ ∪ ‑ ∪ ∪ ‑ ∪ ‑ ‑ व्यालोकिता जलदजालधिया ध्वनद्भिः[13] ॥८॥ पृथ्वीपालस्ततो-भूत्करतलक-

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[1] *Ep. Ind.*, Vol. XXIII, p. 120.

[2] From the original stone and ink impressions.

[3] Expressed by a symbol.

[4] Metre: *Śārdūlavikrīḍita.*

[5] The missing *aksharas* may have been चर्म.

[6] The vertical dash here is superfluous.

[7] Metre of this and the next verse: *Sragdharā.*

[8] Metre of this and the next two verses: *Śārdūlavikrīḍita.*

[9] The Ratanpur MS. reads —गुञ्जद्द्विरेफावलिराश्रये: पवनोल्लस—, which makes no good sense. Perhaps the original reading was साश्रये—.

[10] The Ratanpur MS. furnishes here the fairly good reading—कम्पमानं(म्पमान्) मरन्दस्पृहा भ्राम्यद्भृङ्गिसमुच्चला-सिविस्तता(विसर्त)कोलाहलदिक्मण्डले.

[11] The missing *aksharas* can be supplied with the help of the Ratanpur MS. as पकामामकर्पूरपूरप्रचुररस-तरैसःक्षीरधारादिकार्ये.

[12] Metre: *Mālinī.*

[13] Metre: *Vasantatilakā.*

RATANPUR STONE INSCRIPTION OF PRITHVIDEVA II: (KALACHURI) YEAR 915

B. CH. CHHABRA.
REG. No. 3977 E'36—778'51.

SCALE: SEVEN-TWENTYFIFTHS.

SURVEY OF INDIA, CALCUTTA.

9 क्लिकपूर[वहनो]हतानां संगारे कल्पतरवी त्रिभुवनविभुतां[मुपास] –∪––| ––––∪––
∪∪ ∪∪∪∪––∪––∪––, ––ज्योति: कलाई नयति निजतनुं पान[तां] भीरुतायाः[1] ॥९॥
वसन्ततिल–

10 तदभिजातकिर[ो]न्मकूटपीठोऽभवद्विभक्ति[मुख]हारा ।[2] ––∪–∪∪∪–∪∪–∪
––,––∪–∪∪∪–∪∪–∪––॥१०॥ [श्रीकामन्दिर]मिंदुमीरयवसां सौ(सौ)मेस्य विश्रामभू:
सूनुस्मिन्–

11 जिनकमणी: समजनि श्रीय(क)ल्लदेवस्तत: । नि[स्त्रि]शाहतवीर[वैरिवनिता][3] –––∪–––∪–,
–––∪∪–∪–∪∪∪–––∪–––∪–[4] [॥११॥] [संभ्रमे] हतवीरवैरिनिवहैर्वीभत्सद्भु-
तं कुर्व्वता युधि संकथां पथि मु–

12 [ह]र्णीकर्ता [सत्व]ता: । नाकाळभवनतोऽभिरामरचना ––∪––∪–,–––∪∪–∪–∪∪∪
–––∪–––∪– [॥१२॥*] –––∪∪–∪–∪ लिमद: [श्रीम]पूर्णिहोन्मुत: प्रोद्यच्चन्द्रवरो
द्विजातिदयितो

13 मोमिप्रकाण्डस्थिति: । उन्मील[मव]–∪–∪∪∪–––∪–––∪–, –––∪∪–∪–∪∪∪
–––∪–––∪–[॥१३*॥]–––∪∪–∪–∪∪∪–––∪–––∪–, –––∪∪–∪–
∪∪∪–

14 ––∪––∪– । –––∪∪–∪–∪∪∪–––∪–––∪–, –––∪∪–∪– ∪∪∪
––– ∪–––∪– [॥१४*॥] –––∪∪–∪– रजटल[श्यामांशुका] कान्तिमत्सान्द्र–
स्फारपयोधरा न–

15 वरता येन प्रिया स्वीकृता । रामात्कोशमपास्य –∪∪∪–––∪–––∪–,–––∪∪–∪–∪∪
∪––––∪–––∪–[॥१५॥*]––[कङ्गलताभिधा]तलडिति [कु]ध्यद्द्विपन्मण्डलीकण्ठोद्गच्छ–
दसृक्प्रवाहनिवहैर्:सं–

16 गरे स[ङ्ग]रे । येनाक्रम्य ज[टेस्व]रो[5] रिपुनृप[:] [क्]र ∪–––∪–,–––∪∪–∪–∪∪∪
–––∪–––∪–[॥१६॥*]–––∪∪–∪–∪ [रितम:]स्तोमे सहस्रद्युति: प्रद्युम्न: प्रमदाजने
[सु]रगुरु: सम्यग्गिरां निर्णये ॥ (।)

17 विख्या[तो ब(ब)]लिर्वैरिव(ब)न्धनविधौ कृष्णो न कृष्णद्युति:, –––∪∪–∪–∪∪∪–––
∪–––∪–[6] ।[।१७॥]––∪–∪∪∪–∪∪–दधान: स[त्व]प्रियो घनरसप्रकराभिराम: । ल–
ब्धो(ब्धो)न्नति: प्रभुतयाऽखिलवाहि–

18 नीनां रत्नाकरोयमपि नाश्रयदो जडानाम्[7] ॥१८॥ ये लीला ∪∪–∪–∪∪∪–––∪–––∪–,
–––∪∪–∪–∪∪∪–––∪–––∪– । ये रामोद्धतसेतुव(बं)धरुचिरा यस्य प्रचेत:–
पुरीनारीनामिनिपीतसिन्धुपय–

19 स: कीर्त्या धरान्ता: श्रिता:[8] ॥१९॥ यद्भूपालोकनोत्कागत[वरललनावक्त्रपंकेरुहाणां[9]] ––––

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[1] Metre: *Sragdharā*.

[2] The missing *aksharas* in the third *pāda* can be restored with the help of the Ratanpur MS. as कीर्तिर्भुवो गगनवनवनयाविहर्त्तु, but the following *aksharas* are uncertain. Metre: *Vasantatilakā*.

[3] The Ratanpur MS. reads the following *aksharas* as सीमन्तचन्द्राम्बुद: which may be correct, but the reading of the fourth *pāda* cannot be restored.

[4] Metre of verses 11—17: *Śārdūlavikrīḍita*.

[5] The historically important name is missing in the Ratanpur MS. which reads instead पुष्पास्त्रिपुनृपान्.

[6] The Ratanpur MS. reads श्यामा यस्य च कर्णिका करतरा युद्धे क्षमी निर्मलम्. This may be adopted, but कर्णिक in the sense of an arrow is neuter. Perhaps श्यामा यस्य कृपाणिका is the correct reading.

[7] Metre: *Vasantatilakā*.

[8] Metre: *Śārdūlavikrīḍita*.

[9] The *aksharas* in the brackets are supplied from the Ratanpur MS. They have left faint traces on the slab.

TRANSLATION

Success! Om! Adoration to Siva!

(Verse 1) May the divine half-moon-crested (Siva) increase your welfare!—(*he*) who has three eyes as if because of his desire to see simultaneously, at the time of playful amorous enjoyment, the pair of gold-pitcher-like breasts and the lotus-like face of (Pārvatī) the daughter of the lord of mountains!

(V. 2) May that Nīlakaṇṭha (*i.e.*, Siva) grant your fortune!—(*he*) whose throat with a white surrounding on account of [the smearing of] ashes, imitating the beauty of collyrium, a row of blue lotuses, a line of bees, a sapphire, wild buffaloes and a mass of darkness, appears like the slope of a ridge of the snow-mountain covered with a cloud, dark with the surcharge of water!

(V. 3) May that lover of Pārvatī remove your sin!—seeing in the nails of whose lotus-like feet as in the surface of a mirror the reflection of the universe in the forms of Brahmā, Indra, Vishṇu, the moon, the jewel of heaven (*i.e.*, the sun), the principal mountains, the earth, the oceans and others, (Pārvatī) the daughter of the lord of mountains was struck with wonder, her moon-like face being bent down in bashfulness!

(V. 4) May that lord of serpents Sēsha grant the happiness of the worlds!—(*he*) on whose lap there sleeps for a long time Nārāyaṇa, in the unique cavity of whose belly as in a cottage there rests the universe and whose feet are caressed by the lotus-like hands of Lakshmī; and on account of the precious stones in whose numerous hoods the ocean came to be the store of jewels!

(V. 5) This famous province (*maṇḍala*) of Talahārī is the ornament of the earth—which is surrounded on all sides by tanks with full-blown lotuses and humming bees and is adorned with gardens which appear beautiful with plantain trees shining [in the groves of mangoes and other trees] and to which the god of love is attracted by the excessive warbling of cuckoos;

(V. 6) Where the regions are noisy [with the humming of bees hovering on] blooming, fresh, blue lotuses [in the desire for honey]; where the teachers, the cavities of whose ears are, in admiration, filled with the musical sound, do not mark the faulty (*pronunciation*) of the crowds of pupils reciting (*their texts*).

(V. 7) Here while its fair fame, resembling the lord of serpents, [the moon, camphor-powder, silver, milk, pearl-necklace and others] is roaming in all directions, the chakōra birds even now eagerly fly (*after it*), mistaking it for the rays of the moon.

(V. 8) In the sacrificial enclosures in it, the line of smoke, as it speedily touches the expanse of the sky, ... is looked at by the peacocks which scream in joy, mistaking it for a multitude of clouds.

(V. 9) Then there was born Pṛithvīpāla. From the necks of the hostile princes struck by him with the sharp sword grasped in his hand . . . . . for half a moment subjects himself to apprehension.

(V. 10) [Whose fame of bright lustre resembling lightning] and wearing a white necklace of spotless pearls scattered from the large frontal globes of the best elephants of his enemies, cleft by the strokes of his sword . . . has gone from the earth to the region of the sky in order to divert itself.

(V. 11) From him was born the illustrious Brahmadēva, the foremost of feudatories, the play-house of fame white like the moon (*and*) the resting place of valour,—(*he*) who is to the parting line of hair of the wives of hostile warriors struck by his sword what a cloud is to the moon![1]

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[1] *I. e.*, as the moon hidden behind a cloud is not visible, so the parting line of hair of those ladies is not seen, they being too full of grief to attend to their toilet.

(V. 12) [The heavenly damsels] gathering together again and again on the path of the gods (*i.e.*, in the sky) and conversing with crowds of hostile warriors killed on the battlefield as they speedily became gods . . . . . , rambling out of season.

(V. 13) . . . . . like the man-lion, he was the best *of men*; like Achyuta (Vishṇu) wielding his uplifted discus, he leads a victorious army; like Vishṇu who is fond of the bird (Garuḍa) and reclines on the best of serpents, he is fond of the Brāhmaṇas and lives in the company of the best of[1] Nāga princes.

(V. 14) (*This verse is completely effaced.*)

(V. 15) Who accepted a beloved clad in a black garment . . . . . who had lovely, compact and large breasts, and who just then fell in love with him . . . . Taking off the sheath of (*his sword*) . . . . . .

(V. 16) In the fight, in which the strokes of his creeper-like sword appeared like (*flashes of*) lightning and in which it was difficult to move about on account of multitudes of streams of blood gushing forth from the necks of crowds of wrathful foes, he having attacked the hostile king Jaṭēśvara. . . . .

(V. 17) He is to his enemies as the sun is to a mass of darkness; he is Pradyumna to women (*and*) the preceptor of gods (*i.e.*, Bṛihaspati) in the right judgment of speech; being well-known for imprisoning (*his*) mighty (foe),[2] he resembles Kṛishṇa (*who in his Dwarf incarnation imprisoned Bali*), (*but unlike Kṛishṇa*) he is not dark-complexioned.[3]

(V. 18) Though like the ocean he is . . . . . dear to all creatures, appears charming with his great vitality (*as the ocean does with its abundant store of water*), has attained a supreme position by his command of all armies (*as the ocean has by its lordship over all rivers*), and is a receptacle of precious things (*as the ocean is a treasure of jewels*), he does not (*unlike the ocean which gives shelter to water*) give refuge to dullards.

(V. 19) The regions at the extremity of the earth . . . . . which appear beautiful with the magnificent bridge of Rāma (*and*) those, the water of the ocean in which is absorbed by the navels of the women in the city of Varuṇa, have been resorted to by his fame.[4]

(V. 20) "This [Brahmadēva who is the sun to] the lotuses which are the faces of the excellent ladies who come out of eagerness to see his handsome form [may come] to our world to give away wealth to suppliants in charity."—Being as it were urged by gods through such apprehension[5] the sun moves continuously round the regions on the slopes of the golden mountain (Mēru).

(V. 21) Consigning the yoke of the government to him who, being a treasure of merits, had been brought over with great favour from the **Talahāri-maṇḍala** and who killed hostile kings with the strokes of the sword grasped in his hand, the king **Pṛithvīdēva (II)**, the lord of the famous **Kōsala** country, obtained great mental happiness.

(V 22) [Seeing that] on the orb of the earth . . . . . is like dew-drops on (*the*

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[1] There is a play on the words *chakra* meaning (i) a discus and (2) an army, *dvijāti* meaning (i) the bird Garuḍa and (ii) a Brāhmaṇa, and *bhogin* meaning (i) a serpent and (ii) a Nāga prince or an officer in charge of a *bhōga* or *bhukti* (sub-division).

[2] This may refer to the imprisonment of Jaṭēśvara.

[3] There is contradiction here, since the prince Brahmadēva is said to be Kṛishṇa and still not to have the complexion of Kṛishṇa, but the contradiction is only apparent as the intended meaning is that he was not infamous. The figure is *Virōdhābhāsa*.

[4] The regions in all the four directions were described in this verse. The first hemistich which described the northern and eastern regions is almost completely lost. The description in the second hemistich refers to the southern and western regions.

[5] The idea in this verse occurs also in verses 7 and 17 of the Mallār stone inscription, below, No. 97.

petal of) a lotus shaken by wind, that wealth is unsteady resembling mostly the flashes [of lightning] and that man's youth imitates (*in fickleness*) the shining of the fire-fly, he who had acquired abundant wealth [by valour] exerted himself for piety.

(V. 23) In this[1] Mallāla, which renders the circle of regions fragrant with abundant [full-blown] lotuses, he constructed a temple of Dhūrjaṭi (Śiva) white like *kunda* flowers and (*distinguished*) by these banners set in motion by wind, which remove the perspiration, caused by fatigue, of the horses of the sun.

(V. 24) [And he constructed] a tank, which appears beautiful with clusters of full-blown lotuses, the rows of the waves of which are broken by the protruding breasts of town-ladies and which is crowded on all sides with multitudes of swans sporting in water . . . .

(V. 25) The religious merit of this temple, the splendour of which is beautiful like that of the moon's rays and *kunda* flowers, he assigned to the king Pṛithvīdēva (II) of pious nature.

(V. 26) He . . . . . constructed ten large and beautiful temples of Tryambaka (Śiva), [bright] like moon-light, full-blown night-lotuses, *kunda* flowers and the mountain of crystals (*i.e.*, Kailāsa).

(V. 27) At this very place he [made] two beautiful lotus-pools which delighted the ears of travellers with the sweet humming [of bees] . . . .

(V. 28) He erected at the famous Varēlāpura, a temple of Śrīkaṇṭha (Śiva) white like the lustre of the moon, and covered with flags fluttering in the wind; having received habitation in which, the god (Śiva), the lord of Ambikā, has given up completely his longing for living on Kailāsa . . . .

(V. 29) By him there were built at Ratnapura nine cloud-kissing excellent temples of Pārvatī, the daughter of the Himālaya, (*which are*) white like night-lotuses, the moon, *kunda* flowers, snow, pearl-necklaces and *lavalī* (*flowers*) (*and*) the flags of which flutter in the wind.

(V. 30) He made here a large and beautiful well, with wonderful steps, the waves of which were stirred by the plump breasts of town-ladies sporting (*in its water*).

(V. 31) In the northern and southern directions of Ratnapura he made two beautiful tanks which are rendered noisy by the buzzing of the swarms of bees humming on clusters of full-blown lotuses and the banks of which are crowded with numerous swans sporting (*in their water*) and [in which garments slip down from the bodies of] extremely libidinous women.

(V. 32) At the village named Gōṭhālī he made a pleasant tank which is occupied by crowds of fishes as heaven is by gods.[2]

(V. 33) He constructed at Nārāyaṇapura a temple of Dhūrjaṭi (Śiva), white like the moon, which with its flags scrapes the sky.

(V. 34) He made a tank near the village Bamhaṇī, which, like the story of the *Bhārata*[3], is . . . . .

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[1] The wording of verse 23 may be taken to signify that the inscription originally came from Mallāla; but notice a similar wording in v. 30.

[2] There is a play on the expression *animisha-dṛiś* (*lit.*, having unwinking eyes). It signifies (i) fishes and (ii) gods.

[3] The verse apparently contained an expression which, by means of *double entendre*, described both the tank and the story of the *Mahābhārata*.

(V. 55) He made a large and lovely lake at the village called Charauya and [a beautiful temple of Śiva] at Tilhalapura.

(V. 56) At the town of Kumarakōṭa he made another lovely temple of (Śiva) the husband of Pārvatī, resplendent like the mass of his own fame.

(V. 57) He himself planted a grove of mango trees which, with their very dense shade, removes the heat (*of the sun*) and with its multitude of fruits reached by the hand, pleases travellers, and where the knot of stubborn reserve of proud young ladies gives way at the imperious command of the god of love, which is begun (*to be communicated*) by the mingling sweet notes of the warbling cuckoos.

(V. 58) Having partaken, to their hearts' content, of the various kinds of foods and drinks as desired in the charitable feeding house of the great sacrificer, such loud cries of pilgrims daily make the circle of regions resound (*viz.*,) ....

(V. 59) To the god Sōmanātha the pious one granted this [village] Lōṇākara together with all mines.

(V. 40) There was the learned [Ananta]pāla of extensive fame, born in the Gauḍa lineage, who mastered the paths of poets, who always secured a place at the head of good people, whose thoughts were rendered pure by his knowledge [of the contents of the Vedas], who was clever in [literary] discussions, who attained renown in the department of records (*and*) was the play-house of fortune.

(V. 41) [From him] was born Tribhuvanapāla who gives shelter to all Brāhmaṇas and who, being a treasure of arts, has (*all*) his desires completely fulfilled, even as from the milky ocean is produced the moon which, being the repository of digits, exceedingly adorns all quarters and maintains all (*chakōra*) birds.[1]

(V. 42) The learned Tribhuvanapāla has composed this *praśasti* (eulogy) resembling a lake,—which is full of flavours (*as a lake has abundant water*), is profound (*as a lake is deep*) and clear, and is pleasing to the thoughts of poets.

(V. 43) The wise Kumārapāla who has attained excellence in learning and fine arts, has with eagerness written this *praśasti* resembling a necklace of pearls,—which has the merit of (*being composed in*) good metres (*as the necklace has that of having well-rounded pearls*), which is rich in merits (*as the necklace is in threads*), which (*like the necklace*) appears brilliant and is full of deep sentiments (*as the necklace is possessed of great charm*).[2]

(V. 44) This pleasant *praśasti*, abounding in sentiments, is incised in beautiful letters by the skilful and best sculptors named Dhanapati and Īśvara.

(V. 45) As long as the moon, the gem of the sky and the crest-jewel of (Śiva) the lord of Chaṇḍī, makes the orb (*of the earth*) white with its dense rays, as long as the lotus-dwelling (goddess of fortune) rests on the breast of the god who is distinguished by the (*mace*) Kaumōdakī (*i.e.*, of Vishṇu),—even so long may this bright temple[3] shine on the orb of the earth!

The Year 915.

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[1] There is a play on these expressions here which are intended to be construed with Tribhuvanapāla and the moon.

[2] The expressions in the first hemistich of this verse are, on account of *double entendre*, intended to be construed with the *praśasti* (eulogy) as well as the *hār-latā* (pearl-necklace).

[3] The text has *kīrti* which means 'any work of public utility, calculated to render famous the name of the constructor of it.' See *C. I. I.*, Vol. III, p. 212, n. 6. It probably refers here to the temple of Sōmanātha mentioned in verses 56 and 59.

No. 97; Plate LXXIX

MALLAR STONE INSCRIPTION OF JAJALLADEVA II: (KALACHURI) YEAR 919

This inscription is on a black stone which is said to have been found at Mallār[1] a village 16 miles south-west of Bilāspur in the *tahsīl* and district of Bilāspur in Madhya Pradesh. The inscription has been edited before with a translation, but without a lithograph, by Dr. Kielhorn in the *Epigraphia Indica*, Vol. I, pp. 39 ff. It is edited here from the original stone which is preserved in the Central Museum, Nagpur.

The record consists of 28 lines. The inscribed surface measures 1' 4½" broad by 1' 6½" high. The stone is broken at the upper and lower proper right corners so that the first four *aksharas* in the first line have been lost and the first three *aksharas* in the last line have been partially damaged. Besides these, one or two *aksharas* have suffered here and there. Otherwise, the record is in a state of perfect preservation. The characters are Nāgarī. They closely resemble those of the Ratanpur stone inscription dated V. 1207[2] which, as shown below, was written by the same scribe. The language is Sanskrit. Except for [*ōṁ namaḥ*] *Śivāya* in the beginning and the date at the end, the record is metrically composed throughout. It consists of 26 verses, all of which are numbered. The present inscription has several ideas in common with the afore-mentioned Ratanpur stone inscription. For instance, verses 3, 8, 12, 20 and 22 of the present inscription are evidently composed in imitation of verses 3, 7, 8, 23 and 25 of the Ratanpur record.[3] Verse 25, again, which describes the scribe Kumārapala, occurs in the Shēorinārāyaṇ inscription[4] of Āmaṇadēva which also belongs to the reign of Jājalladēva II. The orthography shows the usual substitution of *v* for *b* and the confusion of the dental and palatal sibilants. Besides these, we may note that *y* is written for *j* in *-yushām=* in l. 7 and *mvra* for *mra* in *-jaṭ-āmvra-*, l. 1; *n* is wrongly used for the *anusvāra* in *Mīmānsā-*, l. 16 and *Rāghavānhri-*, l. 26, and for the palatal nasal in *-bhūtin=cha*, l. 15.

The inscription refers itself to the reign of Jājalladēva II of the Kalachuri Dynasty of Ratanpur. The object of it is to record the construction, at Mallār, of a temple of Śiva under the name of Kēdāra by a Brāhmaṇa named Sōmarāja. It is dated in the year 919 (expressed in decimal figures only) of an unspecified era. The date must, of course, be referred to the Kalachuri era. The year, if *expired*, would correspond to 1167-68 A.C. It does not admit of verification for want of the necessary details.

After two *maṅgala-ślōkas* invoking the blessings of Śiva and Gaṇapati, the inscription describes Ratnadēva as 'a fierce cloud which extinguished the continuously raging flames of the spreading mighty fire of the valour of the king Chōḍagaṅga.' This plainly refers to the victory of Ratnadēva II over Anantavarman-Chōḍagaṅga, the mighty king of Kaliṅga.[5] We are next told that Ratnadēva (II) had a son named Pṛithvīdēva (II),

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[1] The name is variously spelt as *Mallār* in the Maps, *Malhār* in the *List of the Villages of the Bilāspur District* and as *Mallāla* in the present inscription. I have chosen *Mallār* as it approximates *Mallāla*.

[2] Above, No. 95.

[3] Dr. Kielhorn, who first observed this similarity, thought that Dēvagaṇa, the author of the Ratanpur inscription, imitated the composition of his father Ratnasiṁha; for the Ratanpur inscription eulogizes five of the grandchildren of Ratnasiṁha. He therefore read the date of that inscription as (Vikrama) 1247. That the real date is (Vikrama) 1207 has already been shown; see above, p. 485. The Ratanpur inscription was therefore composed about 18 years before the present one. Consequently, Ratnasiṁha himself was the imitator. This can also be inferred from the wording of v. 22 of the present inscription. See below, p. 518, n. 2.

[4] See No. 98, below. It may be noted that it is dated in the same Kalachuri year as the present inscription.

[5] See above, p. 484.

whose son Jājalladēva (II) was ruling when the present record was put up.

The inscription next gives the genealogy of Sōmarāja. At the village Kumbhaṭī in Madhya-dēśa (Middle Country) watered by the celestial river (Gaṅgā), there lived a Brāhmaṇa named Pṛithvīdhara of Krishṇātrēya *gōtra* with the *pravaras* Ātrēya, Ārchanānasa and Syāvāśva.[1] His son Gaṅgādhara came, in course of time, to the country of Tummāṇa where he was honoured by Ratnadēva II with the gift of the village Kōsambī.[2] Gaṅgādhara's son, Sōmarāja was proficient in both the Mīmāṁsās, the Nyāya and Vaiśēshika systems, and refuted the doctrines of the Chārvākas, Bauddhas and Jainas. He constructed a temple of the god Kēdāra at Mallāla, at which the present inscription was evidently put up. The record was composed by Ratnasiṁha, the son of Māmē, who belonged to the Vāstavya family and owed his rise to the illustrious Rāghava. The latter is evidently identical with the homonymous astrologer who is mentioned as one of the donees in the Amōdā plates of Jājalladēva II.[3] Both Māmē and Ratnasiṁha are mentioned in the Ratanpur stone inscription of the reign of Pṛithvīdēva II, dated V. 1207, which was composed by Ratnasiṁha's son Dēvagaṇa. The present record was written on the stone by the Kshatriya Kumārapāla of the race of Sahasrārjuna, who, as already stated, is named as the scribe in several other records.[4] It was incised by the sculptor Sāmpula.[5]

Of the geographical names mentioned here, Madhya-dēśa roughly corresponds to the present Uttar Pradesh. Kumbhaṭī cannot be identified. Tummāṇa has already been shown to be identical with Tumān, 16 miles north-east of Ratanpur. Mallāla is clearly Mallār in Bilaspur *tahsil*, where the stone is said to have been found. There is no village in the Bilaspur District exactly corresponding to Kōsaṁvī or Kōsambī, but if *Kōsaṁvī* of the text is a mistake for *Kosandhi*,[6] the village would be represented by Kōsamḍih, 8 miles from Mallār.[7]

TEXT[8]

1 [सिद्धिः ।][9] [ओं नमः][10][शि]वाय ॥ मूर्द्धन्यस्तजटाम्ब[11]पल्लवचयो भालस्थलीमल्लिकाता-
[illegible] । सम्पूर्णः सुरसिन्धुतुङ्गलहरीकारिम्बाहुरसौ शम्भु-

2 [र्मं][illegible](शि)[illegible] पातु वः[12] ॥१॥ उद्ध्वीकृतः सुरसरित्सलिलावगाहा-
[illegible] चिवासि[13] । [illegible](शि)भरस्त वो ग-
णप-

[1] The text gives *Ārchanāsa* as the name of the second *pravara* and *Sasyāvāsa* as that of the third, but these are clearly mistakes for *Ārchanānasa* and *Śyāvāśva* respectively. See below, text p. 514, n. 11.

[2] The text actually reads *Kōsaṁvī*, but as already pointed out, *v* is used in it everywhere for *b*.

[3] Below, No. 99, ll. 23-4.

[4] See above, p. 503, n. 1.

[5] Sāmpula was the sculptor of the Ratanpur stone inscription (No. 93, above) also.

[6] Such a mistake is not unlikely, though it must be admitted that in the present inscription *dh* is clearly distinguished from *v* by the absence of a horizontal stroke at the top, except in *dhī* which is differentiated from *vī* by a horizontal stroke joining its two verticals.

[7] *I. C. P. B.* (second ed.), p. 124.

[8] From the original stone.

[9] Expressed by a symbol.

[10] The *aksharas* in the brackets are broken away, only the *visarga* after *ma* being partly extant.

[11] Dr. Kielhorn read *jaṭā-dām(b)a-pallava*, but the *aksharas* are clearly as transcribed above. Read [illegible]-. See below, translation, p. 515, n. 12.

[12] Metre: *Śārdūlavikrīḍita*.

[13] Read [illegible] as suggested by Kielhorn. The change has not been made in the original.

3 तेरवलावजवम्[1] ॥२॥ देव: पीयूषधारानिकरपरिचकि(वृषि)न्दुरुद्योहकीर्त्तिर्व्योमाम्भोजकाले क-
वननृपयमूर्द्धन्यः कैरवाणाम् । ब(व)न्धु: सिन्धुप्रसूतिः स जयति सु-

4 वनानन्दसम्भारकन्दो लोलाश्रीमानमुद्राविघटनपटुतमामहम्[2] सुधांशुः[3] ॥३॥ तद्वंशे नृपतौह-
गङ्गाविसरत्प्रौढप्रतापानलज्वालासन्ततिशान्तिवर्षधर-

5 स: श्रीरत्नदेवोऽभवत् । नृपतोऽपि [illegible] श्री-
मन्दिरं सुन्दरः[4] ॥४॥ पृथ्वीदेवस्ततोऽभू(भू)द्भवरिपुरा-

6 धनाराधनेन्द्रतार्वो[5] मनस्वी मौलिरत्नद्युतिकरविलसत्पल्लिकामालयारे । पृथ्व्यां [illegible] नि-
जभुजविजयश्रीमहाकेलिशैल: पुन: सत्यागकीर्त्ति-

7 प्रततिततधरित्रीमण्डलाभोगभर्त्ता[6] ॥५॥ तस्मान्नीतिकुलप्रलम्ब(म्ब)मधु(जु)धामप्रोन्नतो भूभुजां दो-
र्दण्डद्वयदर्प्पदलितरिपुर्ज्जाजल्लदेवोऽभवत् । तस्मात्सत्पतिर्नि[illegible]-

8 कुलप्रद्योतदीप्तोपम: सत्यानेकनिधि: प्रतापतरणि: शौ(शौ)र्य्याज्जितश्रीर्नृप:[7] ॥६॥ यस्मिन् यद्वान-
शंकाजनितभयपयास्यल्लभो निम्नगानां पुण्यान्वि(न्वि)र्त्तिमयपंक्तु-

9 रवुसलिले रत्नराशिम्ब(म्ब)भार । माहात्म्यार्तन्यदेवस्थितशपरिवृढः [स्व]र्गदोतोयदुर्ग्ये स्वर्ग्ये दा-
नाम्बु(म्बु)धारोद्घुरमधुपवधूमालयैरावणत्व[8] ॥७॥ राज्ये महीभुजस्तस्य

10 नयवर्त्मानुसारिणि । क्षीणोपसर्गसंसर्गप्रजानन्दविधायिनि[9] ॥८॥ आसीन्मध्यदेशे चितवसुर-
नदीवारिपूरोर्म्मिमालाऽलङ्कारे हारभूते निखिलजनपदो-

11 द्दामभूमण्डलस्य । ग्रामो रम्योरुभूमिर्द्विजवरवसतिः कुम्भटीनामधेयो यत्नात्स्वर्ग्गैकखण्डप्रतिनिधि-
रमलो निर्म्मितो यो विधात्रा[10] ॥९॥ आत्रेयस्तावदा-

12 घस्तदनु च विदितोप्पा(प्या)र्च्चनानो द्वितीयः सत्यावास[11]स्तृतीयः प्रवर इह गुणैस्तैर्द्विजो
भूषितोऽभूत् । कृष्णात्रेयस्य गोत्रे प्रणतवसुमतीपाकमालो-

13 तमाङ्गत्वङ्गप्रलाङ्कुरश्रीखचितपदयुगस्तत्र पृथ्वीधराख्य: ॥१०॥ य: प्रज्ञैकविशालोचनपुटन्यस्तं
तृतीयं सदा सद्भूतिन्व(न्च) तनोति यो निजतनौ दुर्व्वारमारा-

14 पह: । दुर्ग्गाश्लेषकरोरिवादिनिवहे पुत्रस्ततोऽभूदसौ वि(वि)भ्राणो द्विजराजसुन्दरपदं मौलौ स
गङ्गाधर:[12] ॥११॥ तत: कालक्रमेणासौ देशं तुम्माणमागत: । गुणग्रामार्ज्जि-

15 तप्रोढलक्ष्मीर्द्विजशिरोमणि:[13] ॥१२॥ प्रक्षाल्य चरणाम्भोजे रत्नदेवो महीपति: । कोसंबी(बी)ग्रा-
ममेतस्मा उदकीकृत्य दत्तवान् ॥ १३॥ श्रीगङ्गाधरत: सुतोऽजनि जगद्वंद्यैकपादो-

16 नुज: प्रौढानन्दकर: कलङ्करहित: स्फायत्कलानां निधि: । बि(वि)भ्राणो द्विजराजतां हृतजडश्लेषो-
रुभूरिप्रभो धात्रीमण्डलमण्डनो विधुरसौ श्रीसोमराजोऽपर:[14] ॥१४॥ मीमान्सा[15]-

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[1] Metre: *Vasantatilakā.*

[2] Read -मामहम्.

[3] Metre: *Sragdharā.*

[4] Metre: *Śārdūlavikrīḍita.*

[5] Read -तार्क्ष्यो. The change has not been made in the original, as supposed by Kielhorn.

[6] Metre: *Sragdharā.*

[7] Metre: *Śārdūlavikrīḍita.*

[8] Metre: *Sragdharā.*

[9] Metre: *Anushṭubh.*

[10] Metre of this and the next verse: *Sragdharā.*

[11] The *Gōtrapravaranibandhakadamba* gives *Ārchanānasa* as the second and *Śyāvāśva* as the third *pravara*. Our poet has understood the names of the *pravaras* as above owing to the incorrect *pada-chchhēda* of the expression—आत्रेयार्चनानसश्यावाश्वेति प्रवराः.

[12] Metre: *Śārdūlavikrīḍita.*

[13] Metre of this and the next verse: *Anushṭubh.*

[14] Metre of verses 14—19: *Śārdūlavikrīḍita.*

[15] Read मीमांसा-.

MALLAR STONE INSCRIPTION OF JAJALLADEVA II: (KALACHURI) YEAR 919

B. CH. CHHABRA.
Reg. No. 3977 E'50—776'51.

SCALE: THREE-TENTHS.

SURVEY OF INDIA, CALCUTTA.

17 इवपारगो गुरुरयो यः काश्यपीये मये सोभ्ये नाप्रतिमल्लतानवनिर्मितस्यतोऽप्यपादोषितवृक् । यस्या–
नर्किविषाल्पानमलवो दुष्वीरवी(वी)शम्बु(म्बु)वे पाना–

18 नविरतकुम्भसम्भवमुनिर्विनामसयामन्तक: ॥१५॥ अथान्तं मनुकुशमण्डलवककुसुमावलीध्यामलव्यो–
मासाकलयं विलोक्य विलसत्पीतम्बु(म्बु)वालीजमात् । विप्रास्येरि–

19 तवेदशाखिविततोदुघोषोद्गुरं यत्गृहे सत्वक्रमसरा नटन्ति सटवो हृष्ट्या मुहुः केकिनः ॥१६॥ भीतो
दुर्लभं ददाति शिखरी तस्यस्य वारांनिधे:[1] पारे कष्ट–

20 क्रियाक्षपावृतवपुर्मैनस्य सिंहादिभिः । यद्दानाविष शौक्तविद्रुमवनप्रो[दुगी]र्णवन्याद्रिपज्वालाजा–
लकराल[शो]णपटले रत्नानि शौचोऽप्यथात् ॥१७॥ रूपं विस्मजयेषि–

21 णो दशिपते सत्याचलादूर्णीरवं गाम्भीर्यं जलधे: सहृदकिरणादथान्तमोजस्वितास् । ऐश्वर्यं स्मर–
सूदनस्य परमं धाम्नं गुणाल्पासित प्राहं मायुसो विधु–

22 सुरसुतत्पयोद्भूवोसं भुवि ॥१८॥ सप्ताम्भोनिधिवीतीरधारिणि भृशं यत्कीर्तिहंसी मुहुर्भ्रान्त्वा श्रान्त–
मियं सुराध्वमगान्मन्दाकिनीकांक्ष–

23 णीं । भुक्त्वा वा(बा)लमृणालनालशकलान्युद्दामकामोत्सुका व(ब्र)ह्माण्डोदरभाण्डवारिजभुवो
रन्तुं मरालं[2] ययौ ॥१९॥ वाताहतिचलसुलतरलं जीवितं नृणाम् । च[ञ्च]–

24 लाञ्च [श्रि]यं [मत्वा] धर्मे मतिमधाद्(द्बु)धः[3] ॥२०॥ तेन केदारदेवस्य धाम मल्लालपत्तने ।
श्रीमता [का]रितं रम्यं स्वयशोराशिभासुरम् ॥२१॥ ऊर्व्वीमाक्रिम्य पूर्व्वं गुरु–

25 जघनघनाश्लेषलब्ध(ब्ध)प्रमोदामेतत्काष्ठावधूनां ध्वजभुजवलनै: श्लेषवक्त्रं समन्तात् । काम–
व्यास(स)क्तचेता इव विदु(बु)धपुरीसुन्दरीणां समक्षे त्यक्तव्रीडं निकामं गगनपरिसर: श्री–[4]

26 मुखं चुम्ब(म्ब)तीव[5] ॥२२॥ काश्यपीयाक्षपादीयनयसिद्धान्तवेदिना । विपक्षवादिसिंहेन रत्नसिंहेन
श्रीमता[6] ॥२३॥ श्रीराघवाह्नि[7]कमलाम्बु(म्बु)धराभिषेकलब्धो(ब्धो)दयप्रततधा–

27 समहोरुहेण । वास्तव्यवंशकमलाकरमानुनेयं मासेसुतेन रचिता रुचिरा प्रशस्तिः[8] ॥२४॥ इयं
सहस्रार्जुनवंशजेन कुतूहलात्क्षत्रियपुङ्गवेन कुमारपा–

28 [लेन गु]णाभिरामरामेव रम्या लिखिता प्रशस्तिः[9] ॥२५॥ अनेकशिल्पनिर्म्माणपयोधेः पारदृश्वना ।
उत्कीर्णा रूपकारेण सापुलेनेयमादरात्[10] ॥२६॥ सम्वत्[11] ९१९ [॥*]

TRANSLATION

[Success! Ōṁ! Salutation] to Śiva!

(Verse 1) May that Śambhu always protect you!—(*he*) who possesses the beauty of an auspicious jar, wearing on his head a mass of matted hair as the jar has a number of mango leaves,[12] with the flames of the fire of his third eye on his broad forehead spreading around

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[1] Read वारांनिधि:.

[2] Kielhorn read *mo[dāt=saṁ]yayau*, but the *aksharas* are clearly as transcribed here.

[3] Metre of this and the next verse: *Anushṭubh*.

[4] Read गगनपरिसरश्री–. Compare v. 25 of No. 95, above.

[5] Metre: *Sragdharā*.

[6] Metre: *Anushṭubh*.

[7] Read श्रीराघवाह्नि–.

[8] Metre: *Vasantatilakā*.

[9] Metre: *Upagīti*.

[10] Metre: *Anushṭubh*.

[11] Read संवत्.

[12] Kielhorn, who read *jaṭ-āmv(b)u-pallava-*, translated 'wearing on his head, like water-lilies, a mass of braided hair,' but confessed that he could not quote any passage in which *ambu-pallava* is used in the sense of water-lilies (*Ep. Ind.*, Vol. I, p. 42, n. 25). As stated above, the correct reading is *jaṭ-āmra-pallava*. It is a well-known custom in India to place mango-leaves on the mouth of an auspicious jar.

like the light of a lamp on a lamp-stand (*placed near the jar*), and covered with the streams of water of the high waves of the celestial river (Gaṅgā) (*even as the jar is filled with water*)!

(V. 2) May the large, extremely terrific (*and yet*) lovely trunk of Gaṇapati for ever protect you!—(*the trunk*) which at day-break appears splendid as it is raised after a dip in the water of the celestial river, possessing the grace of the stalk of the large lotus, namely, the circle of the universe!

(V. 3) Glorious is the white-rayed god (*i.e.*, the Moon) born from the ocean, who fills the circles of the sky and (*earthly*) regions with a mass of drops dripping from a multitude of streams of nectar; (*who is*) the mirror of the army of the king Love, the friend of night-lotuses and the tap-root of the great joy of the world; (*and*) who possesses skill in removing the seal of haughtiness (*from the hearts*) of tremulous-eyed women.

(V. 4) In his race there was the illustrious **Ratnadēva (II)**, a beautiful king, an abode of royal fortune, a fierce cloud to extinguish the continuously raging flames of the spreading mighty fire of the valour of the king **Chōḍagaṅga**,[1] a wild fire to consume the unique tree of pride (*supporting*) the creeper-like long arms of the hostile valiant lords of the earth.

(V. 5) From him was born his son **Pṛithvīdēva (II)**, a lord of the whole circle of the earth, who was the eagle to the serpents, namely, the mighty hostile lords of the earth; whose two lotus-like feet were adored by the submissive (*princes*) with multitudes of beautiful jasmine wreaths, namely, the mass of lustre of their crest-jewels; (*who was*) a high pleasure-mount for the goddess of victory of his own arm and a tree (*that supported*) the creeper, namely, the fame of excellent royalty.

(V. 6) From him was born the prince **Jājalladēva (II)**, the lord of **Tummāṇa**, the foremost of the kings who have raised the **Chēdi** family; who, by the pride of his arms, has annihilated his foes, illumining, like a lamp, his spotless family; (*who was*) a unique treasure of excellent royalty (*and*) a sun of prowess; (*and*) who has acquired fortune by his valour.

(V. 7) I fancy that owing to apprehension caused by the suspicion that he might give them away (*to suppliants*),[2] the milky ocean, the lord of rivers, has kept his multitude of jewels in the deep water rolling in (*his*) dreadful cavities, the sun-god his horses and the lord of gods (*i.e.*, Indra) his elephant, that has a wreath of female bees delighted by the streams of his rutting juice, in the heavens rendered inaccessible by the waters of the celestial river.

(V. 8) In the reign of that king, which follows the path of good policy, is free from the infestation of troubles and gives delight to the people[3]—

(V. 9) There was in the glorious **Madhya-dēśa** ornamented by the garland of waves of the flooding water of the extensive celestial river, (*which is*) like a necklace to the whole orb of the earth crowded with countries, a village named **Kumbhaṭī** with charming and extensive lands, the habitation of the best of the twice-born, which the creator made, by effort, a spotless counterpart of a portion of heaven.

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[1] Kielhorn translated *nṛipa-Chōḍagaṅga* as Chōḍa and Gaṅga princes (*Ep. Ind.*, Vol. I, p. 43), but later on corrected himself. (See *ibid.*, Vol. VIII, Appendix I, p. 17.)

[2] Kielhorn translated, 'I fancy that through fear, produced by the suspicion that they would have to give (*them*) to him' *etc.* But *dāna* means a charitable gift. The king would not have begged for these jewels, but would have wrested them from the ocean *etc.* in order to give them away to his suppliants. The same idea occurs in v. 17, below, and more clearly in v. 20 of No. 96, above.

[3] This verse is connected in sense with verse 21. It states the time when the temple of Kēdāra was built.

(V. 10) In that (*village*) there was a twice-born named Pṛithvīdhara, in the *gōtra* Kārshṇātrēya, adorned with the (*three*) auspicious *pravaras*, (*of which*) Ātreya was the first and following him the well-known Ārchanāna and Sasyavāsa,[1] the third; the pair of whose feet was covered with the lustre of the sprout-like jewels waving on the heads of the rows of kings bowing (*to him*).

(V. 11) From him was born a son, that Gaṅgādhara, who wore on his head the beautiful title of 'the lord of the twice-born'; who always had the unique and large third eye of knowledge; who, getting rid of the irresistible passion of love, always secured for himself excellent welfare; (*and*) who had recourse to irrefutable arguments in (*meeting*) a crowd of hostile disputants.[2]

(V. 12) From that place that crest-jewel of the twice-born, who had acquired great fortune by the multitude of his excellences, came to the country of Tummāṇa in course of time.

(V. 13) To him the king Ratnadēva (II) gave the village Kōsambī by pouring out water, after he had washed his lotus-like feet.

(V. 14) From the illustrious Gaṅgādhara there was born a younger son, that illustrious Sōmarāja, whose unique feet are adorable to the world; who causes great joy, is free from defects (*and*) is a repository of numerous arts; who holds the position of the best of the twice-born, is possessed of far-reaching and abundant splendour as he shuns the company of the dull (*and*) is an ornament of the orb of the earth; and who is (*thus*) a second moon (*which is freed from its spots; whose unique rays are an object of veneration to the world; which causes great joy, is the store of increasing digits, and has the name of 'the lord of the twice-born'; which, being united with accursed cold, spreads abundant lustre far and wide and is an ornament to the orb of the earth.*)

(V. 15) This venerable person has completely mastered the two Mīmāṁsās,[3] is a repository of the pride of being unrivalled in the system of Kāśyapa[4] and in Sāṅkhya and is three-eyed since he has for his (*third*) eye the doctrine of Akshapāda;[5] (*he*) who has quelled the great conceit of Chārvāka; who is the pitcher-born sage (*Agastya*) rejoicing in drinking up the irresistible ocean of the Buddhist (*doctrine*) and is a god of death to the naked (*Jainas*).

(V. 16) At his house the delighted and dexterous peacocks dance again and again spreading their excellent plumage, when they see the circle of the regions of the sky darkened incessantly by the lines of smoke issuing from rows of sacrificial fire-pits, which they mistake for rows of clouds, and filled with the spreading loud sound of the Vedic texts recited by the mouths of Brāhmaṇas (*which they mistake for thunder*).

(V. 17) Being apprehensive, as it were, of his gifts, the mountain of gold makes itself inaccessible, and the ocean gets itself surrounded by thorny trees and by lions and other dreadful beasts on the shore, (*while*) even Sēsha has placed his jewels in the row of his hoods, terrible with the mass of flickering poison-flames emitted by his mouth with sharp fangs.

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[1] See above, text, p. 514, n. 11. The *pravaras* should really be *Ātrēya*, *Ārchanānasa* and *Śyāvāśva*.

[2] There are puns on several words in this verse, which consequently suggest the Brāhmaṇa's resemblance to Śiva who holds the Gaṅgā on his head; for Śiva has the beautiful disc of the moon on his forehead and has always a large third eye; he has destroyed the irresistible god of love, smears his body with excellent ashes and embraces Durgā.

[3] *I.e.*, the Pūrva-mīmāṁsā and the Uttara-mīmāṁsā, also called Vēdānta.

[4] *I.e.*, the Vaiśēshika system.

[5] *I.e.*, the Nyāya system.

(V. 18) Him that lotus-born (*Brahmā*) created, being desirous, as it were, of seeing the best collection of excellences (*in one person*), after he had severally taken, beauty from the husband of Rati (*who is*) desirous of conquering the universe, nobility from the mountain of gold, gravity from the ocean, untiring prowess from the thousand-rayed (*sun*) (*and*) supremacy from (Śiva) the destroyer of the god of love.

(V. 19) The female swan, namely, his fame, having again and again roamed about by the water near the shores of the seven oceans and not feeling fatigued, went to the abode of gods, longing for the heavenly Gaṅgā and having eaten there tender lotus-fibres and pieces of lotus-stalks and pining through ardent passion, she has repaired for enjoyment to the swan[1] of (*Brahmā*) the god born from the lotus in the vessel-like egg of Brahman.

(V. 20) Having realized that the life of man is unsteady like a piece of cotton, which moves when struck by the wind, and that fortune is fickle, the wise one turned his mind to religion.

(V. 21) Intelligent as he is, he caused to be constructed at the town of **Mallāla** a beautiful temple of the god Kēdāra resplendent like the mass of his own fame.

(V. 22) Having first clasped the earth which felt delighted at the close embrace of its heavy hips, this temple which is clever in embracing with its encircling arms of banners the women, namely, the quarters, kisses, as it were, to its heart's content, the face of Beauty of the surrounding sky without (*any*) bashfulness in the presence of the beautiful damsels of the celestial city, as if because its heart is full of love.[2]

(V. 23-4) This charming eulogy has been composed by the intelligent **Ratnasiṁha,** the son of Māmē, who knows the settled conclusions of the systems of **Kāśyapa** and Akshapāda, (*and is*) a lion to hostile disputants; who owes his rise to the lotus-like feet of the illustrious **Rāghava,** as a tree with far-spread branches owes its growth to showers from clouds, (*and who is*) to the **Vāstavya** family (*what*) the sun is to an assemblage of lotuses.

(V. 25) This eulogy, charming like a woman who appears beautiful by her good qualities, has been written out of eagerness by **Kumārapāla,** the best of Kshatriyas, who was born in the race of Sahasrārjuna.

(V. 26) This has been engraved with care by the sculptor **Sāmpula,** who has seen the farther shore of the ocean of various mechanical arts.

The year 919.

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[1] Kielhorn, who read *madāt-sanīyayau* in line 23, translated, 'It has rapturously come, to enjoy itself, to the lotus-grounds of the interior of the vessel-like egg of Brahman.' This is incorrect for the correct reading is *marālaṁ yayau*. *Marāla* means 'a swan'. It refers here to the swan which is the vehicle of Brahmā. The poet intends to suggest that the king's fame went to the world of Brahmā.

[2] Kielhorn translated, 'The surrounding sky . . . . . eagerly kisses, as if it were the face of Fortune, this (*temple*) fit to be embraced on all sides by the encircling banner-like arms of the women of the regions' (*Ep. Ind.*, Vol. I, p. 45). The scribe wrote by mistake *parisaraḥ śrīmukhaṁ* for *parisara-śrī-mukhaṁ* which seems to have misled Kielhorn. What the poet intends to convey is that the temple first embraced the earth, since it had a deep foundation, and then the quarters with its arms of banners, and finally it kisses the face of Beauty of the surrounding sky with its spire. The idea of the towering spire of a lofty building kissing the sky is common in Sanskrit literature. This verse is imitated from v. 25 of No. 95, above, in which we have the reading *gagana-parisara-śrī-mukhaṁ.*

No. 98; Plate LXXX

SHEORINARAYAN STONE INSCRIPTION OF JAJALLADEVA II: CHEDI YEAR 919

The stone which bears this inscription is built into the plinth of the temple of Chandrachūḍēśvara which stands in close vicinity to that of Nārāyaṇa in Shēorīnārāyan, a well-known place of pilgrimage on the left bank of the Mahānadi, 38 miles south-east of Bilaspur in the Jānjgir *tahsil* of the Bilaspur District in Madhya Pradesh. The date of the inscription has been known for a long time from a photozincograph published in Sir A. Cunningham's *Archaeological Survey of India Reports*, Vol. XVII, plate xx. A brief and somewhat imperfect account of it was published by Dr. D. R. Bhandarkar in the *Progress Report of the Archaeological Survey of Western India* for 1903-04, pp. 52-53, which has been followed by Rai Bahadur Hiralal in his *Inscriptions in the C.P. and Berar*.[1] The inscription is edited here for the first time from the original stone which I examined *in situ* and from estampages taken under my direction.

The inscription contains 27 lines. The writing covers a space 3′ 5″ broad and 1′ 8½″ high, but nearly half the portion on the proper left in ll. 2-17 has been completely lost owing to the peeling off of the surface of the stone. The *Mahant* of Shēorīnārāyan possesses a sort of transcript of the inscription which was made when the stone was less damaged, but it is too full of mistakes to be of any use in the restoration of the lost portion. The letters are well-formed, carefully written and deeply incised. Their size varies from .3″ to .5″. In two places the *aksharas* which were at first omitted are written below the line; see *ya* in *prīṇayatō=*, l. 15 and *gān* in *=bhōgān*, l.20; and in one place a wrong *akshara* is cancelled by incising two vertical strokes on the top. The characters are Nāgarī. They closely resemble those of the Ratanpur inscription of Pṛithvīdēva II, dated K. 915,[2] except that *ṅ* appears here with a dot in some places (*e.g.*, in *Kaliṅgarājō*, l. 4) and without it in others (*e.g.*, in *-bhṛiṅg-āṅganā-*, l.23). The language is Sanskrit. Except for the obeisance to Śiva in the first line and the date and the customary pious wish for the well-being of the world in the last, the record is metrically composed throughout. It contains 45 verses, all of which are numbered. The orthography shows the usual peculiarities of the use of *v* for *b* and the confusion of the dental *s* and the palatal *ś*. In *śrēyānsi* l. 1, the *anusvāra* is wrongly changed to *n*, and in *pancha* l. 3 and *Virinch-ānana-* l. 26, *nch* wrongly takes the place of *ñch*.

The *praśasti* was composed as well as written by **Kumārapāla**, who describes himself as an excellent Kshatriya and a descendant of Sahasrārjuna. He figures as scribe in some other inscriptions[3] also. The engraver was **Chhītuka** by name.

The present record is dated in the **Chēdi year 919** (expressed in decimal figures only). The date does not admit of verification for want of the necessary details, but the year, if *expired*, would correspond to 1167-68 A.C.

The inscription belongs to the reign of **Jājalladēva II** of the **Kalachuri Dynasty** of **Ratanpur**. The immediate object of it seems to be to record the donation of the village **Chiñchōlī** by **Āmaṇadēva**, a descendant of a collateral branch of the Kalachuri dynasty, for the purpose of defraying the expenses of incense, lights and other materials for the worship of the god Chandrachūḍa and the erection of a temple of Durgā in front of the shrine (of

[1] Second ed., p. 122.

[2] Above, No. 96.

[3] *Viz.*, The Ratanpur stone inscription of Pṛithvīdēva II, V. 1207 (above, No. 93), the Ratanpur stone inscription of Pṛithvīdēva II, K. 915 (above, No. 96) and the Kharōd stone inscription of Ratnadēva III (below, No. 100).

Chandrachūḍa) by **Vikannadēva** who was an uncle of Āmaṇadēva. By way of introduction the inscription furnishes an account of the Kalachuri dynasty of Ratanpur.

Owing to the unfortunate loss of more than one-fourth portion, the record does not admit of a complete account of its contents. It falls into three parts. The first part which traces the genealogy of the ruling prince Jājalladēva II ends with verse 10; the second, which describes the members of the collateral branch, comprises verses 11-34; while the last one, which mentions the various benefactions made by the princes of that branch, comprises the remaining portion.

After two *maṅgala-ślōkas* invoking the blessings of Śiva, the record has a verse in praise of the Moon, the mythical progenitor of the Kalachuri family. Next is mentioned a prince whose name is lost, but who was clearly **Kōkalla I**, as he is said to have had eighteen sons. **Kaliṅgarāja** is next named, but his relation to the sons of Kōkalla is not clearly specified in the preserved portion. Verse 6, which is partly mutilated, mentions **Ratnarāja (I)** and **Pṛithvīdēva (I)**. Then comes a reference in the next verse to the victory over **Chōḍagaṅga**, the lord of elephants, which was won at that very place (*iha=aiva*), *i.e.*, in the neighbourhood of Shēorīnārāyaṇ, by a prince whose name is lost, but who from other records is known to be **Ratnadēva II**. His son **Pṛithvīdēva II** and the latter's son **Jājalladēva II** are next mentioned, but their description in the extant portion is merely conventional.

After this introductory account of the ruling family, the inscription turns to a **collateral branch** of it. We are told that Pṛithvīdēva I had a younger brother named **Sarvadēva**, who obtained as a share of patrimony the property at **Sōṇṭhiva** where he established himself. The name of his son, whose eulogy is partly preserved, is lost, but as will be shown below, it was probably **Āmaṇadēva (I)**[1]. Then came his son **Rājadēva** who, again, had four sons **Tējalladēva, Ulhaṇadēva, Gōpāla** and **Vikannadēva.** One of these, whose name is unfortunately lost,[2] is next glorified as very brave and handsome. His wife is then described, but her name also is lost. We are next told that this prince, who was devoted to Śiva, realizing the transitoriness of life turned his mind to meritorious works. Verse 23, which follows, seems to speak of a temple where the enshrined deity (probably Śiva, to whom the prince was devoted) resided joyfully on obtaining a new abode. The reference here is probably to the temple of Chandrachūḍēśvara, to which the stone bearing this inscription is affixed. We have next the description of a fierce battle with the lord of **Chēdi** who, to judge from his partially preserved name in l. 16, was **Jayasiṁhadēva** of Tripurī. In this fight the afore-described son of Rājadēva routed the army of the lord of Chēdi. Seeing that his army was wholly exterminated, the latter advanced in person, being highly enraged like a serpent trodden under foot. From the subsequent description it appears that the son of Rājadēva lost his life in the fight. His three queens followed him as *Satīs*.

The third section of the inscription, which begins with verse 35, records the benefactions of the princes of this collateral branch. In the town of **Sōṇṭhiva**, Sarvadēva erected a lofty temple of Śambhu, excavated a large tank and raised a garden. In the village of **Paṇḍaratalāī**, Āmaṇadēva (I) established a charitable feeding house, planted an orchard and dug a tank. In the village of **Pathariā**, Rājadēva built a temple of Purārāti

[1] D. R. Bhandarkar and following him, Hiralal make Rājadēva the son of Sarvadēva, not noticing the loss of nearly one verse at the end of l. 9 which must have described a successor of Sarvadēva. In recording the charitable works of the family, the name of Āmaṇadēva I is inserted between those of Sarvadēva and Rājadēva.

[2] His name was probably Ulhaṇadēva. See below, p. 526.

(Śiva), raised a mango-grove and excavated a tank. Further, a queen named Rāmbhallā excavated a beautiful tank and grew a mango-grove in the village Pajanī. We next learn that Ulhaṇadēva[1] had a son named Āmaṇdēva (II) whom the king Jājalladēva (II) loved as his own distinguished son. The record seems to end here abruptly, for the next two verses refer to the writer Kumārapāla and the sculptor Chhītūka. But strange as it might seem, they are followed by four other verses recording further benefactions. It seems, therefore, that these verses (42-45) were at first omitted by oversight and were subsequently added at the end. Of them, the first records the donation of the village Chiñchālī, evidently by Āmaṇadēva (II),[2] the last named prince of the collateral branch here glorified, for providing materials for the worship of the god Chandrachūḍa. The next two verses express the donor's hope that the gift would continue for ever and would be respected by future rulers. The last verse again records the erection of the temple of Durgā in front of the god (Chandrachūḍa) by Vikramadēva.

If the benefactions in the third section are chronologically recorded, as they seem to be, there were apparently two princes of the name Āmaṇadēva. The first of them whose benefactions are recorded in verse 36 after those of Sarvadēva was probably the latter's successor and, therefore, identical with the prince whose name is lost at the end of l. 8. It may again be conjectured that the prince who built the temple of Chandrachūḍa and whose glorification in as many as 17 verses is the main theme of the present inscription was Ulhaṇadēva. He seems to have died fighting bravely with Jayasiṁhadēva when the latter invaded the kingdom of Ratanpur and as his queens followed him as *Satīs*, his son Āmaṇadēva (II) became an orphan. He seems, therefore, to have been treated with special affection by Jājalladēva II in grateful recognition of his father's self-sacrifice in his cause. It may be added that Jayasiṁhadēva was a contemporary of Jājalladēva II, as the former's Jabalpur plates are dated K. 918, *i.e.*, just a year before the date of the present record.

Of the places named in this inscription, Sōṇṭhiva is modern Sōṇṭhī in the Bilaspur *tahsil*, 11 miles north of Akaltarā. Paṇḍaratalāī may be identical with one of the several villages named Pēṇḍrī or Paṇḍriā; of them, the one nearest to Shēorinārāyaṇ is Pēṇḍriā, 7 miles to the north-west. Pathariā still retains its name and is situated 6 miles south by east of Mungeli. Vaṇārī is the modern Baṇārī near Janjgir. Pajanī may be Pāchari, 6 miles east of Shēorinārāyan. Finally, Chiñchālī may be identical with Chichōlā on the left bank of the Hasdō, about 32 miles north-east of Shēorinārāyan.

TEXT[3]

1 सिद्धिः[4] [।*] ओं नमः शिवाय ॥ जयश्रीकल्पविधायिनो भवतमःस्तोमच्छिदो दक्षिणाः सेवानम्र-
सुरेन्द्रमौलिविलसद्रत्नप्रभाभासुराः । लीलानिर्जितपद्मरागरुचयः पापप्र[तिद्वन्द्वि]नः श्रीकण्ठस्य नखां-
शवश्चरणयोः श्रेयान्सि[5] पुष्णन्तु वः[6] ॥१॥ [सु]-

[1] Hiralal has wrongly stated that Āmaṇadēva was the son of Gōpāladēva. Verse 39 is explicit on the point.

[2] D. R. Bhandarkar and following him, Hiralal take the gift as made by Kumārapāla. But the latter was only a scribe. Besides, the introduction of Āmaṇadēva's name almost at the end of the record would be purposeless unless we suppose that it was he who made the gift of the village Chiñchālī to the god Chandrachūḍa. As shown here, verses 42—45 were probably intended to be inserted after v. 39 which mentions Āmaṇadēva.

[3] From the original stone.

[4] Expressed by a symbol.

[5] Read श्रेयांसि.

[6] Metre of this and the next two verses: *Śārdūlavikrīḍita*.

2 श्रीचन्द्रमसो समं हुतभुजा यस्य वधी मधुवानुभद्भानेनु भवतनो मधुमती यस्योदयाद्भे यथ: । स्त्रीष ओषधरं विराय परमा[नन्दात्मकस्य:] ⏑ —[1], — — — ⏑ ⏑ — ⏑ — ⏑ ⏑ ⏑ — — [सो*][प्य]मूर्ति: शिवम् ॥२॥ जीवातु: कुमुदाक[रस्य] स–

3 ततं सत्र(त्वं) सुधाम्भोनिधानामसेल्लोंबनसु(सु)चितसंपुटमयो भूतेबभूषामणि: । बाणासिद्धिषु पत्त्व(त्न्व)वा(बा)वमृपते: संपूर्णकुम्भो वपु[मा] — — ⏑ ⏑ — ⏑ — ⏑ ⏑ ⏑ — — — ⏑ — — ⏑ — [॥३॥*]— — ⏑ — ⏑ ⏑ [कु*][ले] प्रथिते च तस्य — — ⏑ — ⏑ ⏑ ⏑ [है*]–

4 हयतुल्यतेजा: । पुत्रास्तत: समभवसमितौजसोऽष्ट शूरास्तथा यश च कूलविपक्षपक्षा:[2] ॥४॥ तेषां कलिङ्गराजोऽभूदम्[3] ⏓ ⏓ ⏓ ⏑ — ⏑ ⏓ । ⏓ ⏓ ⏓ ⏓ ⏑ — — ⏓, ⏓ ⏓ ⏓ ⏓ ⏑ — ⏑ ⏓[4] [॥५॥*]— — — — ⏑ ⏑ ⏑ ⏑ ⏑ — — ⏑ — — ⏑ — —, —

5 दप्रोद्भुतिरिह धराधीश्वरो रत्नराज: । पृथ्वीदेव: समभवदतो भूपतिर्भूरिसो(शो)र्यक्रान्तारातिक्षितिपकमलाश्लेषविन्यस्तह[स्त:[5] ॥६॥*]— — ⏑ — ⏑ ⏑ ⏑ — ⏑ ⏑ — ⏑ — —, — — ⏑ — ⏑ ⏑ ⏑ — ⏑ ⏑ — ⏑ — — । — — ⏑ — ⏑ ⏑ ⏑ — ⏑ ⏑ — ⏑ — —, [ध*]–

6 न्वोडगङ्गमिभनाथमिहैव [जिग्ये*][6] ॥७॥ तत: पृथ्वीदेव: समजनि भवानीपरिवृढप्रसादप्रोन्मीलद्विपुलतरतेजा: क्षि[तिप][ति:*।] ⏑ — — — — — ⏑ ⏑ ⏑ ⏑ ⏑ — — ⏑ ⏑ ⏑ —, ⏑ — — — — — ⏑ ⏑ ⏑ ⏑ ⏑ — — ⏑ ⏑ ⏑ —[7] [॥८॥*]

7 क्षोणीश: समभूदिव द्युतिपति[र्जा]जल्लदेवस्ततो येनाजन्युदमज्जि(ज्जि)नीव धरणी यत्तेजसा च द्विष: । प्रोद्विग्ना: प्रविमुच्य भीतमनसो[रण्यं] ⏑ — — ⏑ —, — — — ⏑ ⏑ — ⏑ — ⏑ ⏑ ⏑ — — — ⏑ — — ⏑ —[8] [॥९॥] ⏓ ⏓ ⏓ ⏓ ⏑ — — ⏓, ⏓ ⏓ ⏓ ⏓ ⏑ — ⏑ ⏓ ।

8 अभूत्सोधावलीमौलिविम्बितार्ककरपस्यदम्[9] ॥१०॥ पृथ्वीदेव: प्रजानाथ: प्रथमोऽत्र ब(ब)भूव य: । तस्य श्रीसर्वदेवोऽभूज्जिष्णोर्विष्णुरिवानुज: ॥[११॥*] — — ⏑ — ⏑ ⏑ ⏑ — ⏑ ⏑ — ⏑ — —, — — ⏑ — ⏑ ⏑ ⏑ — ⏑ ⏑ — ⏑ — — । — — ⏑ — ⏑ ⏑ ⏑ — ⏑ ⏑ — ⏑ — —, — —

9 वैरिनृपतीन्समरेष्वजस्रम्[10] ॥१२॥ दायादांशतया तेन प्राप्ता सोण्ठिवपट्टिका । पुरन्तदेवश्रीमद्भूराश्रितं चावमन्दिरम्[11] ॥[१३॥*] — — ⏑ — ⏑ ⏑ ⏑ — ⏑ ⏑ — ⏑ — —, — — ⏑ — ⏑ ⏑ ⏑ — ⏑ ⏑ — ⏑ — — । — — ⏑ — ⏑ ⏑ ⏑ — ⏑ ⏑ —

10 र्मं वीरवर्यास्तनुं पुलकदंतुरितां वहन्ति[12] ॥१४॥ राजदेव इति तत्सुतोऽभवद्यस्य बा(बा)हुरणमन्महाहवे । निर्जितारिकमलाकरे ⏑ —, — ⏑ — ⏑ ⏑ ⏑ — ⏑ — ⏑ —[13] [॥१५॥*] ⏓ ⏓ ⏓ ⏓ ⏑ — — ⏓, ⏓ ⏓ ⏓ ⏓ ⏑ — ⏑ ⏓ । ⏓ ⏓ ⏓ ⏓ ⏑ — — ⏓, ⏓ ⏓ ⏓ ⏓ ⏑ — ⏑ ⏓[14] [॥१६॥*]

11 चत्वारोऽस्मादभवन्पुत्रास्तेजल्लदेव इति पूर्व: । उल्हणदेव: श्रीमान्गोपालविकलदेवौ च[15] ॥१७॥

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[1] These two missing *aksharas* may have been स्वयम्.
[2] Metre: *Vasantatilakā.*
[3] The next two *aksharas* were probably पति:.
[4] Metre: *Anushṭubh.*
[5] Metre: *Mandākrāntā.*
[6] Metre: *Vasantatilakā.*
[7] Metre: *Śikhariṇī.*
[8] Metre: *Śārdūlavikrīḍita.*
[9] Metre of this and the next verse: *Anushṭubh.*
[10] Metre: *Vasantatilakā.*
[11] Metre: *Anushṭubh.*
[12] Metre: *Vasantatilakā.*
[13] Metre: *Rathōddhatā.*
[14] Metre: *Anushṭubh.*
[15] Metre: *Āryā.*

SHEORINARAYAN STONE INSCRIPTION OF JAJALLADEVA II: CHEDI YEAR 919

B. CH. CHHABRA.
REG. No. 3977 E'36—778'51.

SCALE: NINE-FORTHIETHS.

SURVEY OF INDIA, CALCUTTA.

समाहूतलुब्ब(ब्ध)चित्ता:[1] ॥३२॥ राज्यस्तिलोऽमुनस्तुल्यं भर्तुर्भक्तितयस्तथा: । उपभोक्तु-
मिव स्वर्ग्यान्भोगान्[2] भर्त्रा समं दिवि[3] ॥३३॥ रूपेणास्तमितं प्रकाम[म*]-

21 शु(सु)भिस्त्यागस्य यातं दिवः सौ(शौ)र्येणाविदिता निजैकवसतिर्भूरि दिवाकै: स्थितम् । अत्रज्या जगृहे गुणैर्गुणनिधौ तस्मिन्दिवं प्रस्थिते ग्रावाणोपि रुदन्ति मन्महृदयं दीर्णं च शोकादभूत्[4]
॥३४॥ अकारि सोण्ठिवपुरे शम्भोरभ्रंकषं सदः । सरोपि

22 स्फारमारामः सर्व्वदेवेन सुन्दरः[5] ॥३५॥ पंडरतलाइग्रामे भूपांकुलस्व(स्य)स्वल्पपुण्यनम् । आरामं सरसीमपि आमणदेवश्चकार [ह]चिराञ्जा(ज्ञा)म्[6] ॥३६॥ पूर्वेंदुमुखिसोदरं सुरगिरः प्रासाद-
मभ्रंकषं रम्यं चूतवनन्तथा पथरिआग्रामे क्वणत्कोकिलम् । विस्ती-

23 र्णं च सरः सरोजविपिनव्यासक्तिमृङ्गाङ्गनाझंकारैः सुखितात्मनीननिवहं श्रीरामदेवो व्यधात्[7]
॥३७॥ वणारीनाम्नि विदधे ग्रामे रम्यं सरोवरम् । रांभल्लदेवी पचलीग्रामे चूतवनन्तथा[8] ॥३८॥
आमणदेवः समभूदुल्हणदेवात्मजः क्षितौ ख्यातः ।

24 पुत्रविशेषप्रेम्णा जाजल्लनरेश्वरेण यो दृष्टः[9] ॥३९॥ इयं सहस्रार्ज्जुनवंशजेन कुतूहलात्क्षत्रिय-
पुङ्गवेन । कुमारपालेन गुणाभिरामरामेण रम्या रचिता प्रशस्तिः[10] ॥४०॥ स्वक्षरैर्मौक्तिकाकारै-
स्तेनैवालेखि धीमता । छीतूकेनेयमुत्कीर्णा शिल्पवि-

25 ज्ञानशालिना[11] ॥४१॥ प्रददौ चंद्रचूडाय चिचेलीग्राममादरात् । नैवेद्यधूपदीपादिसर्व्वोपकरणाय सः
॥४२॥ वक्षः कौस्तुभलाञ्छनस्य तनया वारांनिधेः सम्मदादध्यास्ते शशिखण्डमण्डितजटाजूटस्य
यावच्छिरः । स्वः[सिन्धुर्म्मधु]राक्ष-

26 रः श्रुतिसमुद्गारो विरिञ्चा(ञ्चा)ननश्रेणीन्तावदियं चकास्तु विमला कीर्तिस्तवीया चिरम्[12] ॥४३॥
अभूवन्भूपालाः कति न निखिलक्ष्मातलभुजो न तेषाम[प्या]सीदवनिरचलापि स्थिरतरा । विमुच्य
व्यामोहं सततमिह देशाधिपतिभिर्भविष्य-

27 [द्भिः] पाल्यं स्वकृतमिव मे कीर्तनमतः[13] ॥४४॥ देवस्याग्रे समुत्तुङ्गं दुर्गाप्रासादमुज्व(ज्ज्व)लम् ।
चिकणदेवेनाकारि मनोवाञ्छितसिद्धये[14] ॥४५॥ छ ॥ चेदि सम्वत्[15] ९१९ [॥*] मङ्गलञ्जग-
तामस्तु ॥ ※ ॥ ※ ॥ ※ ॥

TRANSLATION

Success! Ōṁ! Adoration to Śiva!

(Verse 1) May the rays of the nails of the feet of Śrīkaṇṭha (*i.e.*, Śiva) increase your well-being!—(*the rays*) which subject the goddess of fortune (*to the devotees of Śiva*); which are dexterous in dispelling the mass of darkness of worldly existence; which appear

[1] Metre: *Vasantatilakā*.

[2] The engraver at first incised भोक्तुं, but subsequently cancelled the second *akshara* and engraved गान् below.

[3] Metre: *Anushṭubh*.

[4] Metre: *Śārdūlavikrīḍita*.

[5] Metre: *Anushṭubh*.

[6] Metre: *Āryā*.

[7] Metre: *Śārdūlavikrīḍita*.

[8] Metre: *Anushṭubh*.

[9] Metre: *Āryā*.

[10] Metre: *Upajāti*.

[11] Metre of this and the next verse: *Anushṭubh*.

[12] Metre: *Śārdūlavikrīḍita*.

[13] Metre: *Śikhariṇī*.

[14] Metre: *Anushṭubh*.

[15] Read संवत्.

resplendent with the lustre of shining jewels in the head of the lord of gods bending down in reverence; (*and*) which have with ease surpassed the lustre of rubies and are hostile to sin!

(V. 2) May that (Siva) of eight forms who is [himself] the self of highest bliss, [secure] your happiness !—(*he*) whose triad of eyes (*consists of*) the sun and the moon together with fire, in whose breath there is wind, in whose body there is the earth, on whose head there is water, (*and*) in whose ears there moves ether . . . . . . !

(V. 3) [There is] [the Moon] who is the elixir of an assemblage of night-lotuses, a feast to (*the gods*) who feed on nectar, who was born of the hollow of the mother-of-pearl of Atri's eye, the crest-jewel of the lord of spirits (*i.e.*, of Siva), a jar full (*of water*) at the successful marches of the five-arrowed king (*i.e.*, the god of love) . . . . . !

(V. 4) In his well-known lineage there was born . . . . . [Kōkalla] who resembled Haihaya in prowess; from him were born eighteen brave sons of unmeasured prowess, who exterminated the allies of their enemies.

(V. 5) In their [family[1]] there was born **Kaliṅgarāja** . . . . .

(V. 6) . . . . . . There was (*born*) here the lord of the earth **Ratnarāja (I)** of great radiance . . . . . . From him there was born the king **Pṛithvīdēva (I)** who used his hands in embracing the Fortune of hostile kings (*who were*) overcome by his great valour.

(V. 7) . . . .[2] **[Ratnarāja] (II)** who at this very place vanquished **Chōḍagaṅga**, the lord of elephants.

(V. 8) From him was born [the king] **Pṛithvīdēva (II)** whose great prowess unfolded itself by the favour of the lord of Bhavānī (*i.e.*, of Siva) . . . . . .

(V. 9) From him was born the king **Jājalladēva (II)** resembling the lord of radiance (*i.e.*, the sun), on account of whom the earth felt delighted as does a lotus-plant (*at the rise of the sun*); being terrified by whose valour, the enemies whose minds were full of apprehension, leaving (*their*) countries, (*resorted to*) the forest . . . . . .

(V. 10) . . . . which, with the roofs of the rows of mansions in it, caused obstruction in the speed of the sun's chariot.[3]

(V. 11) Of **Pṛithvīdēva**, the first king (*of that name*) who flourished here, there was a younger brother, the illustrious **Sarvadēva**, as Vishṇu is of Indra.

(V. 12) . . . . incessantly [defeated ?] hostile kings in battle.

(V. 13) He obtained **Sōṇṭhivapaṭṭikā** as part of his heritage. His illustrious [descendants ?] occupied the same town containing beautiful temples.

(V. 14) . . . . . . [Seeing his heroic actions?] the best of warriors have their bodies uneven with bristling hair.

(V. 15) He had a son named **Rājadēva**, whose arm attained, in a great battle, ... on the cluster of lotuses which were his vanquished enemies.

(*Verse 16 is completely lost.*)[4]

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[1] Compare *e.g.* verses 4 and 6 of the Amōdā plates of Pṛithvīdēva I.

[2] The lost portion must have contained a description of Jājalladēva I and the statement of his relation to Ratnadēva II.

[3] This is probably a description of the capital Ratnapura.

[4] It must have contained a description of Āmaṇadēva (I) who was probably a son of Rājadēva. It may be noted that in verses 33—36, the benefactions of Āmaṇadēva are placed immediately after those of Sarvadēva.

(V. 17) From him were (*born*) four sons—Tējalladēva being the first, (*then*) the illustrious Ulhaṇadēva,[1] Gōpāla and Vikramadēva.

(V. 18) Among them [Ulhaṇadēva][2] (*who was*) brave in the assemblies of the brave, and had a mass of bright fame . . . . . became enriched with all excellences.

(V. 19) . . . . . surrounded by elephants resembling those (*stationed*) in the quarters, multitudes of best horses (*and*) warriors whose [might of] arms had crushed the conceit of haughty foes . . . .

(V. 20) Seeing that his handsome form gave greater delight to deer-eyed (*women*) than his own, the fish-bannered god (*of love*) lost his body as if through shame!

(V. 21) Like the goddess of fortune incarnate, like Gaurī . . . . .

(V. 22) Seeing that life on the earth is transitory like the red colour of a twilight, ... he, who concentrated his mind on the splendour of Śambhu and whose doings were solely enlivened by piety, fixed his thoughts on meritorious deeds.

(V. 23) [Śiva] . . . . . dwells here, delighted to obtain a new habitation.

(V. 24) . . . . of him possessed of great lustre, who was thus intensely pious in speech, mind and body and who exceedingly pleased suppliants with heaps of wealth . . . .

(V. 25) [On the field of battle] resembling an ocean which had beautiful wave-like rows of horses (*and*) mountain-like excellent elephants as huge as the elephants of the quarters and which was being filled with thousands of stream-like battalions—

(V. 26) When the illustrious Jaya[siṁhadēva], the lord of Chēdi . . . .

(V. 27) . . . . . [the field of battle] which was exceedingly dreadful with the splendour of . . . . . and was a home of joy to crowds of crows, goblins, female jackals and vultures.

(V. 28) Mounted on the elephant Mānasiddhi, he, who wielded in his hand a dreadful bow, routed the army of the King of Chēdi with (*his*) arrows.

(V. 29) Slaying multitudes of excellent horses with the edge of the sword grasped in his fist . . . . . together with elephants, (*making*) the ground strewn with the cut-off heads of the enemies as with the fruits of palm (*trees*) and killing a host of foot-soldiers, he made the regions (*full of*) the dancing headless trunks.

(V. 30) Seeing that his forces were thus reduced to corpses, the King of Chēdi himself advanced, being more enraged (*than before*), like a snake trodden under foot.

(V. 31) 'This death is difficult to avoid; it is not easy for life to depart on the battlefield, while a brave man desiring (*in his mind*) the highest bliss, is facing (*the enemy*)'—Thinking so the hero,[3] adhering to the warrior's duty, commenced to do that, seeing which the crowd of heavenly damsels felt surprised.

(V. 32) Having observed his prowess which caused surprise to the three worlds, and having remarked his handsome form which defeated the god of love, the wives of gods took him to their homes from (*the field of*) battle, their minds being attracted by and becoming fond of his excellences.

(V. 33) Three queens, being solely devoted to (*him*), their husband, followed

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[1] The name of this prince occurs as *Ulhaṇadēva* in this verse and as *Ulhaṇadēva* in v. 39, below.
[2] See above, p. 521. Verses 19—32 describe the same prince Ulhaṇadēva.
[3] *I.e.*, Ulhaṇadēva.

him (as *Satīs*) in order to enjoy, as it were in heaven, celestial pleasures in the company of their husband.

(V. 34) When he, the treasure of excellences, started for heaven, beauty vanished, life departed, charity left for (*distant*) regions, prowess knew no judicious habitation, playful actions stayed far away, merits became religious mendicants—even stones cried and (*even*) the heart of adamant broke through grief!

(V. 35) At Sōṇṭhivapura Sarvadēva made a cloud-scraping temple of Śambu, also an extensive tank (*and*) a grove of trees.

(V. 36) At the village of Paṇḍaratalāī, Āmaṇadēva (I) established a charitable feeding house with offshoots of sacrificial posts, (*made*) a grove (*full*) of cuckoos (*and*) also a tank.

(V. 37) At the village of Paṭharīā the illustrious Rājadēva constructed a cloud-scraping temple of (Śiva), the Destroyer of Cities, akin to the splendour of *kunda* flowers and the moon, (*raised*) a beautiful grove of mango trees with warbling cuckoos, and (*excavated*) an extensive tank, which, with the humming of female bees hovering on collections of lotuses, renders multitudes of travellers happy.

(V. 38) The queen Rāmbhallā made a lovely lake at a village called Vaṇārī and a grove of mango trees at the village of Pajaṇī.

(V. 39) There was[1] Āmaṇadēva (II), the son of Ulhaṇadēva, well-known on the earth, who was looked upon by the king Jājalladēva (II) with the favour (*shown*) to a distinguished son.

(V. 40) This *praśasti* (eulogy), beautiful like a woman (*who appears*) charming with her good qualities, was eagerly composed by Kumārapāla, a descendant of Sahasrārjuna, (*who is*) the best of Kshatriyas.[2]

(V. 41) The same intelligent (*Kumārapāla*) wrote it with pearl-like letters. Chhītūka, who is renowned for his knowledge of mechanical arts, has incised it.

(V. 42) He gave, with reverence, the village Chiñchālī to the (*god*) Chandrachūḍa (Śiva) for all materials of worship such as offerings of food, incense and lights.

(V. 43) As long as the daughter of the ocean (*i.e.*, Lakshmī) occupies in joy the breast of (*Vishṇu*) who is distinguished by the Kaustubha, the celestial river the head of (*Śiva*) whose twisted matted hair is adorned with the crescent moon, (*and*) Vedic recital in sweet accents the row of Brahmā's mouths,—even so long may this faultless meritorious work of his shine!

(V. 44) How many kings have there not been, who enjoyed the whole expanse of the earth? (*This*) earth, though immovable, did not remain permanently even in their possession. Hence future rulers of the country, giving up infatuation, should protect this my meritorious work as their own.

(V. 45) The resplendent (*and*) high temple of Durgā in front of the god (*Chandrachūḍa*) has been constructed by Vikramadēva for the attainment of the desire of (*his*) mind.

The Chēdi year 919. May the world be happy!

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[1] Though the past tense is used here, the inscription was probably put up by Āmaṇadēva II himself. See above, p. 521.

[2] Verses 40 and 41 should properly come after verses 42—45. Among the latter also, verse 45 should have been written before verse 43.

No. 99; PLATE LXXXI

AMODA PLATES OF JAJALLADEVA II: (KALACHURI) YEAR 91[9]

THIS set of two copper-plates was discovered together with three others[1] while digging for the foundation of a temple in May 1924 at Amōdā, 10 miles south-east of Jānjgir, the head-quarters of a *tahsil* of the same name in the Bilaspur District of Madhya Pradesh. The record on them has been edited before with lithographs, but without a translation, by Rai Bahadur Dr. Hiralal in the *Epigraphia Indica*, Vol. XIX, pp. 209 ff. It is edited here from the original plates which are preserved in the Central Museum, Nagpur.

The plates are substantial, measuring from 12.6" to 12.9" broad and 9.8" high and weighing about 143 *tolas*. They are inscribed on one side only. Their ends were slightly raised to serve as rims for the protection of the writing. The inscription has, however, suffered considerably by corrosion, and several letters especially in the last six lines have been wholly or partially damaged. Each plate has at the top a hole, .4" in diameter, for the ring which connected it with the other plate of the set, but neither the ring nor the seal, which it may have carried, has been found. There are 37 lines in all, of which 18 are incised on the first plate and the remaining 19 on the second. The size of the letters varies from .4" to .2".

The **characters** are Nāgarī. Attention may be drawn to the two forms of the initial *i* in *iti*, l.9, and *iva*, l.23, those of *dh* in *dharmmaḥ*, l.4 and *dhritēr=*, l.25 and of *r* in *kairavaiḥ*, l.21 and *Sagar-ādi-*, l.30. The sign of *avagraha* is employed in some places to indicate the merging of *a* not only into *ē* and *ō*, but also into *ā*; see, *e.g.*, *=tad-anvayē- 'bhūd=*, l.3 and *Mahādhanēnā-'jani*, l.25. The **language** is Sanskrit. Except for *ōṁ namō Vrahmaṇē* in the beginning and the particulars of the date and the names of the donees at the end, the record is metrically composed throughout. There are 26 complete verses, all of which are numbered. Besides these, there is nearly a quarter of a verse which is left incomplete in line 18. The first eleven verses are copied from the earlier charters of the dynasty such as the two sets of plates of Pṛithvīdēva II, discovered at Amōdā itself. The present inscription is very carelessly written or incised, and abounds in grammatical and orthographical mistakes. As regards **orthographical** peculiarities, we may notice that the sign for *v* is used to denote *b* except in the case of the perfect forms of *bhū*; see, *e.g.*, *babhūvur=*, l.6 and *babhūva*, l.13; but contrast *nṛipatir=vvabhūva*, l.29; the dental *s* and the palatal *ś* have been confused; see *e.g.*, *sirō-*, l.16 and *śaśāṅk-*, l.20; *j* is written for *y* in *-jaśāḥ*, l.5 and *n* for *ṇ* in *punya-*, ll.25 and 26, *pratigṛihnāti*, l.31, *etc.*

The inscription is one of **Jājalladēva II of the Kalachuri Dynasty of Ratanpur.** The **object** of it is to record the grant, by Jājalladēva, of the village **Bundērā** to two Brāhmaṇas.

The **genealogy** of the donor Jājalladēva II is traced from the moon down to his father Pṛithvīdēva II as in the latter's Amōdā plates (two sets). As stated before, the verses in the genealogical portion have been copied from the earlier grants; they, therefore, furnish no additional historical information. Verse 12 which refers to Jājalladēva II is, of course, new, but the description in it is wholly conventional.

The present grant was made by way of thanksgiving after the donor had luckily escaped from a great calamity. Verse 19 states that the king Jājalladēva II was caught by the large alligator Thirū. He escaped with great difficulty, and regaining his kingdom,

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[1] *Viz.* the Amōdā plates of Pṛithvīdēva I, dated K. 831 (No. 76, above) and the two sets of the Amōdā plates of Pṛithvīdēva II, dated K. 900 and 905 (Nos. 91 and 94, above).

made the present grant. Rai Bahadur Hiralal who read the name as Dhīrū[1] took the description to be figurative and saw in it a reference to the rebellion of a local aboriginal chief, in which Jājalladēva was reduced to a precarious position.[2] It is difficult to say how far this is correct; for there is no reference to such a rebellion in any other record of the Kalachuris of Ratanpur[3] and the possibility of the king being caught by an alligator of the species locally known as Thīrū is not altogether precluded.

The donees, to whom the present grant was made, were the astrologer Rāghava and the family-priest Nāmadēva. The former was the son of a great astrologer named Dāmōdara, the son of Pṛithvīdhara, and belonged to the [Sāva]rṇa *gōtra* with the five *pravaras* Vatsa, Bhārgava, Chyavana, Āpnavana and Aurva. Dāmōdara is described as the best of Sāman-singers, whose feet were worshipped by princes, and seems to be identical with the *Paṇḍita* Dāmōdara, whose stone image was discovered by Rai Bahadur Hiralal and is now placed in the Lakhaṇēśvara temple at Kharōd near Shēorīnārāyaṇ. The other donee Nāmadēva was the son of Parāśara who was himself the son of Mahādhana of the Bhāradvāja *gōtra* with the three *pravaras* Bhāradvāja, Āṅgirasa and Bārhaspatya. The grant was written on the plates by Dharmarāja, the son of Vatsarāja of the Vāstavya family, who owned the village Jaṇḍēra. Vatsarāja, it may be noted, was the writer of the two grants of Pṛithvīdēva II, the father of Jājalladēva II.

The inscription is dated on Friday, the fifth *tithi* of the dark fortnight of Agraṇa. The year was denoted by three numerical figures, of which the first two are clearly 9 and 1, but the third is almost completely lost by corrosion. Rai Bahadur Hiralal thought that the bottom bend of the damaged figure indicated that it could not but be 2 or 3. Though no era is specified, there is no doubt that the date must be referred to the Kalachuri era. The fifth *tithi* of the dark fortnight of Āgrahāyaṇa or Mārgaśīrsha did not, however, fall on Friday in either K. 912 or K. 913, while the *tithi* of the same fortnight fell on Friday in the month of Śrāvaṇa in K. 912. R.B. Hiralal, therefore, conjectured that the writer must have wrongly written Agraṇa for Śrāvaṇa and took the date to be Friday, the fifth *tithi* of the dark fortnight of Śrāvaṇa in the Kalachuri year 912, the corresponding Christian date being the 14th July 1161 A. C.[4] My examination of the original plate has convinced me that the third figure is almost completely lost, leaving no clear traces behind. It could have been neither 2 nor 3; for from the Ratanpur inscription of Brahmadēva[5] we learn that Pṛithvīdēva II, the father of Jājalladēva II, was ruling till K. 915. Jājalladēva II, therefore, could not have been on the throne in either K. 912 or K. 913. We have, of course, to conjecture the third figure of the date from the specification of the *tithi* and the week-day. As the first two figures are undoubtedly 9 and 1, we have to see in which of the years between K.915 and K. 919, the fifth *tithi* of the dark fortnight of Āgrahāyaṇa[6] fell on a Friday. As Kielhorn has shown, the months of the Kalachuri year were *pūrṇimānta*. Now, the fifth *tithi* of the dark fortnight of the *pūrṇimānta*

[1] The reading is undoubtedly *Thīrū*. See below, p. 532, n. 5.

[2] D. R. Bhandarkar, who has adopted Hiralal's readings *Dhīrū* and *yakshiṇa*, says that the grant was made apparently for freeing the king from Yaksha Dhīrū with whom he was possessed. See his *List of Inscriptions of Northern India*, p. 181, No. 2032. The correct readings are, however, *Thīrū* and *kṛichchhriṇa* respectively. See below, p. 532, n. 4.

[3] The Kharōd stone inscription of Ratnadēva III, dated K. 933 (below, No. 100), no doubt states that there was a disturbance in the Kalachuri kingdom, but that was after the death of Jājalladēva II.

[4] *Ep. Ind.*, Vol. XIX, p. 210.

[5] Above, No. 96.

[6] Even supposing that *Agraṇa* is a mistake for *Śrāvaṇa*, the fifth *tithi* of the dark fortnight of that month was not civilly connected with a Friday in any year during the period from K. 916 to K. 919.

Agrahāyaṇa fell on a Friday only in two years during the aforementioned period, *viz.*, in K. 916 (1164 A. C.) when it ended 2 h. 10 m. after mean sunrise, and in K. 919 (1167 A. C.) when it ended 12 h. after mean sunrise. Of these, the first is not likely for Jājalladēva II, as his father Pṛithvīdēva II was ruling just in the preceding year. I, therefore, take the year of the present grant to be 919 as more probable. The corresponding Christian date is the 3rd November 1167 A. C.

There are only two place-names mentioned in this inscription. Of them, Bundērā, the donated village, is probably Bundēlā, 11 m. south-west of Amōdā, while Jaṇḍēra has already[1] been shown to be Jōndrā, 14 m. further in the same direction.

TEXT[2]

First Plate

1 सिद्धिः[3] [।*] ओं नमो ब्र(ब्र)ह्मणे । निर्गुणं व्यापकं नित्यं शिवं परम(म)कारणं(णम्) । भाव(व)ग्राह्यं परं(रं)[ज्यो]ति-

2 स्तस्मै सद्ब्रह्मणा[4] नमः[5] ।[।*] १ [॥*] यदेतदग्रेसरमंब(ब)रस्य ज्योतिः स पूषा पुरुषः पुराणः । अथास्य

3 पुत्रो मनुरादिराजस्तदन्वयेऽभूद्भुवि कार्त्तवीर्य्यः[6] ॥२॥ तद्वंशप्रभव(वा) नरेन्द्रपतयः ख्याता[:*]

4 क्षितौ हैहयास्तेषामन्वयभूषणं रिपुमनोविन्यस्ततापानलः । धर्म्मः ध्यान[7]धना[नु]षं(सं)धि[त*]-

5 ज(य)शाः शश्वत्सतां सौख्यकृच्छ्रेयान्सर्व्वगुणान्वितः समभवच्छ्रीमान्(न)शो(सो) कोक्कलः[8] ॥३॥

6 अष्टा(ष्टा)दशारिः[9] करिकुम्भविभङ्गसिंहाः पुत्र(त्रा) [ब]भूवुरतिशौर्यपराश्च तस्य । तत्राग्रजो नृप-

7 वरस्त्रिपुरीश आसीत्पार्श्वे च मण्डलपतीन्स चकार ब(ब)न्धून्[10] ॥४॥ तेषामनूजस्य[11] कलि-

8 [ङ्ग]राजः प्रतापव[ह्नि]क्षपितारिराजः । जातोऽन्वये दृप्त[12]रिपुप्रवीरप्रियानना[म्भो]रुहपा-

9 र्व्वणेन्दुः[13] ॥५॥ तस्मादपि प्रततनिर्म्मलकीर्त्तिकान्तो जातः [सुतः] कमलराज इति प्रसिद्ध[:।*]

10 यस्य प्रतापतरणावुदिते रजन्यां जातानि पंकजवनानि विकास[भाञ्जि][14] ॥६॥ तेनाथ चन्द्र-

11 वदनोऽजनिरत्नराजो विश्वोपकारकरणार्ज्जितपुण्यभारः । येन स्वबा(बा)हुयुगं(ग)निर्म्मितवि-

12 [क्र]मेण नीतं यशस्वि(स्वि)भुवने विनिहत्य शत्रून् ॥७॥ नोनल्लाख्या प्रिया तस्य शूरस्येव हि(हि) शूरत(ता) [।*]

13 तयाः(योः) सुतो नृपश्रेष्ठः(ष्ठः) [पृ]थ्वीदेवो बभूव ह[15] ॥८॥ पृथ्वीदेवसमुद्भूतः समभवज्जाजल्ल-देवीसू(सु)त[:*]

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[1] Above, p. 425.
[2] From the original plates.
[3] Expressed by a symbol.
[4] Read सद्ब्रह्मणे.
[5] Metre: *Anushṭubh*.
[6] Metre: *Upajāti*.
[7] Read धर्म्मध्यान-.
[8] Metre: *Śārdūlavikrīḍita*.
[9] This *visarga* is superfluous. Read -दशारिकरि-.
[10] Metre: *Vasantatilakā*.
[11] The vowel of नू is lengthened for the sake of the metre.
[12] Read दृप्त- as in other cognate grants.
[13] Metre: *Upajāti*.
[14] Read -भाञ्जि. Metre of this and the next verse: *Vasantatilakā*.
[15] Metre: *Anushṭubh*.

AMODA PLATES OF JAJALLADEVA II: (KALACHURI) YEAR 91 [9].

i.

ii.

SCALE: ONE-HALF.

B. CH. CHHABRA.
SURVEY OF INDIA, CALCUTTA.
REG. No. 3977 E'36—778'51.

14 शूरः सच्चरितांचि(चि)ता[र्थ][1]फलदः कल्पद्रुम(मः) [श्री]फलः । सर्व्वेषामुचितोऽर्थिने सुमनसा(सां) तीक्ष्णद्वि–

15 षत्कंटकः पद्मस्तोमलसत्तराक्रमा[क्रम]वनो जाजल्लदेवो नृपः[2] ॥९॥ तस्यात्मजः सकल–

16 के(को)सलमण्डनश्रीः श्रीमान्समा[हृत]समस्त(स्त)नराधिप[श्री]ः । सर्व्वक्षितीश्वरसि(शि)रोविहि–
तां–

17 [ह्रि]पे(से)वः सेवामृताप्तिविरसो भुवि रत्न[देवः][3] ॥१०॥ पृथ्वीदेवस्ततो जातः पोतः कंठी–
रवादिव [।*]

18 सि(शि)शुसंव(ह)ननो योऽरिकरियूथमपोथयत(त्)[4] ॥११॥ तस्मादजायत जगत्(त्स)मगीत–[5]

Second Plate

19 तस्मात्स्वयम्ब(म्व)रपादपपर्णगुप्तो जाजल्लदेवोऽजयद्वीरराजतिनितम्बि(म्बि)नीमुखपयोज–

20 म्लोचनीरोदयः । लोके यस्य यशस्ययैर्धवलि[ते] रम्यां(म्यं) ससां(शां)कोदयं म[त्वा] सप्त–
पयोधयो ब–

21 भृषिरे प्रो[त्फु]ल्लितं कैरवैः[6] ॥१२॥ यो वत्सभार्ग्ग[व]च्यवनाप्नवनौर्व्वभूषिते गोत्रे । [सा]–
त(व)[र्ण्णी]स्य[7] करिष्ठे

22 जातः पृथ्वीधरो विप्रः[8] ॥१३॥ तस्माद्देवरचूडामणिरखिलजनानंदसंदोहहे[तुः] पुत्रो दामोदरो–
ऽभूत्सक–

23 ल[गुण]निधिः पार्थिवाराधितांघ्रिः ॥ (।) यः सा(शा)पानुग्रहाभ्यामपर इव सदा गोभिलः सामगानां(?)ग्रस्ते(स्त)स्तुत्रो रा–

24 घवाख्यः कविकुमुदमुदे जातवान्विप्रराजः[9] ॥१४॥ भारद्वाजां[गिरस]बा(बा)र्हस्पत्यतृतीयकप्रवरे ।
भारद्वाजे

25 गोत्रे महा[धनो] नाम विप्रोभूत्[10] ॥१५॥ महाधनेनाजनि पुन्य(ण्य)भाजा परास(श)रः कैरव–
कुन्दकीर्त्तिः ॥(।) धृते[र्गु][11]हं

26 यो यश[सां निवा]सः सत्यास्पदं पुन्य(ण्य)निधानमासीत्[12] ॥१६॥ उद[यगिरे]रिव [त]रणि–
[र्दुग्धा]ब्धे(ब्धे)श्चन्द्रमा यथा तद्व–

27 त् ॥(।) पुत्रः परास(श)रतः[13] प्रख्यातो नामदेवाख्यः[14] ॥१७॥ ताभ्यां द्विजाभ्यां नृपवैरिनारी–
सीमन्तहारी रणरङ्गम–

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[1] Hiralal reads चांचितार्थ–, but the second *akshara* is exactly like the च्च in –च्चीमा– in l. 5.

[2] Metre: *Śārdūlavikrīḍita.*

[3] Metre: *Vasantatilakā.*

[4] Metre: *Anushṭubh.*

[5] With the addition of श्रीरिः this would be the first *pāda* of a verse, but the verse has not been completed. Perhaps it was found to be redundant in view of the next verse.

[6] Metre: *Śārdūlavikrīḍita.*

[7] The first *akshara* of this name is almost completely damaged. Hiralal read सत्यस्य, but the reading does not suit the metre. Besides, no such *gōtra* is mentioned in the *Gōtrapravaranibandha-kadamba.*

[8] Metre: *Āryā.*

[9] Metre: *Sragdharā.*

[10] Metre: *Āryā.*

[11] The engraver first incised र्ग and afterwards altered it to र्गु–.

[12] Metre: *Upajāti.*

[13] The vowel of the first syllable of this name is lengthened for the sake of the metre.

[14] Metre: *Āryā.*

28 स्तः ॥ (।) जाजल्लदेवो [विवि]ध(बु)[धै]रावर्ज्य[1] यशो प्रायमदीनसत्व:(त्त्व:)[2] ॥१८॥ श्री-
कृ[3]महाग्राहगृहीतमूर्त्तिर्ज्जाजल्लदेवो नृप-

29 तिर्व्व(र्ब्ब)भूव ॥ [कृ]च्छ्रेण[4] मुक्तः प्रयतात्म रा[ज्यं] समं यशो पुन्य(ण्य)मिते द्विजाभ्याम्[5]
॥१९॥ संसं[6] शासनं चक्रं[7] वजाश्व-

30 घरवाहनम् । भूमिदानस्य चि[ह्ना]नि फल(लं) स्वर्ग्गमनुत्तमं(मम्)[8] ॥२०॥ व(ब)हुभिर्व्व-
सुधा भुक्ता राजभिः सगरादि-

31 भिः । यस्य यस्य यदा भूमि[स्त]स्य तस्य तदा फलं(लम्) ॥२१॥ भू[मिं] यः प्रतिगृह्णा(ह्णा)ति
यस्तु भूमिं प्रयच्छति [।*]

32 उभौ तौ पुण्यकर्म्माणौ नियतौ स्व[र्गं]गामि[नौ] ॥२२॥ स्वदत्तां परदत्तां वा यो [ह]रेद्वसु-
धरां[9] । स विष्ठा-

33 यां कृमिर्भूत्वा पितृभिः सह [म]ज्जति ॥२३॥ हन्ति(न्ति) जातानु(न)[जा]तांश्च[10] भूम्य[र्थे]
योनृतं वदेत् । स व(ब)द्धो

34 वारु[णैः पाशैस्ति]र्य्यग्योन्यां तु जायते ॥२४॥ द्विजाश्च [ना]वमन्तव्या[स्ते] लोकस्थि(स्थि)तिहेतवः
[।*]

35 दे[ववत्पूज]नीयाश्च दानमानार्च्चनादिभिः ॥[२५॥] वास्त[व्य]ककन[क]करचित्रभानुः धानु-
प्रवी-

36 रनि[करैं]घनचित्रभानुः । [श्री]व[त्सराज]तन[यः] खलु धर्म्मराजो [जं]डेरजा[त] इह ताम्र-
नि(मि)दं लिलेख[11] ॥

37 ॥२६॥ संवत(त्) ९१[९][12] अघण [वदि] ५ सुक्र[13] । [ज्यो]तिष्यी(षी) पंडितराघवः ॥
पुरोधा ठ । नामदेवः ॥

TRANSLATION

Success! Ōm! Adoration to Brahman!

(*For a translation of verses* 1-10, *see that of vv.* 1-2 *and* 4-11, *above, pp.* 428-29.)

(Verse 11) From him was born **Pṛithvīdēva (II)** as a cub is from a lion; who, having the strong body of a lion, destroyed his enemies like a troop of elephants.[14]

(V. 12) From him was born **Jājalladēva (II)** who was devoted to the feet of the three-eyed (*god Śiva*) as a bee is to lotuses, and who was to the faces of the wives of hostile warriors as the rise of the moon is to day-lotuses; the world being whitened by

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[1] Read –संज्ञं.

[2] Metre: *Indravajrā.*

[3] Hiralal reads श्रीक, but the first *akshara* is clearly श्री.

[4] Hiralal reads यत्नेन. The first *akshara* is imperfectly incised, but as the second is clearly च्छ्रे, the intended reading is evidently कृच्छ्रेण. See the form of च्छ्र in –मच्छ्रीमा– in l. 5.

[5] Metre: *Indravajrā.*

[6] Read शंखो.

[7] Read छत्रं.

[8] Read स्वर्गः फलमनुत्तमम्. Metre of verses 20—25: *Anushṭubh.*

[9] Read यो हरेत वसुन्धराम्.

[10] Read हन्ति जातानजातांश्च.

[11] Metre: *Vasantatilakā.*

[12] The third figure of this date is, except for a short tail below, completely lost. Hiralal read it as 2, but this is impossible. It may have been 9. See above, pp. 519-30.

[13] Read आग्रहायणे व दि ५ शुक्रे.

[14] This is followed by an incomplete quarter of another verse meaning 'From him was born . . . . [whose fame] was sung by the three worlds.' The verse has not been completed.

the mass of whose fame, the seven oceans rose and the lotuses bloomed, mistaking (*it*) for the beautiful rise of the moon.

(Vv. 13-4) From the Brāhmaṇa Pṛithvīdhara, who was born in the excellent *gōtra* of [Sāvarṇa] adorned by the *pravaras* Vatsa, the excellent Bhārgava, Chyavana, Āpnavāna and Aurva, was born Dāmōdara, the store of all excellences, the crest-jewel of astrologers and the source of abundant joy to all persons, whose feet were reverenced by the lords of the earth; who, with his (*power to*) curse and favour, always appeared as a second Gōbhila, being the foremost among the chanters of the Sāmavēda. His son, named Rāghava, was born for the delight of poets even as the moon rises for the joy of night-lotuses.

(V. 15) In the *gōtra* of Bhāradvāja with the triad of the *pravaras* Bhāradvāja, Āṅgirasa and Bārhaspatya, there was born a Brāhmaṇa named Mahādhana.

(V. 16) By Mahādhana, possessed of religious merit, was begotten Parāśara whose fame was (*bright*) like white lotuses and *kunda* flowers; who was a home of fortitude, an abode of fame, a receptacle of truth and a treasure-house of religious merit.

(V. 17) As the sun rises from the eastern mountain and the moon from the milky ocean, even so was the well-known son named **Nāmadēva** (*born*) from Parāśara.

(V. 18) To those two Brāhmaṇas, Jājalladēva (II) of noble nature, who deprived the wives of hostile kings of the parting line of (*their*) hair, granted with proper rites a village named **Bundērā**.

(V. 19) The king **Jājalladēva (II)** had his person caught by the huge alligator Thirū. Being released with great difficulty, he, regaining his kingdom, donated the village to the Brāhmaṇas on a holy day.

(*Here follow six benedictive and imprecatory verses.*)

(V. 26) **Dharmarāja,** the son of the illustrious **Vatsarāja** (*and*) the owner of (*the village*) **Jaṇḍēra,** who is to the Vāstavya family what the sun is to a cluster of day-lotuses and who is to the crowd of hostile warriors as fire is to fuel, verily wrote (*on these plates of*) copper here.

(Line 37) **[In] the year 91[9][1] on the fifth (lunar) day of the dark fortnight of Agrahaṇa (*i.e.*, Mārgaśīrsha), on Friday.**

The astrologer *Paṇḍita* **Rāghava** ; the family-priest *Ṭhakkura* **Nāmadēva.**

No. 100 ; Plate LXXXII

KHAROD STONE INSCRIPTION OF RATNADEVA III : CHEDI YEAR 933

The stone which bears this inscription is built into the wall on the left-hand side of the *maṇḍapa* of the temple of Lakhaṇēśvara (Lakshmaṇēśvara) at Kharōd, about 2 miles to the north of Shēorīnārāyaṇ in the Jāṅjgir *tahsil* of the Bilaspur District in Madhya Pradesh. The inscription has been noticed several times. Its date was mentioned first by Mr. Beglar and then by Sir A. Cunningham in the *Archaeological Survey of India Reports*, Vol. VII, p. 201 and Vol. XVII, p. 43 respectively. The genealogy of the Kalachuri rulers mentioned in it was published by Dr. Kielhorn in the *Indian Antiquary*, Vol. XXII, pp. 82 ff. The contents of the record were briefly noticed by Dr. D. R. Bhandarkar in the *Progress Report of the Archaeological Survey of Western*

[1] The third figure of the date is almost completely damaged. It is conjectured to be 9. See above, pp 529-30.

India for 1903-4, pp. 53 ff. and his account was followed by Rai Bahadur Dr. Hiralal who identified some of the places mentioned in it in his *Inscriptions in C. P. and Berar*.[1] The record was finally edited with a lithograph, but without a translation, by Dr. N. P. Chakravarti in the *Epigraphia Indica*, Vol. XXI, pp. 159 ff. It is edited here from the original stone and from inked estampages taken under my direction.

The inscription contains 28 lines of writing, which cover a space 3' broad and 1' 6" high. The writing has suffered considerably here and there, especially towards the proper left in the first twenty lines. Besides, several letters are so much choked up with dust that they do not show quite clearly in an estampage, though they can be read with certainty on the original stone. The characters are Nāgarī. They resemble closely those of the Mallār stone inscription of K. 919 which, as shown below, was written by the same scribe. The only peculiarity which calls for notice is the sign of the *upadhmānīya* which is wrongly employed in *puḥpak-*, l.23 and *puḥpa-vāṭikā-*, l.26. The language is Sanskrit. Except for *oṁ namaḥ Śivāya* in the beginning and the date at the end, the record is metrically composed throughout. It contains 44 verses, all of which are numbered. One of these (v. 17), which described the reigning king, is repeated from line 13 of the earlier Shēorinārāyaṇ stone inscription,[2] dated K. 919, where, however, it was employed to glorify a member of a collateral branch of the ruling family, probably Ulhaṇadēva. As regards orthography, we may note that the sibilants are generally used in their proper places, the sign for *v* is everywhere employed to denote *b*, and *n* is written wrongly for *ṇ* in *nirnayī*, l.27.

The inscription refers itself to the reign of **Ratnadēva III of the Kalachuri Dynasty of Ratanpur**. The object of it is to record the benefactions of his minister **Gaṅgādhara** at Kharōd and other places. It is **dated in the Chēdi year 933**, without any specification of the month, fortnight and *tithi*. It does not, therefore, admit of verification, but the year, if expired, would correspond to 1181-82 A. C.

The record falls into two parts, the first comprising the first nineteen verses, and the second the remaining twenty-five. After the customary obeisance to Śiva and two invocatory stanzas in praise of the same deity, we get a description of the moon, the mythical ancestor of the Kalachuris. The **genealogy** of the ruling king **Ratnadēva III** is then traced from Kōkalla. Down to Jājalladēva II, it is the same as that noticed in his Amōdā plates, but there are some minor differences and references to historical events which deserve special notice. **Kaliṅgarāja** is here mentioned as a younger **son** of Kōkalla and not as a descendant, evidently remote, of that son as stated in all earlier records.[3] We are again told that he became the lord of **Tummāṇa** by propitiating Vaṅkēśvara. **Jājalladēva I** is here said to have defeated **Bhujabala**, the lord of **Suvarṇapura**. This achievement of Jājalladēva is also conveyed by *double entendre* in verse 8 of the Shēorinārāyaṇ plates of Ratnadēva II.[4] **Ratnadēva II's defeat of Chōḍagaṅga**, the lord of elephants and the ruler of the Kaliṅga country, is here recorded with the further detail that the conqueror captured his horses, elephants and treasure. **Pṛithvīdēva II's** victory over **Jaṭēśvara**, the son of Chōḍagaṅga, is next mentioned in verse 18. Unfortunately this verse is partially effaced, but my reading of the preserved portion shows that Pṛithvīdēva II not only defeated Jaṭēśvara, but even made him captive. This decisive victory of Pṛithvīdēva II is referred to in the Ratanpur

[1] Second ed., pp. 117 ff.

[2] Above, No. 98.

[3] See, *e. g.*, verse 7 of the Amōdā plates of Pṛithvīdēva I (above, No. 76) and verse 6 of the Ratanpur stone inscription of Jājalladēva I (above, No. 77). The relation is not stated explicitly in No. 82, v. 6.

[4] Above, No. 82.

inscription of K. 915[1] also, but there the details are lost owing to the flaking away of the surface of the stone.

The present inscription carries the royal genealogy two reigns further than the preceding Amōdā plates of Jājalladēva II. We learn from verse 12 that after the death of Jājalladēva II, the kingdom was plunged into anarchy.[2] Then his elder brother **Jagaddēva** hastened from the eastern country and became king. This description shows that Jājalladēva II died suddenly while his brother was fighting in the east. The latter was, therefore, forced to return to his country to quell the disturbances consequent on the ruler's death. It seems plausible, as conjectured by Dr. Chakravarti, that Jājalladēva II who was a younger son of Pṛithvīdēva II, was carrying on the government in the absence of his elder brother who was for a long time engaged in fighting the Eastern Gaṅgas. He does not seem to be a usurper; otherwise he would not have received the praise in verse 11 of the present record which belongs to his nephew's reign. **Ratnadēva III** was the son of this Jagaddēva by his wife **Sōmalladēvī**. That Ratnapura continued to be the royal capital is clear from verse 19.

The second part of the present inscription, which begins in verse 20, gives at the outset the pedigree of **Gaṅgādhara**, the chief minister of Ratandēva III. His grandfather was Dēvadhara, a Brāhmaṇa of the Kāśyapa *gōtra*. The latter's son was Rājadēva who married Jīvā. Their son was Gaṅgādhara. Verse 25 tells us that when the kingdom of Ratnadēva (III) was reduced to great straits, the treasury being empty, the elephant-force weakened and the country in the grip of a famine, it was Gaṅgādhara who by his policy restored the peace and prosperity of the country. Being pleased with his learning, character and diplomacy, Ratnadēva made him his chief minister, and overcoming all his foes by his policy, ruled his kingdom peacefully. We are next told that Gaṅgādhara had two wives **Rālhā** and **Padmā**, of whom the former gave birth to two sons **Sūprada** and **Jījāka** and the latter to **Khaḍgasiṁha**.

Verse 30 begins an enumeration of Gaṅgādhara's benefactions. He reconstructed the *maṇḍapa* of the temple of Śiva, to which the stone bearing the present inscription is affixed.[3] To the south of the temple he erected a *maṭha* with well-seasoned wood for the residence of ascetics. He also built, evidently at Kharōd, a spacious and beautiful *maṇḍapa* of Śauri (Vishṇu). At **Ratnapura** he erected the *maṇḍapa* of Ēkavīrā, which resembled a Pushpaka, on the top of a hill in the west.[4] He built another *maṇḍapa* in honour of **Purārāti** (*i. e.*, of Śiva) and temples of Hara and Hēramba at **Vaḍada** in the forest-tract. He constructed a temple of Durgā at **Durga**, another of the sun at the town **Pahapaka** and a lofty shrine of Sambhu at **Pōratha**. To the north of Ratnapura he built a *maṇḍapa* for Tuṇṭā-Gaṇapati, and had tanks and lotus-ponds excavated at the

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[1] Above, No. 96.

[2] This event is evidently different from the calamity mentioned in verse 19 of the Amōdā plates of Jājalladēva II (above No. 99); for, the latter took place during the reign of Jājalladēva II.

[3] The temple was originally built by a king, probably Īśānadēva, of the Sōmavaṁśī dynasty. His stone inscription which was fixed into the right-hand wall of the same *maṇḍapa* was plastered over and is now much mutilated. From the extant portion it appears that the object of it was to record the construction of a temple of Śiva under the name of Lakshmaṇadēva and the endowment of it with some villages including Sōṭṭhapadraka and Mākaḍapāṭaka. The inscription has not yet been edited, but I have shown elsewhere that Īśānadēva was the uncle of Tīvaradēva and probably flourished about 540 A. C. See *Ep. Ind.*, Vol. XXII, pp. 18 ff. and Vol. XXVI, p. 222.

[4] This temple is still standing on the hill to the west of Ratanpur. It is now said to be dedicated to Lakshmī. There is a large and much abraded stone inscription in Prakrit, affixed to a wall of this temple. It has not yet been deciphered.

villages **Tipuruga, Girahulī, Uluvā** and **Sēṇāḍu.** Besides these, he established a charitable feeding house and raised a flower-garden at **Nārāyaṇapura.**

The *praśasti* was composed and written on the stone by **Kumārapāla**[1] of the Haihaya lineage, who was proficient in poetry, metrics, literature and diplomacy, and had a younger brother named Jalhaṇa. It was engraved by **Jītū.** The *Śrēshṭhin* **Ralhaṇa,** who was the officer in charge of religious endowments, supervised the work.

Of the place-names occurring here, **Tummāṇa** and **Ratnapura** have already been identified. **Suvarṇapura** is modern Sonpur, formerly the capital of a feudatory state of the same name in the State of Orissa. Most of the remaining places can be identified in the vicinity of Kharōd. **Vāna-Vaḍada** or Vaḍada of the forest may be Baludā in the Jānjgir *tahsil,* 30 m. north by west of Kharōd. **Durga** may be identical with the chief town of the Drug District. The town **Pahapaka** is likely to be Putputā, 16 miles to the north and **Pōratha,** Perthā 30 miles to the north-east of Kharōd, both in the Jānjgir *tahsil.* I identify **Tīpuruga** with Tiprung, 10 miles south of Kharōd, in the former Katgi Zamindari, and **Sēṇāḍu** with Sōnada, 15 miles to the east of Kharōd in the Jānjgir *tahsil.* **Nārāyaṇapura,** which lies 20 miles to the south-west of Kharōd, in the Baloda Bazar *tahsil* of the Raipur District, has a mediaeval temple of Vishṇu. **Girahulī** may be identical with Girōlpālī in the Jānjgir *tahsil* and **Uluvā** with Ulbā in the Raipur District.

TEXT[2]

1 सिद्धिः[3] [।*] ओं नमः शिवाय ॥ कल्याणानि करोतु पर्व्वतसुतापाणिग्रहप्रक्र[मे] देवः केलिकला-
निर्जितत्रिजगतां दर्पाध्वरध्वंसकः । यः कण्ठद्युतिवाससा जगदुरं छिन्नै[कमंगीकृतं ?] [गौ]रीवक्त्र-
निरीक्ष[णाय]

2 नि[4]श्चये मुग्धेन्दुदीपत्विषा(षः)[5] ॥१॥ क्रियाद्वः कल्याणं निरवधि विधातुस्त्रिजगतां प्रमुन्मीलच्छ्री-
लोत्पलदलरुचीनां सहचरी । दधिः कण्ठस्योर्ध्वं रचलतनयावक्त्रकमलप्रसर्प्पत्सौर[भ्योद्य]रमधु-
[करी]-

3 [प]द्धतिरिव[6] ॥२॥ जीवातुः कैरवाणाममृतरसवती[7] सूपकारः सुराणान्ताराणां प्राणनाथः कुसु-
मशरकथाऽध्यायिनां पीठमर्द्दः । आदर्शो दिग्वधूनां पृथुगगनसरो[राजहंसस्त्रिलो]क्यं[8] भृङ्गारो
[रत्न]धा[म्नः] [प्र*]-

4 मदशिखरभूदभिनेत्रात्सुधांशुः[9] ॥३॥ धरित्रीभुजो हैहयास्तस्य वंशे ब(व)भूवुर्य्यतः प्राप येषामुदा-
रम् । भुजच्छायलाव(ब)द्धलंकाधिनाथः [सहस्रार्ज्जुनो] वीर[गोष्ठीगरिष्ठः][10] ॥४॥ [श्रीको]क्क-
[ल्लनृपस्त]दन्वयभवस्त-

5 स्सूनवोऽष्टादश ख्यातास्तेषु लघुः कलिङ्गनृपतिर्व्वंशेश्वराराधनात् । तुम्माणाधिपतिः[11] सुतोऽस्य

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[1] Kumārapāla figures as scribe in several other records; see above, p. 519, n. 3.

[2] From the original stone and inked estampages.

[3] Expressed by a symbol.

[4] The *akshara* is slightly damaged, but it is undoubtedly श्च.

[5] Metre: *Śārdūlavikrīḍita.*

[6] Metre: *Śikhariṇī.*

[7] The poet has used the feminine form of this adjective, evidently thinking that जीवातु is feminine. But the latter is masculine or neuter. Read रसयुत:.

[8] Read -स्त्रिलोकीभृङ्गारो.

[9] Metre: *Sragdharā.*

[10] Metre: *Bhujaṅgaprayāta.*

[11] This *visarga* seems to have been added subsequently.

KHAROD STONE INSCRIPTION OF RATNADEVA III: CHEDI YEAR 933

B. CH. CHHABRA. SCALE: ONE-FOURTH. SURVEY OF INDIA, CALCUTTA.

REG. No. 3977 E'36-778'51.

कमलः श्रीरत्नराजस्ततः पृथ्वीदेवनरेश्वरोऽभवदतः [क्षोणीश]चूडामणिः[1] ॥५॥ [जाजल्ल]देव-
नृपतिस्त-

6 स्मादुर्वरातलाभरणम् । भुजव(ब)लजव(ब)लं यस्य निजभुजव(ब)लतः समीके यः[2] ॥६॥
आसीत्तत्तनयो नयोचितमतिः क्षौणीशचूडामणिर्वैरिकुलव्रज[मनु(बु)द ?]धरणः श्रीरत्नदेवो
नृपः[3] । चोकालो-

7 कगिरीन्द्रकन्दरदरीविश्रान्तविद्याधरीकर्णोत्तुङ्गुलिप्तावतंसक[4]यशोराशिः प्रवीराग्रणीः[5] ॥७॥ यस्यो-
दयन्नृपतिं कलिङ्गदेवाधिपं यजाधीशम् । समिति जटेश्वरजन[कं] कल(न)कामनजोज्झितत्य-
क्तं[6] ॥८॥

8 पृथ्वीदेवनृपस्ततः समभवन्मौलि[के]योल्लसद्रत्नार्च्चिश्चयेन रञ्जितमुमाभर्त्तुः पदाब्ज(ब्ज)-
द्वयम् । जित्वा येन जटेश्वरी नरपतिः संख्ये स्वदोर्विक्रमैः कारागारनिवासिव(ब)न्धि[षु] [रिपु]
— —[7] [धरां ? माधितः][8] ॥९॥

9 गण्डोद्भेदिमदाम्बु(म्बु)नि[र्झर]करित्वाकस्य तस्मादभूत् किं वाच्यः स जगत्त्रयीमठकृतावासो
यशस्तापसः । यस्योद्बलनकीर्णभूतिकणिकाजन्मातपते[9] शशि[श्रीशम्भो]र्गिरिहिमाद्रिकुन्द[कुमुद]-
स्वर्द्दीम — — [वयः][10] [॥१०॥]

10 तस्माज्जाजल्लदेवोऽभूज्जनतानां जनकोपमः । अजस्रं यद्गुणग्रामं वर्ण्णयन्ति मही[भु]जः[11] ॥११॥
अथ किल [ह]तदैवात्प्राप्ते जाजल्लदेवे कलचुरिकुलचन्द्रे व्र(ब्र)ह्मसायुज्य[12][माप्ते] । जगदिदम-
[पराकं] सर्व्वतोऽव्या[प्त ?] — — क[लि]क-

11 लितविवेकव्यस्तलोकान्व(न्ध)भूव[13] ॥१२॥ ज्यायान्[न]स्य जगद्देवस्ततः प्राग्देशतोऽञ्जसा । समेत्य
राज्याधिपतिर्व्व(र्व्वं)भूवाद्भुतविक्रमः[14] ॥१३॥ वीरे — ᴗ ᴗ —[15] प्रयातम ᴗ — [विघ्नैर्म]यैः
प्रस्थितं — — — ᴗ ᴗ — ᴗ —[गि]रिव-

12 रीकोणेऽरिभिः संस्थितम् । तस्मिञ्शौर्य[16][वि]कासदानरसिके राज्यस्थिते भूप[तौ क्ष्या]घ्रादप्यलि-
कानने[17] [न] कुरुते भीतिञ्जनः पर्यटन्[18] ॥१४॥ लक्ष्मीरिव मुरारातेः रतिवत्पुष्पधन्वनः । रा[ज्ञः]
सोमल्लदेवीति [गुणान्विता ?] ᴗ —[19]

13 भवत्[20] ॥१५॥ पुत्रस्ताभ्यां त्रिदशवनितागीतकीर्त्तिः पृथिव्यामासीदाशाकुहर[वि]हरच्चारुकीर्त्ति-

[1] Metre: *Śārdūlavikrīḍita.*

[2] Metre: *Āryā.*

[3] These *aksharas* are quite clear.

[4] Chakravarti reads पांस(सु)ल, but the loop on the left of the first *akshara* shows that it is undoubtedly मां. Besides, पांसुल does not give a good sense here.

[5] Metre: *Śārdūlavikrīḍita.*

[6] Almost every letter of this important hemistich is certain. Metre: *Āryā.*

[7] The *aksharas* have left some traces here, but I am unable to read them satisfactorily.

[8] Metre: *Śārdūlavikrīḍita.*

[9] Read —जन्मातपत्रे.

[10] *Metre*: *Śārdūlavikrīḍita.*

[11] Metre: *Anushṭubh.*

[12] These *aksharas* are clear in the original.

[13] Metre: *Mālinī.*

[14] Metre: *Anushṭubh.*

[15] The missing *aksharas* may be conjecturally restored as —रत्नदेवे.

[16] Read तस्मिञ्शौर्य—.

[17] These *aksharas* are quite clear in the estampages.

[18] Metre: *Śārdūlavikrīḍita.*

[19] Restore —भवत्.

[20] Metre: *Anushṭubh.*

प्रताप: । स्वर्णे[सिन्धी]कलशुरस्तवः सङ्गरोद्दामकीर्त्ति[र्यो]भीमश्री[रत्न]वमितो [रत्नदेव:] प्रवीर:[1]
॥१६॥ [यद्रूपं विदधद्वीक्ष्य[2]]

14 [शु]चालीनयनोत्सवम् । स्वतोऽधिकं ह्रियेवासीदनङ्गो मकरध्वज:[3] ॥१७॥ संस्कृतादिपदन्यास-
वैचित्री चित्रदायिनी । जिह्वारङ्गाङ्गणे यस्य नरिनर्त्ति[4] [सरस्वती] ॥१८॥ [राजधानी] धरामर्त्तु-
स्तस्य [रत्नपुरं पुरम्] । [पुरन्दरपुरप्रख्य]-

15 मभूदतिमनोहरम् ॥१९॥ छ ॥ श्रोतेऽयवल्कास्य(स्य)न्वायमेये कलानिधिर्ह्रदयरो धरायाम् ।
[यथा*] धरोद्धारविधौ मुरीणो हरिस्तथा सोपि विपद्गतानां[म्][5] ॥२०॥ पुत्र ᴗ – ᴗ ᴗ ᴗ – ᴗ
[ब(ब)भूव] तस्य श्री[राजदेव] इति [सूनृतता ?] प-

16 योधि: । श[स्त्रे]षु शा[स्त्र]निवहेषु परं प्रवीणस्तेनोपमानमिह कोपि न संजगाम[6] ॥२१॥ वि-
[शुद्ध ?]संसिद्धिनिमि[त्त]मुत्तमं पतिव्रतानां धुरि संस्थिता प्रिया । ब(ब)भूव [जीवे ?]ति
विशुद्धशीला [लीला[7]]गृहं [सच्च]रितस्य तस्य[8] ॥२२॥ ताभ्यामभा-

17 यत गुणोत्करररत्नसिन्धुर्गङ्गाधरोऽद्भुतमति: सुजनैकब(बं)धु: । यन्मस्य यत्क्षणमपीह परोपकारा-
दन्यत्कथाचिदपि न व्यसनम्ब(म्ब)भूव[9] ॥२३॥ मन्त्रालयं सुकृतशीलदयोप[शा]न्तिदानैस्य मौलि
ᴗ ᴗ – ᴗ ᴗ [पूजनीयै:] । [त]स्याश्रितं प्रथममित्य[वगत्य लो]-

18 भतृष्णादिभि: परत एव कृतो निवास: ॥२४॥ कोशे नाशमुपागते गजब(ब)ले क्षीणेऽतिरीणे जने
दुर्भिक्षोपहृतिं गते जनपदे दीनां दशामाश्रिते । येनोच्चै: पदमाप[दां गतमपि] श्रीरत्नदेवप्रभो
[राज्यं] मं[त्र]ब(ब)ला ᴗ – ᴗ त[10]

19 पुन: सप्ताङ्गसम्पूर्णताम्[11] ॥२५॥ धैर्यौदार्यविवेकविक्रमयश:सौशील्यशास्त्राण्यथो शौचाचारपरा-
मनन्यसदृशीं चाण[क्य]विद्यामपि । [दृष्ट्वा चैव] नितान्त[तुष्ट]मनसा श्रीरत्नदेवेन य: सर्व्वा[चा]-
रधुरी[ण ए]ष विहित: प्राधा[न्यमात्ये][12] पदे

20 ॥२६॥ यस्य मंत्रेण सर्व्वत्र निर्ज्जितारातिमंडल: । श्रीरत्नदेवभूपालश्चक्रे राज्यमकण्टकम्[13] ॥२७॥
रा[ल्हा[14]]पत्नाभिधे [यस्य] भार्ये [भ]क्तिपरायणे । ब(ब)भूवतु: सदा[चार]पविभित-
कुलद्वये ॥२८॥ एकां [सु]प्रद[15]जी[जा]को सुषुवे तनयोत्तमौ । सिंहा(ह)-

21 विक्रममन्या च खड्गसिंहमजीजनत् ॥२९॥ आलोक्यानेन विद्युत्तितितरलतरासारताकल्पल[क्ष्मीं]
लक्ष्मीम[प्येव]मेवं च[कि]तमृगदृशां प्रीतिमप्यङ्गनाना[म्] । – – कामाय – – पुनरिह सु-
कृतैर्दृष्टसंसुप्तबो(बो)धादेतच्चक्रे नवीनं सहजशुभम-

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[1] Metre: *Mandākrāntā.*

[2] The *aksharas* in the brackets have suffered considerably, but they can be restored from l. 13 of the Shēorinārāyaṇ inscription (No. 98, above) where also the verse occurs.

[3] Metre of vv. 17—19: *Anushṭubh.*

[4] Read नरीनर्त्ति.

[5] Metre: *Upajāti.*

[6] Metre: *Vasantatilakā.*

[7] The *aksharas* are almost certain.

[8] Metre: *Vaṁśasthavila.*

[9] Metre of this and the next verse: *Vasantatilakā.*

[10] Read –वनीयत.

[11] Metre of this and the next verse: *Śārdūlavikrīḍita.*

[12] The correct reading would be प्रधानामात्यपदे.

[13] Metre of this and the next two verses: *Anushṭubh.*

[14] The superscript letter of this *akshara* is clearly *l* and the subscript one appears to be *h*. Chakravarti proposed to read राम्भ.

[15] Chakravarti reads एकाम प्रद–, but the medial *ū* of the third *akshara* is quite clear and the consonant appears to be *s*.

22 शिवसंचयं भूतमतु:[1] ॥३०॥ मठ: कठोरकाण्डोऽत्र कैलासकारि श्रीमता। देवदक्षिणदिग्भागे निवासा-
धंमपश्चिमाम्[2] ॥[३१॥] कारितं विस्तृतं गौरीमण्डपं[3] पुण्य[कारिणा] । गङ्गाधरेण
वर्णेलीलामेवातिसुन्दरम् ॥३२॥ श्रीमद्रत्नपुरे वा-

23 स प्रतीच्यां पु×पकोपमम्[4] । अकरोदेकवीरायां मण्डपं गिरिमूर्द्धनि ॥३३॥ मण्डपं वानवद्दे[5] पुरा-
रातेर्[वि]निर्मितम् । [हर]हेरम्ब(म्ब)यो[र्म]ध्ये तत्रैव विस(श)दालयौ ॥३४॥ देवीदुर्गागृहं
दुर्गे रवे: पद्[पके ?][6] [पुरे] । पोरथे भवनं शम्भोर-

24 प्रंकपमथोकरत् ॥३५॥ रत्नपुरस्योदीच्यां दिशि ढुंढगणपतेरसौ चक्रे । मण्डपमशेषवाञ्छितफल-
दा[तु]र्विघ्नहन्तु[श्च][7] ॥३६॥ [स]रसिपुरग[ग्रामे] निर्म्माये [विक]चांबु(बु)जम् । तथा
सिरहु[8]ली[ग्रामे] स्फारां पुष्करिणीमपि[9] ॥३७॥ सप्त[मं]

25 कुसममलं सरसिजरुचिरं सदा जगत्सेव्यम् । तापापहमुत हरिमिव डलुबाग्रामे सरस्वकं[10] ॥३८॥
गुञ्जन्मञ्जुमधुव्रतव्रजचुम्बि[म्बि]तविकचपङ्क[जा]मकरोत् । पुष्करिणीम[तिम]हता(तीं) से-
णा[बु]लाम्नि च [ग्रा]मे ॥३९॥ मिष्टाम्बपानसम्पन्ना स-

26 वेस[श्री](र्मी) व्यधादसौ । नारायणपुरे पु×प[11]वाटिकामपि शोभना(नाम्)[12] ॥४०॥ यावल्लीला-
वतीनां नयनसरसिजप्रान्तसंस्थो मनोभूर्यावन्मैनाकपक्षानि[ल]चटुलजलश्रीर्विमाल: पयोधि: । चं-
[द्रा]र्कौ यावदेतौ गगनतलसमुत्थो(द्यो)तमानौ प्रभाभिस्ता-

27 वद्गङ्गाधरस्य प्रवरगुणनिधे: स्थैर्यतामेतु कीर्ति:[13] ॥४१॥ दक्षो लक्षणनिर्व(र्ण)ये कविकला-
सर्व्व[स्वविद्या]मभूच्छन्द:सुन्दरबु(बु)द्धिरद्भुतमति: साहित्य[मा]र्गाश्रयो: । ख्यातो हैहयवंशभू:
कविवृषा यस्यानुजो ज[ल्ह]णस्तेना[का]रि कुमारपालकृतिना [सेयं ?]

28 प्रशस्तिर्म्मु(र्मु)दा[14] ॥४२॥ स्वक्षरैर्म्मौक्तिकाकारैस्तेनैवालेखि कौतुकात् । [जातु][15]नाम्ना समु-
त्कीर्ण्णा शिल्पविज्ञानशालिना[16] ॥४३॥ श्रेष्ठिना रल्हणेनात्र धर्म्मकर्म्म[धिकारि]णा । कृता कला-
क[ला]पज्ञजनसं[स्तु]तबु(बु)द्धिना ॥४४॥ चेदिसम्वत्[17] ९३३ ॥ मङ्गलमस्तु ॥

TRANSLATION

Success! Ōṁ! Adoration to Śiva!

(Verse 1) May the god (*Śiva*), the destroyer of Daksha's sacrifice, the treasure of the sportive arts of the three worlds, grant (*your*) well-being!—(*he*) who, as he proceeded to grasp the hand of the daughter of the mountain (*i.e.*, Gaurī), used the light of the lamp which is the beautiful moon (*on his head*) for observing the face of Gaurī, after intercepting the gaze of the (*surrounding*) people with the cloth, namely, the lustre of his throat!

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[1] Metre: *Sragdharā.*

[2] Metre of verses 31—35: *Anushṭubh.*

[3] Read गौरीमंडपं.

[4] Read पुष्पकोपमम्.

[5] Chakravarti's reading बने बदे does not suit the metre; the vertical stroke after व is evidently a part of that *akshara.*

[6] Chakravarti read पंह[तके ?].

[7] Metre: *Āryā.*

[8] This *akshara* has a clear curve below *h* to indicate the medial *u.*

[9] Metre: *Anushṭubh.*

[10] Metre of this and the next verse: *Āryā.*

[11] Read पुष्प-.

[12] Metre: *Anushṭubh.*

[13] Metre: *Sragdharā.*

[14] Metre: *Śārdūlavikrīḍita.*

[15] The first *akshara* of this name appears to be जा. Chakravarti read मातृ-

[16] Metre of this and the next verse: *Anushṭubh.*

[17] Read -संवत्.

(V. 2) May the excellent lustre of the throat of the Creator of the three worlds (*i.e.*, Siva) grant you endless good fortune!—(*the lustre*) which is a companion of[1] the colour of the petals of blooming blue lotuses and is similar to the row of female bees enlivened by the spreading fragrance of the lotus-like face of (Gauri) the daughter of the mountain!

(V. 3) From Atri's eye there was produced the **Moon**, whose lustre causes great joy to the ocean, (*who is*) the elixir of nectar-juice to the night-lotuses, the sauce-maker of the gods, the lover of stars, the companion of those who study cupid's work, a mirror for the damsels that are the regions, a swan in the extensive lake of the firmament and an ornament of the three worlds.

(V. 4) In his race there were born the kings (*called*) **Haihayas**, of whom **Sahasrārjuna**, the foremost in the assembly of the valiant,—whose arms bound down the lord of Laṅkā with his creeper-like bow-string,—attained great fame.

(V. 5) In this family there was born the illustrious king **Kōkalla**. He had eighteen renowned sons. The youngest of them, the king **Kaliṅga**, (*became*) the lord of **Tummāṇa** by adoring (*the god*) Vaṅkēśvara. His son was **Kamala**. From him (*was born*) the illustrious **Ratnarāja (I)**. From him sprang the king **Pṛithvīdēva (I)**, the crest-jewel of the lords of the earth.

(V. 6) His son was the king **Jājalladēva (I)**, who, by the might of his arms, deprived **Bhujabala**, the lord of **Suvarṇapura**, of his power in a hostile encounter.

(V. 7) His son was the king, the illustrious **Ratnadēva (II)**, whose mind delighted in policy, whose feet were vigilant in moving among the rows of the crest-jewels of kings; (*who was*) the foremost of great warriors, the mass of whose fame was increased by (*its contact with*) the mass of radiance of the moon-like faces of the Vidyādharis resting in the recesses of the caves of Lōkālōka, the lord of mountains.

(V. 8) He[2] in battle deprived the king **Chōḍagaṅga**, the ruler of the **Kaliṅga** country, the lord of elephants (*and*) the father of **Jaṭēśvara**, of his gold, horses and elephants.

(V. 9) From him was (*born*) **Pṛithvīdēva (II)**, by the mass of the radiance of jewels shining in the hair of whose head, the two lotus-like feet of the lord of Umā were reddened. Being vanquished by him with the prowess of his arms, the king **Jaṭēśvara** was laid low on the ground . . . . among the prisoners dwelling in his jail.

(V. 10) Need we praise that marvellous hermit of fame, dwelling in the monastery of the three worlds, of that king who by his charity equalled the elephants, the stream of whose rutting juice breaks through their frontal globes? Before the umbrella caused by the scattered particles of his[3] ashes, the moon, the milky ocean, the Himālaya mountain, *kunda* (*flowers*), night-lotuses, celestial garlands . . . [pale into insignificance!]

(V. 11) From him there was born **Jājalladēva (II)**, who was to the people like (*their own*) father; (*and*) the multitude of whose merits the lords of the earth praise incessantly.

(V. 12) Thereafter, when the king **Jājalladēva (II)**, the moon to the **Kalachuri** family, attained, through accursed fate, union with Brahman, this wide world became enveloped in darkness on all sides, the people being distressed through loss of (*their*) discernment on account of the Kali age.

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[1] *I.e.*, as dark as.

[2] In the original text, this is a relative clause, qualifying Ratnadēva II in verse 7.

[3] *I.e.*, of the hermit, namely, his fame. A hermit smears his body with ashes.

(V. 13) Then his elder brother **Jagaddêva** of marvellous prowess, joining hastily from the eastern country, became the lord of the kingdom.

(V. 14) While that king, who delighted in valour, sport and charity, was governing the kingdom, the thieves ...... disappeared, obstacles (*vanished*), dangers departed, the enemies took shelter in the corners of mountain-caves, (*and*) the people roaming in dense forests had no fear even from a tiger.

(V. 15) As Lakshmî was of the enemy of Mura (*i.e.*, of Vishṇu), as Rati was of the flowery-bowed (*god of love*), even so **Sômalladêvî**, honoured for excellences, was [a dear wife] of (*that*) king.

(V. 16) From them was born a son (*named*) **Ratnadêva (III)**, a great warrior, whose fame is sung by the wives of gods, the beautiful tendrils of whose fame are sporting in the cavities of the regions on the earth; who by his charities has humbled the celestial tree, and who is extremely dear to the fortune of hostile kings impetuous in fighting.

(V. 17) Seeing that his beautiful form gave more delight to the eyes of deer-eyed ladies than his own, the crocodile-bannered (*god of love*) became bodiless, as if through shame.

(V. 18) On the stage of his tongue dances vigorously the goddess of learning, exciting wonder by the marvellous use of Sanskrit and other words.[1]

(V. 19) The capital of that king was the very beautiful city of **Ratnapura**, resembling the city of Indra.

(V. 20) In the *gôtra* named Kâśyapa there was **Dêvadhara**, a treasury of arts on the earth. As Hari was foremost in the act of lifting up the earth, even so was he in (*succouring*) (*men*) sunk in adversity.

(V. 21) He had a son named the illustrious **Râjadêva**, the ocean of [pleasing speech], extremely proficient in the *Śâstras* and in (*the use of*) multitudes of weapons. None has attained here resemblance to him.

(V. 22) He, who was well-conducted, had a beloved wife named **Jîvâ** of virtuous character, the foremost of chaste women and the best means of attaining unblemished success.

(V. 23) From them was born **Gaṅgâdhara** of wonderful intelligence, who has a multitude of excellences as the ocean has jewels, (*and who is*) the sole kinsman of the good; for blessed (*as he is*), he has never had, even for a moment, a passion other than benevolence.

(V. 24) Having come to know that his mind has already been occupied by religious merit, character, compassion, calmness, charity.... (*and other*) adorable excellences, avarice, greed and other (*vices*) have dwelt away from him.

(V. 25) When the treasure was exhausted, the elephant force became weak, the people were scattered, the country was infested by famine and reduced to a pitiable state, he, by the might of his policy, rendered the kingdom of his lord, the illustrious **Ratnadêva (III)**—though it had been involved in great calamities—complete with its seven constituents.[2]

(V. 26) Having seen his courage, liberality, discernment, valour, fame, good nature, (*proficiency in*) the *Śâstras* and also his unique (*practice of*) Châṇakya's science[3] marked

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[1] There is a play on the word *pada* here. It means (1) a word and (2) a step in dancing.

[2] The seven constituents of a State are the king, the prime minister, an ally, a treasure, a kingdom, a stronghold and an army.

[3] *I.e.*, the science of politics.

as it is by pure conduct, the illustrious **Ratnadêva (III)**, with his mind extremely pleased, appointed him, who is foremost in all his actions, to the post of the Prime Minister.

(V. 27) Having vanquished multitudes of his foes everywhere by his (*i.e.*, Gaṅgādhara's) policy the illustrious king **Ratnadêva (III)** has freed the kingdom from all troublesome persons.

(V. 28) He had two wives **Rālhā** and **Padmā** wholly devoted (*to him*), who purified both their families by their virtuous conduct.

(V. 29) One (*of them*) gave birth to two excellent sons **Sūprada** and **Jījāka**, and the other brought forth **Khaḍgasiṁha** who was like the lion in valour.

(V. 30) Having realized that the loveliness of youth is worthless and extremely transitory like a mass (*of the flashes*) of lightning, so also fortune and also the love of ladies whose eyes resemble those of a frightened deer, he, who is by nature well-intentioned, has constructed this new *maṇḍapa* of (Śiva) the Lord of creatures, since his knowledge, which was (*previously*) dormant, has been awakened by meritorious deeds . . . .

(V. 31) At this very place, to the south of the temple, the wise one has constructed a monastery with heaps of well-seasoned wood for the habitation of ascetics.

(V. 32) An extensive *maṇḍapa* of Śauri, (*which is*), as it were, a very beautiful ornament of the earth, was caused to be built by the meritorious **Gaṅgādhara.**

(V. 33) In the famous **Ratnapura,** he built a beautiful *maṇḍapa* of Ēkavīrā, resembling a Pushpaka,[1] on the top of a hill in the west.

(V. 34) (*He*) built a *maṇḍapa* of Śiva at **Vaḍada** in the forest tract. At the same place he constructed two shining temples of Hara and Hēramba.

(V. 35) He caused to be erected a temple of the goddess Durgā at **Durga** and (*another*) of the sun at the town of **Pahapaka** and a cloud-scraping temple of Śambhu at **Pōratha.**

(V. 36) In the northern direction of **Ratnapura** he constructed a *maṇḍapa* of Ṭūṇṭā-Gaṇapati, who grants all the desired objects and destroys obstacles.

(V. 37) He excavated a tank with blooming lotuses in the village **Tipuruga** and a large lotus-pool in the village **Girahulī.**

(V. 38) At the village **Uluvā** he made a large tank, (*circular*) like a wheel, clean and lovely with lotuses, which is ever resorted to by the (*living*) world and removes (*the oppression of*) heat (*and so*) resembles Hari who shines with a discuss, is blameless and charming with a lotus (*which he carries in his hand*), who is adored by the world and frees it from oppression.[2]

(V. 39) He excavated at the village called **Sēṇāḍu** a very large lotus-pool, the blooming lotuses in which are kissed by swarms of lovely humming bees.

(V. 40) At **Nārāyaṇapura** he established a charitable feeding house for all, furnished with savoury food and drink, and also a beautiful flower-garden.

(V. 41) As long as the mind-born (*god of love*) abides in the corner of the lotus-like eyes of graceful women, as long as the ocean has wreaths of rolling waves (*caused*) by the wind (*set in motion*) by (*the flapping of*) the wings of the **Maināka mountain,** as long as the moon and the sun shine with their lustre in the vault of the sky—even so long may the fame of **Gaṅgādhara,** the treasure of excellent merits, endure!

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[1] For a description of Pushpaka, see P. K. Acharya, *Indian Architecture*, pp. 113-124.

[2] There is a play on several words here, in consequence of which the tank and Hari, *i.e.*, (Vishṇu) are described in identical expressions.

(V. 42) The wise Kumārapāla has composed this *praśasti* with joy—(*he*) who is clever in interpreting marks (*on the body*?), who is the resting place of the very essence of poetic art, whose intellect shines by (*the study of*) metrics, who has a wonderful understanding of literature and politics, who is well-known as an eminent poet born in the Haihaya family and whose younger brother is Jalhaṇa.

(V. 43) He himself, eagerly, wrote it in beautiful letters resembling pearls. It was incised by (*the artisan*) named Jītū who is distinguished for his knowledge of sculpture.

(V. 44) It has been put up here by the *Śrēshṭhin* Ralhaṇa who is in charge of religious endowments and whose intelligence is praised by the people conversant with a number of arts.

The Chēdi year 933. May there be bliss!

No. 101 ; Plate LXXXIII

PENDRABANDH PLATES OF PRATAPAMALLA: (KALACHURI) YEAR 965

These plates were discovered in 1934 by Pandit Lochan Prasad Pandeya, Hon. Secretary of the Mahākōsala Historical Society. They were found in the possession of Thakur Gokul Singh, Malguzar of Peṇḍrābandh, a village (lat. 20° 39′ N., long. 82° 57′ E.) in the Balōdā Bazār *tahsil* of the Raipur District in the Chhattisgarh Division of Madhya Pradesh. The inscription was edited by me for the first time in the *Epigraphia Indica*, Vol. XXIII, pp. 1 ff. It is edited here from the original plates and ink-impressions which I owe to the kindness of the Government Epigraphist for India.

The record is on two massive copper-plates measuring from 11⅞″ to 12″ broad and from 7⅞″ to 8″ high. They are about .1″ in thickness. The first plate weighs 155 *tolas* and the second 133 *tolas*. At the centre of the top of each plate there is a hole, ⅞″ in diameter for the ring which originally held the plates together. This ring, which is also of copper, is circular in shape and about 4″ in diameter, with the central portion flattened to form a round seal 2.6″ in diameter. About one-third portion of the ring was broken off when the plates first reached me. They were, therefore, not held together by it, but there is no reason to doubt that it actually belongs to them. The weight of the broken ring and the seal is 16 *tolas*. The edges of the plates have been neither fashioned thicker, nor raised into rims. Still the inscription is very well-preserved and there is no uncertainty about its reading. The plates are inscribed on the inner side only. There are thirty-five lines in all, 17 being inscribed on the first plate and the remaining 18 on the second. The average size of the letters is .3″ except in the last two lines, where, for want of sufficient space, it is reduced to .2″. On the seal is inscribed in the centre a crudely executed figure of Lakshmi, seated cross-legged on a lotus-seat, flanked on either side by an elephant, with a jar in his uplifted trunk to pour water on the head of the goddess. In the lower part of it there is the legend *Rāja-śrīmat-Pratāpamalladēvaḥ* in a horizontal line, and below it appears a sheathed sword lying parallel to it.

The characters are Nāgarī. The letters are deeply cut, but not well-formed. The form of the initial *i* in *ishṭa-*, l.32, shows its upper part developed as in the modern Nāgarī alphabet. The left limb of *dh* also is fully developed. In writing conjunct letters the engraver has not distinguished between *p* and *y*, and also between *l* and *n*; in some cases, again, he has incised *p* for *m*; see *tasya*, l.6, *-Gōkarppan*, l.12 and *nirmpita-* (for *nirmmita-*), l.9. The sign of *avagraha* in l.2 differs from that in l.26. A superfluous syllable is scored off by two vertical strokes at the top; see *nyi* in l.32. The *visarga*,

which was omitted after *bhaṭṭ[illegible]* in l. 14, is written immediately below the line. In two other cases the omission is indicated by a *kākapada*, the position and the form of which indicate whether the addenda are given at the top or at the bottom of the plate. A figure following the addendum indicates the line where the omitted syllable or word is to be supplied.[1] Thus *sūry[illegible]* and *ge* which were omitted in ll. 11 and 14 are supplied with the figures 11 and 14 respectively at the bottom of the first plate. Similarly *nī* which was omitted in the second line of the second plate is incised with the figure 2 at the top of the plate.

The **language** is Sanskrit. Except for *ōṁ Vrahmaṇī namaḥ* in the first line and the particulars of the date and the place of issue in the last, the record is metrically composed throughout. The verses, of which there are twenty-nine, are all numbered, except the last one. In the genealogical portion, only five of the verses[2] are taken from the old draft, the others appearing here for the first time. As regards **orthography**, we may note that *v* is generally written for *b* and the dental and palatal sibilants are confused, as in *Vrahmaṇī* and *Sivam* in l. 1 and *āsīd=āsīma-*, l. 16; and *y* is used for *j* in *Vāyapēya-*, l. 31.

The inscription is one of the king **Pratāpamalla** who belonged to the **Kalachuri Dynasty of Ratanpur**. The object of it is to record the grant, by Pratāpamalla, of a certain village to a Brāhmaṇa on the occasion of a *saṅkrānti*. The record was written by **Pratirāja** who was born in a **Gauḍa** family and was the light (*i.e.*, the chief) of the *Srī-karaṇa* or Record Office.

The **genealogy** of the king down to Pṛithvīdēva II is given here as in the latter's Amōḍā plates,[3] with the omission, obviously inadvertent, of one complete verse about Kamalarāja, the son of Kaliṅgarāja. About **Ratnadēva II**, the father of Pṛithvīdēva II, the present record gives the important information that he defeated **Chōḍagaṅga** and **Gōkarṇa** in battle. Several other records of this dynasty,[4] no doubt, mention Ratnadēva II's defeat of Chōḍagaṅga, but that he was accompanied by an ally named Gōkarṇa is known from this inscription only.

After Pṛithvīdēva II, the present inscription mentions his son **Jagaddēva**, omitting the name of his brother Jājalladēva II, probably because he was a collateral.[5] Jagaddēva was succeeded by his son **Ratnadēva III**, whose son **Pratāpamalla** made the present grant. From the description given here that though a boy he was a second Bali in strength, it appears that Pratāpamalla came to the throne while quite young. He is evidently identical with the homonymous prince whose round or hexagonal copper coins are found in large numbers in Chhattisgarh. It is noteworthy that like the seal of the present plates these coins also bear the figure of a sheathed sword on the reverse.

Verses 15-18 give the genealogy and description of the donee [illegible] the occasion of the grant. There was a Brāhmaṇa named Suvarṇakara of the [illegible] *gotra* and three *pravaras*, *viz.*, Vasishṭha, Śakti and Pārāśara. His son was Divākara who was proficient in the Vēdas. From him was born Sādhāra, whose son **Satyasādhāra**[6] was honoured by

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[1] See also above, p. 327, n. 3.

[2] *Viz.* verses 1, 2 and 4-6. Verse 5 is slightly altered; see below, p. 346, n. 2.

[3] Above, Nos. 91 and 94.

[4] Above, Nos. 93, l. 6; 97 l. 4; 100, l. 7 *etc.*

[5] Though a collateral he is mentioned in the Kharōd inscription of Ratnadēva III (above, No. 100, l. 10).

[6] It appears better to regard Satyasādhāra as the son of Sādhāra than to identify the two as I did before; see *Ep. Ind.*, Vol. XXIII, p. 8, n. 1

the Kalachuris. To Sāryasādhāra Pratāpamalla gave a village named **Kāyaṭhā**, situated in the **Anargha-maṇḍala** on the occasion of the **Makara-saṅkrānti.** The last line states that the plates were issued from the victorious camp at **Palasadā** on **Tuesday, the 10th day of the bright fortnight of Māgha in the year 965** of an unspecified era. The *tithi* and the year are expressed in decimal figures only.

The date of this grant must evidently be referred to the Kalachuri era, but the details do not work out regularly. The tenth *tithi* of the bright fortnight of Māgha in the *expired* Kalachuri year 965 fell on Thursday (the 23rd January 1214 A. C.) and not on Tuesday. The same *tithi* in the *current* Kalachuri year 965 fell on Saturday (the 2nd February 1213 A. C.). In neither case was it connected with a Tuesday. The discrepancy can, however, be accounted for as follows. Though the grant was made on the day of the Makara-saṅkrānti, the plates were actually issued a few days later as in the case of the Kāvī plate[1] of Jayabhaṭa IV. The Makara-saṅkrānti in the *expired* Kalachuri year 965 fell on Wednesday, the eleventh *tithi* of the bright fortnight of Pausha (the 25th December 1213 A. C.). The plates were, however, actually incised about a fortnight after, on the tenth *tithi* of the dark half of Māgha which (if the month was *pūrṇimānta*) fell on a Tuesday. The writer seems to have, by mistake, written *su di* for *va di*. The corresponding Christian date is, therefore, **Tuesday, the 7th January 1214 A.C.**

As for the **localities** mentioned here, the *maṇḍala* of **Anargha,** as stated before,[2] roughly corresponds to the modern Jānjgir *tahsil* of the Bilaspur District. The village **Kāyaṭhā** is still extant in the form Kaiṭā, about 15 miles almost due west of Pēṇḍrābandh, and about 3 miles beyond the southern limit of the Jānjgir *tahsil.* As for Palasadā there are several villages named Parsadā or Parsadi in the Balōdā Bazār *tahsil,* but the village where Pratāpamalla's camp was pitched may be Parsodi about a mile to the north of Kaiṭā.

TEXT[3]

First Plate

1 ओं ब(ब्र)ह्मणे नमः ॥ निर्गुणं व्यापकं नित्यं सि(शि)वं परमकारणं(णम्) । भावग्राह्यं परं ज्योतिस्तस्मै ब्र(ब्र)ह्मणे नमः[4] ॥१॥

2 यदेतदग्रेसरमंब(ब)रस्य ज्योतिः स पूषा पुरुषः पुराणः । अथास्य पुत्रो मनुरादिराजस्तदन्वयेऽभू-द्भुवि कार्त्त-

3 वीर्यः[5] ॥२॥ तस्माच्छन्नातिकीर्तेः सकलगुणधरा हैहया नेकसः[6] को जाताः प्रत्यर्थिपृथ्वीपतिकरिद्र-

4 रणो मार्ग्गणे कल्पवृक्षाः । तद्वंसा(शा)प्येकदेसे(शे) कलचुरिरिति च ख्यातिमीयुर्न्नरेन्द्रा[7] जातः कोकल्लदेवो नृ-

5 पतिररिकुलक्ष्मारुहां धूमकेतुः[8] ॥३॥ अष्टादसा(शा)रिकरिकुम्भविभंगसिंहाः[9] पुत्रा ब(ब)भूवु-रतिसौ(शौ)र्य-

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[1] Above, No. 23.

[2] Above, p. 420.

[3] From the original plates.

[4] Metre: *Anushṭubh.*

[5] Metre: *Upajāti.*

[6] Read नैकशः.

[7] Read –नरेन्द्राः.

[8] Metre: *Sragdharā.*

[9] Read –विभङ्गसिंहाः.

6 राज्यं तस्य तनयाज्जो नृपवररत्नपुरीस(श) आसी(सी)त्पार्श्वे(र्श्वे) च मंडलपतीन्स चकार वं(बं)-
धून(न्)[1] ॥४॥ तेषामनूजस्तु[2]

7 कलिंगराजः प्रतापवन्हि(ह्नि)र्दपितारिराजः । जातोन्वये दुष्टरि[पु][3]प्रवीरप्रियाननाम्भोरुहपा-
र्वणे-

8 न्दुः[4] ॥५॥ तेनाथ चंद्रवदनोजनि रत्नराजो विस्वो(श्वो)पकारकरणार्जितपुण्यभारः । येन स्व-
वा(बा)हुपु-

9 यनिर्म्मि(र्म्मि)तवि(वि)क्रमेण नीतं यस(श)सि(स्त्रि)भुवने विनिहत्य स(श)त्रून(न्)[5] ॥६॥
पृथ्वीदेवोभवत्तस्मान्नृपः सा(शा)र्दूल-

10 विक्रमः । नखदर्प्पणसंक्रान्तनमद्भूपालमंडलः[6] ॥७॥ अथ रुचिरशरीरी(श्री)राघवः तत्कलाना-

11 मनुपहितकलंकोनर्घमूर्त्तिः सुवृत्तः[7] [।*] सकलगुणसमूहः सी(श्री)मतस्तस्य सूनुर्विधुरिव सुकृ-
तानात्मा(न्धा)म जाजल्लदेव-

12 :[8] ॥८॥ रत्नदेवोभवत्तस्मादद्भुतोपमविक्रमः । यश्चोडगंगमोकर्ण्णौ युधि चक्रे पराङ्मुखौ[9] ॥९॥
ततोभूदासीम-

13 क्षितितलयविकान्त[10]महिमा हिमानीवत्कान्तैर्जगदपि यशोभिर्व्व(र्द्ध)वलयन(न्)। रणे क्रुद्धा(द्ध)-
द्वेषिद्विपदलनदीक्षाहरिसमः

14 सुतः पृथ्वीदेवो दनुजदलनस्तस्य नृपतेः[11] ॥१०॥ प्रचंडकांडभूपालयु[12]ग्मकंडूतिखंडनः[13] [।*] जग[14]-
द्देवोभवत्तस्मान्नृपः सा(शा)र्दूल-

15 विक्रमः[15] ॥११॥ तत्पुत्रश्चित्रकीर्त्तिः सकलकलचुरिक्ष्माभुजां भूषणश्रीः श्रीमानुत्फुल्लमल्लीनि-

16 करनिभयसो(शो)रासि(शि)भिर्व्याप्तविस्वः(श्वः) । आसी(सी)दासी(सी)मभूमीवलयपरिवृढ-
प्रौढदोःकांडलीला-

17 निर्द्धूतासे(शे)षवैरिक्षितिपतिनिवहो भूपती रत्नराजः[16] ॥१२॥ पुत्रस्तस्य यसो(शो)ज्य(ज्व)लो-

Second Plate

18 ललहरीनिर्द्धूतदिग्मंडलो मूर्त्या निर्ज्जितमन्मथः समभवत श्रीमत्प्रतापो[17] नृपः । भूपालार्ण्णवसो-
(शो)षणे

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[1] Metre: *Vasantatilakā.*

[2] The vowel of नू is lengthened for the sake of the metre. Many other records of the Kalachuris of Ratanpur (*e.g.*, No. 76, l. 10; No. 89, l. 7, above) read अनुजस्य which seems to be better, since such a word is required to be connected with अन्वये.

[3] Other cognate plates read द्विष्ट-.

[4] Metre: *Upajāti.*

[5] Metre: *Vasantatilakā.*

[6] Metre: *Anushṭubh.*

[7] This word which was at first omitted is supplied with the figure 11 at the bottom of the plate.

[8] Metre: *Mālinī.*

[9] The engraver had first incised the conjunct ङ्ग, but he afterwards cancelled it and incised only the letter ङ् at the top of मु. Metre: *Anushṭubh.*

[10] The vertical stroke of त is not incised.

[11] The engraver first incised प्र and then corrected it as नृ. Metre: *Śikhariṇī.*

[12] The vowel of यु was first incised as long and then shortened.

[13] The *visarga* after न, which was omitted at first, is incised below the line.

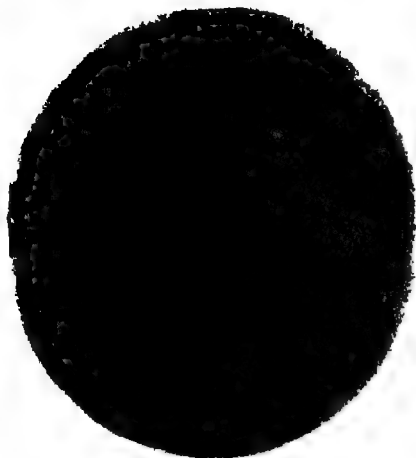
[14] The *akshara* ग, which was omitted here, is incised together with the figure 14 at the bottom of the plate. There are superfluous marks of *rēpha* on both द्दे and वो.

[15] Metre: *Anushṭubh.*

[16] Metre: *Sragdharā.*

[17] Read समभवच्छ्री-.

PENDRABANDH PLATES OF PRATAPAMALLA: (KALACHURI) YEAR 965

Seal.

Actual size. (From a photograph).

i.

ii.

18

20

22

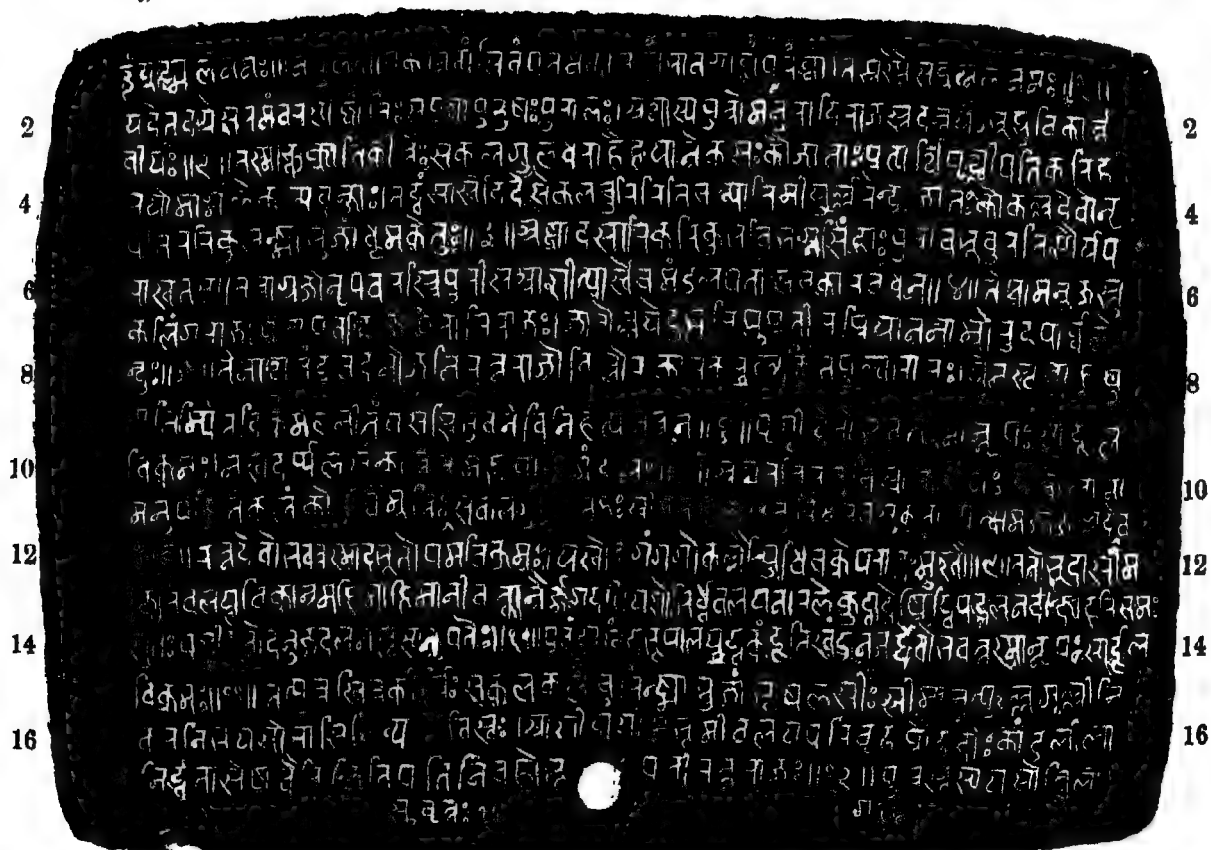
24

26

28

30

32

34

19 मुनिरसौ क्ष्मापालचूडामणिर्दीने वंदिजने[1] द्विजे गुणिगणे नित्यं हि चिन्तामणिः[2] ॥१३॥ मत्या महत्या महतीं म-

20 हीसः(शः) प्रतापमल्लो जगदेकमल्लः । पृथ्वीमपृथ्वीमकरोत्कराभ्यां व(ब)लेन वा(बा)लोपि व(ब)लिद्वितीयः[3] ॥१४॥

21 वसिष्ठस(श)क्तिपारास(श)र इतिप्रवरत्रयः । सुवर्णकरनामाभूद्गोत्रे पारास(श)रे द्विजः[4] ॥१५॥ दिवाकरस(स)मो लोके

22 तेनाजनि दिवाकरः । येनाज्ञानतमो नष्टं[5] वेदतत्व(त्त्व)विदा भुवि ॥१६॥ तस्मादजायत गुणी गुणिनां गणे-

23 षु दानं ददत्सु कृपयार्थिजते(ने) वदान्यः । मूर्त्या मनोभवसमो महिलामनस्सु साकार इत्यभवनीत-

24 लसुप्रसिद्धः[6] ॥१७॥ अखिलजनवरिष्टो(ष्ठो) धर्म्मकीर्त्तिप्रतिष्टो(ष्ठो) जनितजनविसु(शु)द्धि-

स्वीं(र्व्यो)यनिस्ना(ष्णा)तवु(बु)द्धिः । सकलगु-

25 णसमूहः सत्यसाधारनामा कलचुरिकुलमान्यो योभवत्तस्य पुत्रः[7] ॥१८॥ तस्मै प्रतापमल्लेन कायठा-

26 ऽवर्षमंडले । ग्रामो मकरसंक्रान्तौ दत्तः[8] संकल्पपूर्वकः[9] ॥१९॥ सं(शं)खं(ङ्खो) भ[10]द्रासनं च्छ(छ)त्रं गजास्वं(श्वं) वरवाहनं(नम्) । भूमिदानस्य(स्य) चि-

27 न्हा(ह्ना)नि फलं स्वर्गः पुरंदर ॥२०॥ व(ब)हुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य ।[11]

28 तदा फलम(म्) ॥२१॥ भूमिं यः प्रतिगृन्हा(ह्णा)ति यश्च भूमिं प्रयच्छति । उभौ तौ पुण्य-कर्म्माणौ नियतौ स्वर्गगा-

29 मिनौ ॥२२॥ पूर्व्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष पुरंदर । महीं महीभृतां स्रे(श्रे)ष्ठ दानाच्छ्रेयो हि पालनं(नम्) ॥२३॥

30 स्वदत्तां परदत्तां वा यो हरेद्वसुधरां[12]। स वि[ष्ठा]यां कृमिर्भूत्वा पितृभिः सह मज्जति ॥२४॥ तडागानां सहस्त्रे(स्रे)ण

31 वाय(ज)पेयस(श)तेन च । गवां कोटिप्रदानेन भूमिहर्त्ता न सु(शु)ध्यति ॥२५॥ षष्टिवर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः ।

32 आच्छेता[13] चानुमता(न्ता) च तान्येव नरके वसेत् ॥२६॥ इष्टन्दतं(त्तं) हुतं चैव यत्किंचिद्धर्म-संचितं(तम्) । अर्द्धांगुलेन सीमाया:[14]

33 हरणेन प्रणस्य(श्य)ति ॥२७॥ यथाप्सु पतितं स(श)क्र तैलविं(बिं)दुर्व्विसर्प्पति । एवं भूमिकृतं दानं सस्ये सस्ये प्ररोहति ॥२८॥

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[1] The *akshara* ने, which was omitted here, is incised with the figure 2 at the top.

[2] Metre: *Śārdūlavikrīḍita*.

[3] Metre: *Upajāti*.

[4] Metre of this and the following verse: *Anushṭubh*.

[5] The sense requires here a word like नाशितं.

[6] Metre: *Vasantatilakā*.

[7] Metre: *Mālinī*.

[8] The engraver first incised त्त and then corrected it into त्त.

[9] Metre of verses 19—28: *Anushṭubh*.

[10] च, which was first incised, is corrected into भ.

[11] This *daṇḍa* is superfluous.

[12] Read हरेत वसुन्धराम् ।

[13] The *akshara* त्तृ was at first incised after च्छे, but the engraver has indicated by two vertical strokes on it that the *akshara* was incised by mistake and is to be omitted.

[14] Read सीमायाः.

34 गीर्वाणवर्योयं प्रतिराजना(ना)मा विचारस्नु(सू)नुः श्री(श्री)करणप्रदीपः । स्वच्छाक्ष(क्ष)यः सर्व्वजनप्रसिद्धस्ताम्र[1] लिलेख प्रकटैस्तु वर्ण्णैः[2] ॥ [२९॥*]

35 संवत(त्) ९६५ व[3] पल्लवासमायासिद्धिविजयकटके[4] ॥ मार्गसुदि १० मंगलदिने ॥

Seal

राजश्रीमत्प्रतापमल्लदेवः ॥

TRANSLATION

Ōṁ! Adoration to Brahman!

(For a translation of vv. 1—2, see p. 428.)

(Verse 3) From him (*i. e.*, Kārtavīryya) who surpassed the fame of Indra, were born on the earth many **Haihayas**, endowed with all excellences, who were lions to the elephants that were hostile kings and wish-fulfilling trees to suppliants. The kings, who were (*born*) in their family, became famous as **Kalachuris** in the **Chēdi** country. (*In their family*) was born the king **Kōkalladēva**, who was a comet to the families of his enemies.[5]

(For a translation of v. 4, see that of v. 5 on p. 428.)

(V. 5) In (*that*) family was born their younger brother, **Kaliṅgarāja** who exterminated hostile kings by the fire of his valour and who was the full moon to the day-lotuses which were the faces of the beloveds of the mighty warriors of (*his*) wicked enemies.

(V. 6) Thereafter he[6] begot **Ratnarāja (I)**, whose face was like the moon, and who acquired a mass of religious merit by obliging the whole world; (*and*) who, destroying (*his*) enemies by the valour of the pair of his arms, spread his fame in the three worlds.

(V. 7) From him (*i.e.*, Ratnarāja I) was born the king **Pṛithvīdēva (I)**, whose prowess was like that of a tiger, (*and*) in the mirrors of whose nails was reflected a host of princes who bowed to him.

(V. 8) Then that illustrious king's son was **Jājalladēva (I)** who, like the moon, was possessed of radiant complexion and majesty, (*but*) had no spots; who was a repository of good arts (*as the moon is of digits*); who was endowed with an inestimable form (*and*) was virtuous (*as the moon has a well-rounded form*); (*and*) who possessed all qualities and was an abode of all merits.

(V. 9) From him was born **Ratnadēva (II)** of incomparable valour, who, in battle, turned back **Chōḍagaṅga** and **Gōkarṇa.**

(V. 10) Then was born to that king a son named **Pṛithvīdēva (II)**, whose power extended to the bounds of the orb of the earth; who whitened the world with his lovely glory, as with a mass of snow; who devoted himself to the extermination of his wrathful foes in battle, as a lion does (*in the case of*) infuriated elephants; (*and*) who was a destroyer of demons (*i.e.*, wicked people).

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[1] Read —स्ताम्रे.

[2] Metre: *Indravajrā*.

[3] This *akshara* and the *daṇḍas* after कटके are superfluous.

[4] Read —वासितविजय—.

[5] *I.e.*, he caused their destruction.

[6] As the text stands, Ratnarāja I appears to be a son of Kaliṅgarāja. But from several other records we know that Kaliṅgarāja's son was Kamalarāja who was the father of Ratnarāja I.

(V. 11) From him was born the king **Jagaddêva**, who possessed the prowess of a tiger and who destroyed the itch of fighting of all powerful kings.

(V. 12) His son was the illustrious king **Ratnarâja (III)**, of wonderful fame, who was an excellent ornament of all Kalachuri kings; who filled the universe with the mass of his fame resembling a heap of blooming jasmine flowers; who destroyed all the hosts of hostile kings by the play of his massive arms, which were the masters of the orb of the earth to the (*extreme*) boundaries.

(V. 13) Then was born his son the illustrious king **Pratâpa**, who has cleansed the circle of regions with the rolling waves of the ocean of (*his*) fame; who has surpassed the god of love by his (*lovely*) form; who is the sage (*Agastya*) in drying up the ocean of (*hostile*) kings; who is the crest-jewel of kings and at all times the philosopher's stone to poor people, panegyrists, Brâhmaṇas and multitudes of meritorious persons.

(V. 14) **Pratâpamalla**, (*who is*) of great intellect, the lord of the earth (*and*) the pre-eminent warrior of the world, who, though a boy, is a second Bali in strength, has made, by his arms, this wide earth (*look*) small.

(V. 15) There was a Brâhmaṇa named Suvarṇakara in the Pârâśara *gôtra* with the three *pravaras*, Vasiṣṭha, Sakti and Pârâśara.

(V. 16) He begot Divâkara, who was like the sun in this world and who, knowing the essence of the Vêdas, dispelled the darkness of ignorance on the earth.

(V. 17) From him was born a meritorious (*son*), who became well-known by the name of Sâdhâra, who was (*reckoned as*) the (*most*) meritorious among assemblages of meritorious persons (*and as*) beneficent among those who made gifts out of compassion for suppliants (*and*) who in form appeared like the mind-born (*god of love*) to the minds of ladies.

(V. 18) There is his son named **Satyasâdhâra**, the foremost among all people, who is famed for religious merit, who, has caused the purification of the people, whose intellect is proficient in Nyâya and who, being possessed of the whole multitude of merits has become venerable to the **Kalachuri** family.

(V. 19) To him **Pratâpamalla** gave, with a solemn declaration on the **Makara-saṅkrânti**, a village (*named*) **Kâyathâ** (*situated*) in the **Anargha-maṇḍala**.

(*Here follow nine benedictive and imprecatory verses.*)

(V. 20) This ocean of learning named **Pratirâja** of the **Gauḍa** family, the light (*i. e.*, Chief) of *Srî-karaṇa* (Record Office), who entertains pure thoughts and is famous among all people, has written on (*these*) copper (*plates*) with clear letters.

(Line 35) At the victorious camp pitched at **Palasadâ**, on **Tuesday**, the **tenth** (*lunar*) **day of the bright** (*fortnight*) **of Mâgha in the year 965.**

Seal

The King, the illustrious **Pratâpamalladêva.**

No. 102; Plate LXXXIV

BILAIGARH PLATES OF PRATAPAMALLA: (KALACHURI) YEAR 969

These plates were discovered by a farmer named Ramnath some time in 1939 while he was cultivating a field at the village Pawni, 5 miles north by west from **Bilaigarh**, the chief town of the former Bilaigarh Zamindari in the Raipur District. They were sent

to the Zamindar of Bilaigarh. He very kindly presented them to the Central Museum, Nagpur, where they are deposited now. They are edited here from excellent ink impressions kindly supplied by the Government Epigraphist for India.

They are two copper-plates, measuring 10¼" broad and 7" high. They are about .1" in thickness and weigh 121 *tolas*. Their ends have not been raised into rims; still the record on them is in an excellent state of preservation. At the centre of the top of each plate there is a hole, .6" in diameter, for the ring which must have held the two plates together, but no ring or seal has yet been discovered. The plates are inscribed on the inner side only. The record consists of 38 lines, of which 16 are inscribed on the first, and the remaining 22 on the second plate. The average size of the letters is .2".

The **characters** are Nāgarī. The letters are deeply cut and somewhat better formed than those of the Pēṇḍrābandh plates[1] though, as shown below, the writer of both the records was the same. In other respects, they present the same peculiarities as those of the Pēṇḍrābandh plates. In line 2, a superfluous stroke has been scored off, while in line 5 two *aksharas* have been shown to be redundant by incising two vertical strokes at their top.

The **language** is Sanskrit. Except for *ōṁ Vrahmaṇē namaḥ* in the first line and the date in the last, the whole record is metrically composed. The verses number 30, all of which except v. 16 are numbered. Consequently, the numbers of verses from 17 onwards are less by one. In the genealogical portion all the verses are copied from earlier records like the Pēṇḍrābandh plates. The **orthography** shows the usual peculiarities of the use of *v* for *b* (*e.g.*, in *Vrahmaṇē*, l.1), *s* for *ś* and *vice versa* (*e.g.*, in *śivam*, l.1 and *śakala-*, l. 24) as well as the confusion of *y* and *j* (*e.g.*, in *yātō-* for *jātō-*, l.7 and *jasas=* for *yaśas=*, l.9).

The inscription is one of the king **Pratāpamalla** of the **Kalachuri Dynasty of Ratanpur**. As all the verses in the genealogical portion have occurred before in the Pēṇḍrābandh plates, the present inscription does not add to our historical knowledge.[2] The **object** of it is to record the grant, by Pratāpamalla, of the village **Siralā** to the Brāhmaṇa **Haridāsa** of the Sāṅkṛita *gōtra*[3] on the occasion of a **lunar eclipse** which took place on the **full-moon day of Āshāḍha**. No year is mentioned in connection with the eclipse, but it was probably identical with **Saṁvat 969**, recorded at the end of the last line. Verse 20 eulogises the Śaiva Āchārya **Īśānaśiva**, but for what purpose it is not clear. The inscription was written by **Pratirāja** of the **Gauḍa** family who had also written the earlier Pēṇḍrābandh plates.[4]

The date of the grant must plainly be referred to the Kalachuri era. According to the epoch of 247-48 A. C., the *paurṇimā* of Āshāḍha in the *expired* year 969 ended 18 h. 15 m. after mean sunrise on the 24th June 1218 A. C., on which day there was a lunar eclipse as stated in the grant.

There is only one **place**, *viz.*, the village **Siralā**, mentioned in this grant. No place-name corresponding to it can be traced in the vicinity of Bilaigarh. Its site seems to be occupied now by the village Pawni where the plates were found underground. This village lies only about two miles to the south of Kaiṭā which was granted by the same king by his Pēṇḍrābandh plates.

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[1] Above, No. 101.

[2] The verse descriptive of Kamalarāja is omitted in this inscription as in No. 101.

[3] See below, p. 552, n. 9.

[4] See above, No. 101, l. 54.

TEXT[1]

First Plate

1 सिद्धिः[2] [।*] ओं ब्र(ब्र)ह्मणे नमः ॥ निर्गुणं व्यापकं नित्यं सि(शि)वं परमकारणं(णम्) । भावग्राह्य(ह्यं) परं ज्योतिस्तस्मै सद्ब्रह्मणे[3] नमः[4] ॥१॥

2 यदेतदेवेसरमंब(ब)रस्य ज्योतिः स पूषा पुरुषः पुराणः । अथास्य[5] पुत्रो मनुरादिराजस्तदन्वयेभूद्भु–

3 वि कार्त्ति(र्त्त)वीर्यः[6] ॥२॥ तस्मात्क्रमातिकीर्त्तेः[7] सकलगुणधरा हैहया नेकसः[8] को जाताः ।[9] प्रत्य–

4 र्थं[10]पृथ्वीपतिकरिहरयो मार्ग्गणे कल्पवृक्षाः । तद्वंसा[11]श्चेदिदेसे(शे) कलचुरिरिति च स्या(ख्या)तिमीयुष्व(र्व)रें–

5 द्राः यातः[12] कोकल्लदेवो नृपतिररिकुलक्ष्माभुजां धूमकेतुः[13] ॥३॥ अष्टादसा(शा)रिकरिकुंभ[14]–

6 विभग्नसिंघाः[15] पुत्रा ब(ब)भूवुरतिसौ(शौ)र्यपराश्च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीस(श) आ–
सीत्पार्स्वे[16] च मंड–

7 लप[ती]न्स चकार बं(बं)धून्[17] ॥४॥ तेषामनूजस्तु[18] कलिंगराजः प्रतापवह्निक्षप्तारिराजः[19] । वा(वा)तोत्थ–

8 ये दुष्टरिपुप्रवीरप्रियाननांभोरुहपार्व्वणेंदुः[20] ॥५॥ तेनाथ चंद्रवदनोऽजनि रत्त(त्न)राजो विश्वोपका–

9 रकरणार्ज्जितपुण्यभारः । येन स्वबा(बा)हुयुगनिर्म्मितविक्रमेण ।[21] नीतं जस[22]स्त्रिभुवने विनिहत्य स(श)–

10 त्रून्[23] ॥६॥ पृथ्वीदेवोभवत्तस्मान्नृपः सा(शा)र्द्दूलविक्रमः । मत्तदर्पणसंक्रान्तनमद्भूपालमंडलः[24] ॥७॥

11 अथ रुचिरचिश्रीरासयः[25] सत्कलानामनुपहितकलंकोजर्वमूर्त्तिः सुवृत्तः । सकलगु–

12 णसमूह[:*][श्री]मतस्तस्य सूनुर्व्विधुरिव सुकृतानां धाम जाजल्लदेवः[26] ॥८॥ रत्त(त्न)देवो–
भवत्तस्मादभूतो–

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[1] From the original plates.
[2] Expressed by a symbol.
[3] Read सद्ब्रह्मणे.
[4] Metre: *Anushṭubh.*
[5] The medial *i* preceding *sya* has been cancelled.
[6] Metre: *Upajāti.*
[7] Read तस्मात्क्रमा–.
[8] Read नैकशः.
[9] This *daṇḍa* is superfluous.
[10] Read प्रत्यर्थि–.
[11] Read तद्वंश्या–.
[12] Read जाताः.
[13] Metre: *Sragdharā.*
[14] The two *aksharas vibha*, which were superfluous, have been cancelled here.
[15] Read विभग्नसिंहाः.
[16] Read आसीत्पार्श्वे.
[17] Metre: *Vasantatilakā.*
[18] Read तेषा–. The vowel of नु is lengthened for the sake of the metre.
[19] Read –क्षिप्तारिराजः.
[20] Metre: *Upajāti.*
[21] This *daṇḍa* is superfluous.
[22] Read यश–.
[23] Metre: *Vasantatilakā.*
[24] Metre: *Anushṭubh.*
[25] Read –रुचिश्रीराशयः.
[26] Metre: *Mālinī.*

13 पमविक्रम: । य(य)स्योडगड्ड[1]गोकण्णों भुवि चक्रे पराङ्ममुखो[2] ॥९॥ ततोभूवासीमव(वि)सि-
वलयवि-

14 क्रत[3]महिमा हिमानीवत्कात्ते(न्ते)यं(जे)गदपि य(य)सो(शो)भिर्द्धवकयन(न्) । रणे क्रुद्धा(द्ध)-
द्वेक्षि(षि)द्विपदलनदीक्षा-

15 हरिसम: सुत: पृथ्वीदेवो दनुजदलनस्तस्य नृपते:[4] ॥[१]०॥ प्रचंडाखंडभूपाल-

16 युद्धकंडूतिखंडन: । जगद्देवोभवत्तस्मा[न्नृ]प: [सा](शा)र्द्दूलविक्रम:[5] ॥११॥ तत्पुत्रस्त्रिय(श्रिय)-
त्रकीर्त्ति: सकलकलचुरि-

Second Plate

17 क्ष्मामुजां भूव(ष)णस्त्री:(श्री:) श्रीमानुत्फुल्लत(म)ल्लीनिकरनिभज(य)सो(शो)रासि(शि)मि-
र्व्याप्तविश्व: । आसीदासीमभू-

18 मीवलयपरिवृढप्रौढदो:का(कां)डलीलानिद्र(र्द्धू)तासे(शे)ष[वै]रिक्षितिपतिति(नि)व[हो] भूपती
रत्नराज:[6] ॥१२॥

19 पुत्रस्तस्य यसो(शो)द्वि(ब्धि)लोललहरीनिर्द्धूतदिग्मंडलो मूर्त्या निर्ज्जितमन्म[थ]स(स्स)मभवत्
स्री(श्री)मत्प्रतापो नृप: । भूपा-

20 लार्ण्णवसो(शो)षणे मुनिरसौ [क्ष्मा]पालचूडामणि[र्दी]ने वंदिजने द्विजे गुणिगणे नित्यं हि चिन्ता-
मणि:[7] ॥१३॥

21 मत्या महत्या महतीं महीस:(श:) प्रतापमल्लो जगद्दे(दे)कमल्ल: । पृथ्वीमपृथ्वीमकरोत्कराभ्यां
व(ब)लेन वा(बा)लोपि व(ब)लि-

22 द्वितीय:[8] ॥१४॥ प्रवरै: सांकृताङ्गिरसवानस्पत्यसंज्ञकै:[9] [।*] संयुते सांकृत(तं) गोत्रे पंडितो
भृगुसा(सं)शक: ॥१५॥ व(ब)-

23 भूव सु(श्रु)तिसंपन्न: । पुराणस्मृतिसा(शा)स्त्रवित् [।*] आचारमार्ग्गनिरत: प्रियवाक् साधु-
स(सं)मत:[10] ।[।१६।।*] समुद्भूतस्तस्मा-

24 च्छव[11]धर इव क्षीरजलध:(धे:) दिवोदास: पुत्र: श(स)कलगुणविज्ञाननिपुण: [।*] सदामात्यो
विप्रै: जनमपरका-

25 नंदजनक:[12] स्फुरकी(त्की)र्त्तिलो(र्लो)के सकलनरपै: पू(स्पृ)ष्टचरण:[13] ॥१६॥ (॥१७॥) तत्पुत्रो
हरिदास उत्तममतिर्म्मान्य: सता-

26 मग्रणी[:*] सन्मार्गे(र्गो)करतो विवेकवसति: विप्रेषु[14] चूडामणि: [।*] सास्त्रा[र्थ]श्रुति[15]धर्म्म-
नित्यनिरतो धर्म्मैकवुधि:[16] सदा

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[1] The dot inside the curve of *ṅ* is very faintly seen on the original plate.

[2] Read पराङ्मुखो. Metre: *Anushṭubh*.

[3] Read विक्रान्त-.

[4] Metre: *Śikhariṇī*.

[5] Metre: *Anushṭubh*.

[6] Metre: *Sragdharā*.

[7] Metre: *Śārdūlavikrīḍita*.

[8] Metre of this and the following two verses: *Anushṭubh*.

[9] The metre is defective here as the seventh syllable of the first *pāda* is not prosodially long as required. वानस्पत्य- is probably a mistake for बा(बा)र्हस्पत्य-. The *pravaras* of the Sāṅkṛiti *gōtra* are usually given as *Āṅgirasa*, *Sāṅkṛitya* and *Gaurivīta*. See *Gōtrapravaranibandhakadamba*, p. 44.

[10] This verse is not numbered in the text.

[11] This *akshara* is superfluous.

[12] The text is very corrupt here. Perhaps विप्रै: सततपरकाव्यजनक: is meant.

[13] Metre: *Śikhariṇī*.

[14] Read -वसतिर्विप्रेषु.

[15] Read शास्त्रार्थश्रुति-.

[16] Read धर्म्मैकबुद्धि:.

BILAIGARH PLATES OF PRATAPAMALLA: (KALACHURI) YEAR 969

i.

ii.

B. CH. CHHABRA. SCALE: TWO-THIRDS

SURVEY OF INDIA, CALCUTTA.
REG. No. 3977 E'36—778'51.

27 लोकानां प्रियदर्शनो निखिलधीः प्राप्तः प्रतिष्ठोदयः[1] ॥१७॥ (॥१८॥) तस्मै प्रतापदेवेन राज्ञा संकल्पपूर्वकः [।*] प्रदत्तः

28 सिरलाग्राम आषा[ढ्यां] सोमपर्व्वणि[2] ॥१८॥ (॥१९॥) शैवाचार्यसि(शि)रोमणिः कलियुगे धर्म्मैकचिन्तामणिः माणिक्येश्वरपाद[3]-

29 पद्ममधुपः प्राज्ञो विवेकार(श्र)यिः(यी:) [।*] अज्ञानांधन्म(त)मोविनाशतरणिः नूनं गुणानां खनिः । हुन्त(न्ते)वानसितो विवेक-

30 वसतिविद्वत्स[4] चूडामणिः[5] ॥१९॥ (॥२०॥) संखं[6] भद्रासनं च्छ(छ)त्रं गजास्व(श्वं) वरवाहनं(नम्) [।*] भूमिदानस्य चिन्हा(ह्ना)नि फलं स्वर्ग्गो[:*] पुरंदर[7] ॥२०॥ (॥२१॥)

31 ब(ब)हुभिर्व्व(र्व्व)सुधा दत्ता राजभि[:*] सगरादिभिः । यस्य[8] यस्य यदा भूमि तस्य[9] तस्य तदा फल[म्] ॥२१॥ (॥२२॥) भूमिं यः प्रतिगृन्हा(ह्णा)ति यस्तु भू-

32 मीं[10] प्रयच्छति । उभा तौ[11] पुण्यकर्म्माणौ नियतौ[12] स्वर्ग्गगामिनौ ॥२२॥ (॥२३॥) पूर्व्व-दत्तां द्विजातिभ्यो यत्नाद्रक्ष पुरंदरः(र) । मही(हीं)

33 महीभृतां सेष्ठः[13] दानाच्छ्रेयो हि पालनम(म्) ॥२३॥ (॥२४॥) स्वदत्तां परदत्तां वा यो(यो) हरे[द्व]सुधरां[14] । स विष्ठायां कृमिर्भूत्वा पितृ-

34 भिः सह मज्जति ॥२४॥ (॥२५॥) तडागानां सहस्रेण वाजपेयस(श)तेन च । गवां कोटिप्रदानेन भूमिहर्त्ता न सु(शु)ध्यति ॥२५॥ (॥२६॥) षष्ठि(ष्टि)

35 वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः । आच्छेता(त्ता) चा(चा)नुमन्ता च तान्येव नरके वसेत(त्) ॥२६॥ (॥२७॥) [इ]ष्टं दत्तं हुतं चैव यत्किंचित(द्)ध-

36 र्म्मसंचितं(तम्)[15] । अर्द्धांगुलेन सीमायाः[16] हरणेन प्रणस्य(श्य)ति ॥२७॥ (॥२८॥) यथाप्सु पतितं[17] स(श)क्र तैलबि(बिं)दु विसर्पति[18] । एवं भूमिकृतं दानं स-

37 स्य सस्य[19] प्ररोहति ॥२८॥ (॥२९॥) स्वच्छासयः[20] परहितार्थपरः कुलि(ली)नो गौडान्वयोचित-गुणैर्व्विदितो यथार्थम् । तांम्र[21] द्विजा-

38 तिचरणेषु निसर्गभक्त्या व्यक्ताक्षरैर्लिखितवान(न्) पतिराजसक्तः ॥२९॥[22] (॥३०॥) संवत् ९६९ [।*]

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[1] Read प्राप्तप्रतिष्ठोदयः. Metre: *Śārdūlavikrīḍita.*

[2] Metre: *Anushṭubh.*

[3] Read -मणिर्माणिक्येश्वर-.

[4] Read -वसतिर्विद्वत्सु.

[5] Metre: *Śārdūlavikrīḍita.*

[6] Read शंखो.

[7] Metre of this and the following eight verses: *Anushṭubh.*

[8] This word, which was omitted at first, is written above the line.

[9] Read भूमिस्तस्य.

[10] Read भूमिं.

[11] Read उभौ तौ.

[12] Read नियतं.

[13] Read श्रेष्ठ.

[14] Read यो हरेत वसुन्धराम्.

[15] धर्म्मसंचितं, which was omitted at first, has been added later on by writing ध at the end of line 35 and र्म्मसंचितं in the margin before the commencement of line 36.

[16] This *visarga* should be elided.

[17] Read पतितः.

[18] Read तैलबिन्दुर्व्विसर्पति.

[19] Read सस्ये सस्ये.

[20] Read स्वच्छाशयः.

[21] Read ताम्रं.

[22] Read प्रतिराजसक्तः. See verse 29 of No. 101, above.

TRANSLATION

Success! Ōṁ! Adoration to Brahman!

(For a translation of vv. 1-14, see above, pp. 548-49.)

(Verses 15-16) In the Sāṅkṛita *gōtra* connected with the *pravaras* named Sāṅkṛita, Āṅgirasa and Bārhaspatya,[1] there was a learned Brāhmaṇa named Bhṛigu, well-versed in the Vēdas, conversant with the Purāṇas, Smṛitis and Śāstras, devoted to the path of (*virtuous*) conduct, of agreeable speech and esteemed by good persons.

(V. 17) From him was born, like the moon from the milk-ocean, (*his*) son Divōdāsa, clever in discerning all excellences, who, being always a (*good*) councillor, constantly showed great compassion to Brāhmaṇas,[2] and with his fame shining in the world, had his feet touched by all kings.

(V. 18) His son is **Haridāsa** of excellent intelligence, (*who is*) venerable, foremost among good persons, solely devoted to the virtuous path, an abode of right judgment, a crest-jewel among Brāhmaṇas, constantly engaged in the interpretation of the Śāstras, (*the study of*) the Vēdas and (*the practice of*) religious conduct, (*and is*) always solely intent on piety; whose appearance is pleasing to the people; (*and*) who has a keen intellect and has attained a respectable position.

(V. 19) To him the king **Pratāpadēva** gave, with a solemn declaration, the village **Siralā** on (*the occasion of*) **a lunar eclipse** on the **full-moon day of Āshāḍha.**

(V. 20) There is, Oh! **Īśānaśiva,** a crest-jewel of Śaiva Āchāryas, the unique philosopher's stone for charity in the Kali age, a bee on the lotuses which are the feet of Māṇikyēśvara,[3] a wise man, being foremost for his right judgment; who is the sun for dispelling the pitchy darkness, namely, nescience, and is indeed a mine of excellences, an abode of discernment and a crest-jewel among learned people.

(Here follow nine benedictive and imprecatory verses.)

(V. 30) The devoted **Pratirāja,** who entertains pure thoughts, who is intent on doing good to others, who comes of a good family and is rightly known by excellences befitting his Gauḍa race, has written on (*these*) copper (*plates*) in clear letters on account of his natural devotion to the feet of the twice-born.

The year 969.

NOS. 103-4; PLATE LXXXV

RATANPUR STONE INSCRIPTIONS OF VAHARA: (VIKRAMA) YEAR 1552.

THESE inscriptions (called here A and B) have been mentioned several times. One of them (B) was first brought to notice by Sir R. Jenkins in the *Asiatic Researches*, Vol. XV, p. 505. Both of them were subsequently noticed by Mr. Beglar,[4] Dr. D.R. Bhandarkar[5] and R.B. Hiralal.[6] They are edited here for the first time from the original stones which I examined *in situ* in 1935.

[1] The text reads *Vānaspatya* which seems to be a mistake for *Bārhaspatya*. The *gōtra* is generally named *Saṅkṛiti*. The usual *pravaras* of that *gōtra* are Āṅgirasa, Sāṅkṛitya and Gaurivīta.

[2] See above, p. 552, n. 12.

[3] *Māṇikyēśvara* seems to be the god Śiva, probably installed in a temple at Ratanpur.

[4] *C. A. S. I. R.*, Vol. VII, p. 216.

[5] *P. R. A. S. W. I. for* 1903-4, p. 52.

[6] *I. C. P. B.*, first ed., p. 114; second ed., p. 126.

The inscriptions are incised on two **stones** built into the front wall of the sanctum—A on the left and B on the right side of the door-way—in the temple of Mahāmāyā at **Ratanpur** in the Bilaspur District of Madhya Pradesh. A contains five, and B, eleven lines. The former covers a space measuring 1′ broad by 3½″ high and the latter, a space measuring 11½″ broad by 6¼″ high. The **characters** of both are Nāgarī and the **language**, barbarous Sanskrit. There are several mistakes of **orthography** and grammar in both the records, but especially in B. Both the records are metrically composed. A contains 3 and B, 8 verses. The only orthographical peculiarities worth noticing here are that *kshy* is used for *khy* in *vikshyātā* in l. 2, *j* for *y* in *jantra-vidyā* in l. 4 and *sh* for *kh* in *alashadāsa* (for *likhadāsa*) in l. 10, all in B.

The first inscription (A) refers itself to the reign of **Vāharēndra** or king **Vāhara.** That he belonged to the Haihaya dynasty is clear from inscription No. 105, below. It compares **Ratnapura** to the city of Indra (*i.e.,* Amarāvatī in heaven) and states that the king Vāharēndra, who stayed there, had a force of a thousand horses and sixty elephants, evidently stationed at **Ratnapura.** It next mentions **Gōvinda,** the Mayor of Ratnapura, who was Vāharēndra's (trusted) servant in all affairs.

The second inscription (B) opens with a salutation to Viśvakarman, the architect of gods. It then lavishes fulsome praise on the *Sūtradhāra* Chhītaku of the Kōkāsa family. His father Manmatha and brother Māṇḍana are also mentioned. All of them find mention in the Kosgain stone inscription of Vāhara.[1]

Both the inscriptions are thus of the same period. The first is undated, but the second gives the **year** 1552 without further particulars. This must, of course, be referred to the Vikrama era and corresponds to 1495-96 A.C. In the absence of the necessary details, the date does not admit of verification.

TEXT[2]

A

1 श्रीम[ह्र]ल्लपुरं पुरंदरपुर(रं) दवानरादुर्लभं[3] तत्रास्ति क्षितिपालनैकनृपती(तिः) श्री-

2 वाहरेंद्र[:*] स्वयंम(यम्) [।*] त[त्रै]व[4] गजेंद्रषष्ठि[5]गुडितमेकं सहस्रं हया[6] संग्रामे रि-

3 पुमर्दनं न री(वि)षमं वह्लेश्च तेजा(जो)धिकं(कम्)[7] ॥१॥ श्रीमान्वाहररायस्य सर्वकार्ये-

4 षु सेवक[:*] । तरार[8] नाम गोवींद[9] रत्नपुरप्रजाधिप[:*][10] ॥२॥ सर्वजीवदयापाल[:*] [सा]-

5 मिती राजधारण[11] । कृताकारणसामर्थं गोवींदनाम विश्रुता[12] ॥३॥

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[1] See below, No. 105, ll. 19-20.

[2] From the original stones.

[3] Read देवैर्नरैर्दुर्लभम्.

[4] One *akshara* is missing here. Read तत्रैव.

[5] Read -वृष्टि-.

[6] Grammar requires a reading like हयानाम्.

[7] Metre : *Śārdūlavikrīḍita.*

[8] No such word is known to Sanskrit lexicons. Perhaps the intended reading is तत्रास्ति.

[9] Read नाम्ना गोविन्दो.

[10] Metre: *Anushṭubh.*

[11] Read स्वामिनो राज्यधारकः.

[12] Read कार्याकार्यसमर्थोऽयं गोविन्दो नाम विश्रुतः । Metre: *Anushṭubh.*

B

1 ओम् [।*] स्रि(श्री)विस्वकर्मायं[1] नमः ॥ हृदयं[2] च दयावन्मे[:*] ॥[3] कोकासवंसदीपक[:*] ॥(।) सील्पसास्त्रेषु[4]

2 विख्याता[5] ॥ छीतकु सूत्रधारीण[6] ॥[१॥*][7] देवगुरुप्रसादेन ॥ [पंच]विद्यामहोदधि[:*] ॥(।) रेखना-

3 रायनं चान[8] ॥ गुणवान्सत्यवादीति:[9] ॥२॥ काष्टपाषानेके[10] चैव ॥ कनकं चीत[11] ली-

4 लया ॥ जंत्रविद्या माहाविद्या[12] ॥ छीतकु सूत्रधारीण[13] ॥३॥ वंकमीवंकवादन[14] ॥

5 वेलीपत्रादीकी[15] नरे(?) ॥ श्री(त्रि)तालसप्ततालं च ॥ छीतकु सु(सू)त्रधारीण[13] ॥४॥ विद्यान्त

6 पति गभीर[16] ॥ हृदयं केसव[17]वसेत् । मन्मथ: सुतकर्ता च[18] ॥ छीतकु सूत्रधारीण[19]

7 ॥५॥ [20] उपांगरु(क)पवादी च ॥ कामसारगृहे सदा ॥ सा(शा)स्त्रजपी त्रिभक्तस्य(श्च) ॥ माडन

8 लघुबांधव[21] ॥६॥ ब्रह्मभक्तो गुणा[:*] सर्वे[22] ॥ ज्योतिसास्त्रसमन्वीत[23] ॥ विस्वकर्म्मा-[24]

9 प्रसादेन ॥ माडन ह मिलीष्यते[25] ॥७॥ [वित्य]न(नो) रुपकामस्य[26] विद्यासर्वगुणे-

10 षु च ॥ भ्रात्रिभक्तो सुसि(शी)लस्य[27] ॥ लखदास प्रस्यते[28] ॥ [८॥*] सुभमस्तु[29] सर्वदा [।*]

11 स्रि(श्री)संवत् १५५२ समये ॥

TRANSLATION

A

(Verse 1) (*There is*) the famous **Ratnapura** (*which is like*) the city of Purandara, inaccessible for gods and men. There resides **Vāharēndra** himself, a unique king in

---

[1] Read विश्वकर्मणे.

[2] Read हृदये.

[3] These *daṇḍas* marking the end of the *pāda* here and in the sequel are superfluous.

[4] Read शिल्पशास्त्रेषु.

[5] Read विख्यात:.

[6] Read छीतकु: सूत्रधारिणाम्.

[7] Metre of this and all the following verses: *Anushṭubh*.

[8] Read रेखानारायणो चापि.

[9] Read गुणवान्सत्यवाक्तथा.

[10] Read काष्ठपाषाणके.

[11] Read कनकेपि च लीलया.

[12] Read यंत्रविद्या महाविद्या.

[13] Read छीतको: सूत्रधारिण:.

[14] Perhaps -वादनं is intended.

[15] Read वल्लीपत्रादिकै:.

[16] Perhaps विद्यापतिश्च गम्भीर: is meant.

[17] Read केशवे.

[18] Perhaps मन्मथस्य सुत: कर्ता is intended.

[19] Read छीतकु: सूत्रधारक:.

[20] The meaning of this verse is not clear to me.

[21] Read मांडणो लघुबांधव:.

[22] Read ब्रह्मभक्त: सर्वगुण:.

[23] Read ज्योति:शास्त्रसमन्वित:.

[24] Read विश्वकर्म्मप्रसादेन.

[25] Read मांडणे हि मिलिष्यते.

[26] Perhaps रुपकारस्य is intended.

[27] Perhaps भ्रातृभक्त: सुशीलश्च is meant.

[28] Read लेखदास: प्रशस्यते.

[29] Read शुभमस्तु.

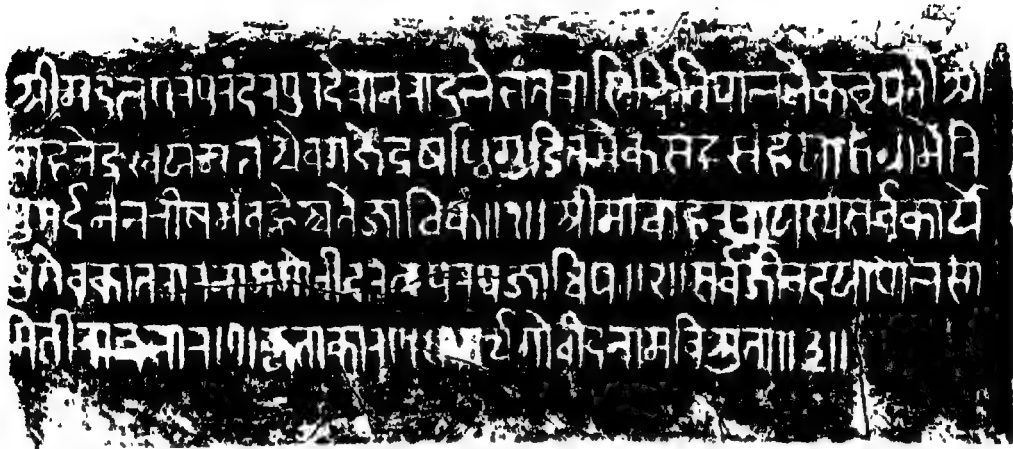
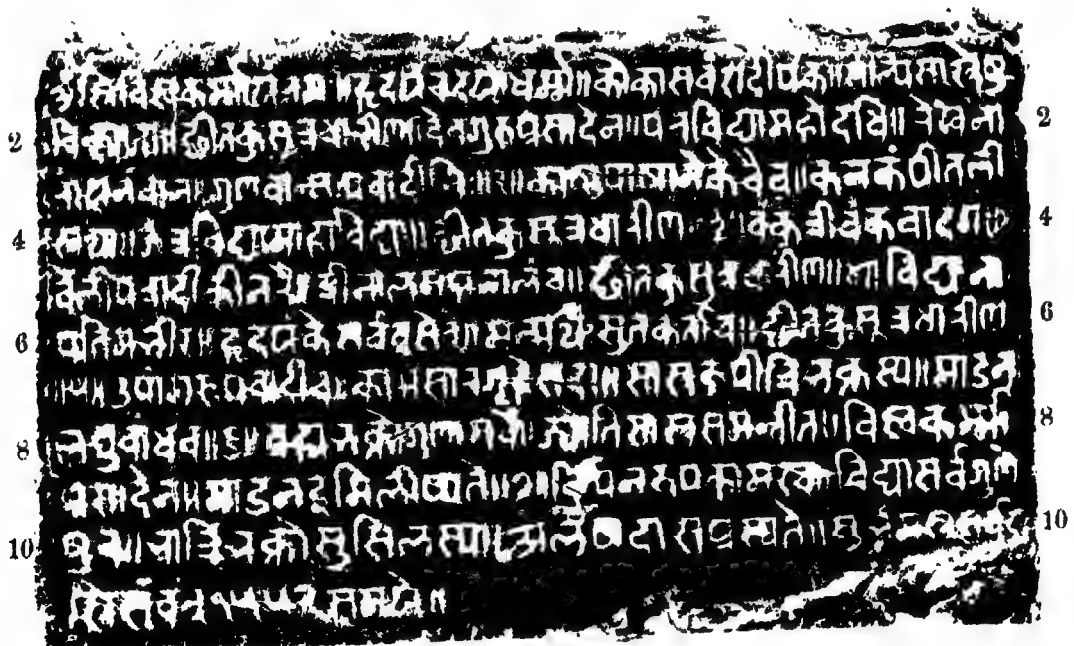
RATANPUR STONE INSCRIPTIONS OF VAHARA: (VIKRAMA) YEAR 1552

A

B

B. CH. CHHABRA.

SCALE: ONE-HALF.

SURVEY OF INDIA, CALCUTTA.
REG. No. 3977 E'36-778'51.

respect of protection of the earth. At the same place there are a thousand horses together with sixty elephants, more lustrous than fire and destructive of foes in battle.

(V. 2) There is (*the officer*) named **Gōvinda**, the Mayor of **Ratnapura** and the (*trusted*) servant of the king **Vāhara** in all affairs.

(V. 3) (*This*) **Gōvinda** is well-known as a kind (*officer*), who protects all creatures, who bears the burden of (*governing*) the kingdom of his lord (*and*) has power to do or to desist from doing (*anything*).

B

Ōṁ! Adoration to the illustrious Viśvakarman!

(Verse 1) Among *sūtradhāras*, **Chhītaku**, the light of the **Kōkāsa** family, is well-known for (*his proficiency in*) *Śilpaśāstras* (*and has*) the virtue of compassion in (*his*) heart.

(V. 2) By the favour of gods and preceptors, (*he*) is the ocean of five sciences, (*a veritable*) Nārāyaṇa in respect of draftsmanship, meritorious and truthful.

(V. 3) The *Sūtradhāra* **Chhītaku** (*can work*) on wood and stone and also on gold with ease. He possesses (*knowledge of*) the great science, the science of machinery.

(V. 4). The *Sūtradhāra* **Chhītaku** knows (*how to play on*) *vaṅka* and *trivaṅka* (*and to carve ?*) creepers and leaves. (*He knows*) also the *tri-tāla* and *sapta-tāla*.

(V. 5) The *Sūtradhāra* **Chhītaku**, the able son of **Manmatha**, is a perfect master of sciences (*and*) has fixed his heart on Kēśava.

(V. 6) His younger brother is **Māṇḍana**, devoted to three (*deities ?*) and a reader of scriptures . . . . . .

(V. 7) He is devoted to Brāhmaṇas. All merits together with the knowledge of astronomy will be found in Māṇḍana by the favour of Viśvakarman.

(V. 8) The writer is **Dityana**, the sculptor, (*who is*) well-conducted and devoted to his brother, and is praised for (*his knowledge of*) sciences and all merits.

May there be always bliss!

In the memorable year 1552.

No. 105; Plate LXXXVI

KOSGAIN STONE INSCRIPTION (No. I) OF VAHARA

This inscription was first brought to notice by Mr. Beglar in Sir A. Cunningham's *Archaeological Survey of India Reports*, Vol. VII, p. 214. It was subsequently noticed very briefly in Mr. Nelson's *Bilaspur District Gazetteer*, p. 37 and later on in R.B. Hiralal's *Inscriptions in the Central Provinces and Berar*.[1] It is edited here for the first time from the original stone which is preserved in the Central Museum, Nagpur.

The inscription is engraved on one side of a slab of reddish sand-stone which was originally found in the fort of **Kosgain**,[2] 4 miles to the north-east of Chhuri, the chief town of the former Chhuri Zamindari in the Bilaspur District of Madhya Pradesh. The same stone contains another record, incised on the other side, which also belongs to the reign of Vāhara.[3]

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[1] First ed., pp. 114-15; second ed., p. 126.

[2] The fort of Kosgain is described in detail by Beglar in Cunningham's *A. S. I. R.*, Vol. XIII, pp. 155 ff.

[3] No. 106, below.

The present inscription, which contains twenty lines, covers a space measuring 1' 7" broad and 1' 4½" high. It has suffered a good deal owing to the effects of weather, especially in the middle of lines 9-14 where several *aksharas* have become illegible. Besides, a large crack has cut the stone vertically on the proper right, damaging from two to four *aksharas* in each line except the last four, in each of which, owing to the breaking away of a large piece, as many as eight or nine *aksharas* have been destroyed. Fortunately, not much of historical importance has been lost. The characters are Nāgarī and the language, Sanskrit. Except for *siddhiḥ Śrī-Gaṇēśāya namaḥ* in the beginning and the names of sculptors at the end, the whole record is metrically composed. The verses, all of which are numbered, total 23. The orthography does not call for any remark except that *b* is everywhere denoted by the sign for *v*.

The inscription is one of the king **Vāhara** who belonged to the **Haihaya** (*i.e.*, Kalachuri) **Dynasty of Ratanpur.** The object of it seems to be to record the king's victory over some Paṭhāṇas.

After the customary obeisance to Gaṇēśa, the record opens with three invocatory verses in honour of Lambōdara (Gaṇēśa), Siva and Durgā. It then describes the **Moon**, the mythical progenitor of the **Haihaya** (or Kalachuri) **family**. The first historical prince, named after the legendary kings Haihaya[1] and Kārtavīrya, is **Siṅghaṇa**. The name of his son, which is partly damaged, seems to have been **Ḍaṅghīra**. His son was **Madanabrahman,** from whom was born **Rāmchandra**. The latter's son was **Ratnasēna,**[2] whose son, apparently from his wife **Guṇḍāyī,** was **Vāharēndra**. We are next told that when Vāharēndra marched with his army, the Paṭhāṇas used to run away in apprehension to the river Sōṇa, while others, giving up their kingdoms, wealth and life, took shelter in the fortress of heaven. From **Ratnapura,** the king used to bring to his capital wild elephants and give them away together with gold to his suppliants. He used to make gifts of cows and burn a hundred thousand lights in honour of the goddess Durgā[3] in the month of Kārttika. He stored abundant wealth and provisions in the fortress of **Kōsaṅga,** from which he used to sally forth in search of enemies.

The inscription next describes, in verses 16-17, the king's councillor **Mādhava,** who defeated certain enemies whose names are illegible, and wrested away their fortune. He is also said to have vanquished the Paṭhāṇas and annexed their territory, carrying away a large booty of gold and other (precious) metals, horses and elephants, as well as cows and buffaloes. Vāharēndra's family-priest was **Dēvadatta Tripāṭhī,** who used to advise him rightly in accordance with the *śāstras* and the science of politics. We are next told that the king once gave a huge elephant to a learned man named **Nāganātha,** who had hailed from **Karṇāṭa,** for composing a *praśasti* of Durgā. The present record, which is also called a *praśasti,* was composed by **Nāganātha** and written by **Rāmadāsa,** the son of Mōhana. Next is mentioned a Kāyastha named **Jagannātha,** a trusted servant of Vāharēndra. Finally, the record states that the artisan (*Sūtradhāra*) **Manmatha,** had two sons **Chhītaku** and **Māṇḍana,** of whom the latter incised the present *praśasti.*

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[1] Hiralal's statement that 'the genealogy traces the origin in a somewhat novel manner to a family in which king Haya was born, after whom some other names are mentioned which are illegible until one comes to Kārtavīryārjuna' is evidently due to misreading. Haihaya, not Haya, is mentioned in v. 5 and he was directly followed by Kārtavīrya Arjuna.

[2] Hiralal's statement that Hariśchandra was another son of Rāmachandra is evidently wrong. Hariśchandra, who is mentioned in the beginning of verse 8 in connection with the description of Vāharēndra, was a legendary king noted for his liberality.

[3] Beglar has described the shrine of Pārvatī (now called Kosgain Mātā) which is situated on the summit of a sharply pointed peak called Kosgain-garh. See Cunningham's *A. S. I. R.*, Vol. XIII, p. 155.

The inscription is not dated,[1] but from the other inscription on the same stone,[2] which belongs to the same reign and is dated in the Vikrama year 1570, as well as from the Ratanpur inscription[3] dated in the Vikrama year 1552, which mentions the artisans Chhitaku and Māṇḍana, it is clear that Vāharendra flourished at the end of the fifteenth and in the beginning of the sixteenth century A.C.

There are only two places mentioned in the present record. Of them, Ratnapura, already identified, was for a long time the capital of the Kalachuris in Chhattisgarh, though at the time of the present *praśasti* the seat of the government seems to have been shifted to the fort of Kosgain in the hilly tract to the north-east, probably on account of Muslim invasions. Kōsaṅga is evidently the fort of Kosgain in the former Chhuri Zamindāri, where the inscribed stone was originally discovered.[4]

TEXT[5]

1 सिद्धिः ।। श्रीगणेशाय नमः ।। पार्श्वस्थाः स्तनपर्व्व[ते] ᴗ ᴗ बताकर्णीकाचलो (ले) श्रीवत्सवृष्ण्डावण्ड-करण्डमण्डनममृदम्भोनिधिस्सान्वय[:*] । सा भूमिस्सकलारजो[6]मवबहो कुम्भस्थके निस्तले[7] बा-(वा) लोप्येष निजा ᴗ

2 तीमनुसरं[8] लम्बो (म्बो) दरः पातु व[:*][9] ।।१।। आनन्दाम्बु (म्बु) चि – ᴗ –[10] नयनयोरालि [ङ्ग]ने दर्शयन्वेध्या से (स) स्मितमीक्षितस्तबकितस्तूलोद्यमा रागतः । भक्तानुग्रहकारणक्कुमपि तस्येद-[11] म्बरन्देवतम्भायाक्षः परमे[श्व]-

3 रस्स भगवानर्द्धेन्दुचूडामणिः ।।२।। या शश्वसबरात्रि[षु*] प्रतिदिनम्पु (म्पू) जाविधानैश्शुभैरेकैको-त्तरवृद्धितः पशुगणैरसैरनेकैः फलैः । सन्तुष्टा जननी जगत्त्रयहिता ब्रह्मः प्रसन्ना च सा दुर्गा वाहर-[भू]प-

4 तेश्चिरतरं पायादपायाज्जगत् ।।३।। नीहारांशुरभूत्सुरा[सुर*]गणै[:*] क्षीरोदधेम्मंन्थनान्मन्दारा-विसहोदरस्त्रिजगतीसन्तापनिर्व्वापकः । सद्वृत्तस्सकलः कलाभिरभितस्सम्मीलयन्देवतास्सर्वज्ञाभरण-म्ब (म्ब) भूव तदयं

5 सर्वज्ञचूडामणिः ।।४।। तद्वंशेजनि हैहयः क्षितिप[तिर्मू*]र्त्तः प्रतापानलस्तस्माद्यप्यनु भूमिपः कृतमतिः प्रद्युम्न एवापरः । आनम्राखिलभूमिपप्रविलसन्मौलीन्द्रनीलप्रभाभृङ्गश्रेणिनिषेवि-

6 ताङ्घ्रिकमलः श्रीकार्त्तवीर्य्योर्ज्जुनः ।।५।। ततस्सिद्धपश्च[भूपा*]लो [ह]मीर[12]स्तदनंतरं (रम्) । ततोपि मदनब (ब्र) ह्मा रामचन्द्रस्ततोभवत्[13] ।।६।। रत्नसेनस्ततो राजा रामचंद्रा[त्मजोभवत् ।] गुण्डायी नाम तत्पत्नि (त्नी) गुणालङ्कार-

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[1] According to Hiralal, the inscription was dated, but has broken off exactly where the year was given. This does not appear to be correct. The date, if the inscription contained one, should have come at the end as in No. 106 below, and there the record is fairly well preserved.

[2] Below, No. 106.

[3] Above, No. 104.

[4] Mr. Beglar's supposition that the stone was brought from elsewhere, because it is inscribed on both the sides (*C. A. S. I. R.*, Vol. XIII, p. 157) is thus untenable.

[5] From the original stone and inked estampages.

[6] The correct reading would be –रजा भवबहो.

[7] Perhaps विस्तृते is intended.

[8] Read भक्तिमनुसरत्लम्बोदरः. This would not, however, suit the metre.

[9] Metre of verses 1-5: *Śārdūlavikrīḍita*.

[10] The missing *aksharas* may have been मुकुलं.

[11] Originally तस्येय–, altered to तस्येद–.

[12] The lower part of the first *akshara* of this personal name is broken off. The second *akshara* is exactly like म of ब्राह्म in ll. 5 and 10 of No. 106, below. Hiralal's reading वीर cannot, therefore, be accepted.

[13] Metre of this and the next verse: *Anushṭubh*.

KOSGAIN STONE INSCRIPTION (No. I) OF VAHARA.

B. CH. CHHABRA.
REG. No. 3977 E'36—778'82

SCALE: THREE-TENTHS.

SURVEY OF INDIA, CALCUTTA.

[illegible] । [illegible] ॥१८॥ [illegible]

17 [illegible] [।*] [illegible] ⏑ – ⏑ ⏑ ⏑ – [illegible] । [illegible] ॥१९॥

18 [illegible] – ⏑ – – [।*] ⏑ – – [illegible] ॥२०॥ [illegible] । [illegible]–

19 [illegible] ॥२१॥ [illegible] – – ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ [illegible] । [illegible] ॥२२॥ ॥ [illegible] (?) [illegible]–

20 [illegible] । [illegible] ⏑ – ⏑ ⏑ ⏑ – – – [illegible] ॥२३॥ [illegible] [।*]

TRANSLATION

Success! Adoration to holy Gaṇēśa!

(Verse 1) While (*Gaṇēśa*) was sporting on the pleasure-mount, namely, the mountain-like breast of Pārvatī, the ocean, together with its family, became an ornament in the box which was his trunk. The whole spot on (*his*) expansive frontal globe became, lo! free from dust![8] May the pot-bellied (*Gaṇēśa*), who, a child as he is, follows his own inclination, protect you!

(V. 2) May that great god, the holy half-moon-crested (*Śiva*), protect us!—(*he*) who, at the time of (*Pārvatī's*) embrace, showed that his eyes had a plunge into the ocean of joy; who, through love, was looked at timidly and smilingly by the newly-wedded goddess (*Pārvatī*); (*and*) to whom she is the highest deity who favours her devotee!

(V. 3) May that Durgā for a long time save the world from harm!—(*she*) who, being beneficial to the three worlds, was pleased by continuous excellent worship, (*offerings of*) groups of beasts increasing (*in number daily*) by one, various (*kinds*) of food and fruits day after day during (*the period of*) nine nights[9] and at once favoured the king Vāhara!

(V. 4) From the churning of the milky ocean by gods and demons there was produced the cool-rayed (*Moon*), the uterine (*brother*) of the celestial tree and others, who allays the heat of the three worlds. Being perfectly round and complete, and collecting all gods round him by his digits, he has become an ornament, a crest-jewel, of the omniscient (*Śiva*).

(V. 5) In his family was born the lord of the earth, Haihaya, the fire of valour incarnate, and after him the wise king Arjuna, the illustrious son of Kṛitavīrya, who was a

[1] Metre: *Śārdūlavikrīḍita.*

[2] Restore [illegible].

[3] Metre: *Bhujaṅgaprayāta.*

[4] Metre of this and the next verse: *Anushṭubh.*

[5] Read [illegible].

[6] The last two of the missing *aksharas* were probably [illegible]–.

[7] Metre: *Śārdūlavikrīḍita.*

[8] I am not quite certain about the meaning of this verse.

[9] The 'nine nights' are the first nine *tithis* of the bright fortnight of *Āśvina*, which are held to be sacred to Durgā.

second Pradyumna[1] himself, the lotuses of whose feet were enjoyed by the rows of bees, namely, the lustre of sapphires on the shining crowns of all kings bending (*before him*).

(V. 6) Thereafter was born the king **Siṅghaṇa**, after him, **Ḍaṅghīra**; after him also (*came*) **Madanabrahman** and then **Rāmachandra**.

(V. 7) Then there was **Ratnasēna**, the son of **Rāmachandra**. His wife was **Gundāyī** by name, (*who was*) resplendent with the ornaments of her excellences.

(V. 8) His son is the king **Vāhara** who has destroyed all his enemies, (*and about whom the following doubts are entertained, viz.,*) "Is he Hariśchandra, or the Moon descended on the surface of the earth, or Kārttikēya, or the god of love, or Nakula, or Sahadēva, (*since he is*) the abode of truth, always liberal (*and*) brave, the incomparable Śiva to the enemies' cities?"

(V. 9) When **Vāharēndra**, the lord of the earth, marches with his army, the Paṭhāṇas deserting their stations hastily repair to the [distant] **Sōṇa**, their minds being perplexed through fear; others, through apprehension of him whose prowess is extremely fierce in destroying hostile warriors, take shelter in the fort of heaven, after giving up their lives, wealth and kingdom not fit to be deserted.

(V. 10) Having captured at will wild elephants which had been sporting freely . . . . and got them brought by their drivers to his capital from **Ratnapura**, **Vāhara**, the best of kings, the illustrious lord of the earth, (*who is*) Karṇa of the Kali age, oh, wonder! gives them away together with gold to his suppliants!

(V. 11) Day after day in every month of Kārttika he, having bathed, piously makes gifts of cows and then listens to the reading of venerable holy Purāṇas and other (*works*); he gives away in the presence of Durgā a hundred thousand lamps also, for the attainment of an eternal reward. Hence is this illustrious lord of the earth, **Vāhara**, great!

(V. 12) Seeing the abundant dust raised by the pairs of hard hoofs of crores of horses in his army . . . the river in the form of his enemies, overflowing with water, rushed to the banks. There also were (*his*) enemies who, being eager for fighting, were killed in the forefront of battle and lost their sons. Such is this matchless lord of the earth, the illustrious king **Vāharēndra**!

(V. 13) Triumphant is the illustrious king **Vāhara** (*who possesses*) this large, high and invulnerable fort like another heaven on earth, which, like the ocean, receives clouds hospitably, . . . (*and*) has (*large*) stores of various kinds of corn, wealth, fuel and grass accumulated in it . . . . . .

(V. 14) . . . . . . Having placed all wealth . . . . in this fort of many peaks (*called*) **Kōsaṅga**, (*and*) having destroyed completely all hosts of enemies, this (*Vāharēndra*) also roams about, marching here and there.

(V. 15) Here is that *Mantrin* of his, (*named*) **Mādhava**, who snatched away the royal fortune of the enemies, having first made the principal gate and performed a brave deed, conquered[2]. . . . . .

(V. 16) Obeying the command of the king **Vāhara**, ... the noble minister **Mādhava**, (*becoming*) hard-hearted, wrested away the territory of the Paṭhāṇas.

(V. 17) Having defeated the Paṭhāṇas in battle, he brought away by camels gold (*and*) other metals, elephants and horses, innumerable cows and female buffaloes. Such is the councillor Mādhava, a lion among the *Amātyas*!

[1] Pradyumna, the son of Kṛishṇa, was an incarnation of the god of love.

[2] The names of the enemies defeated by Mādhava are not clear on the original stone.

(V. 18) There is his learned preceptor **Dēvadatta Tripāṭhī**, an advocate of peace in all cases, who rightly advises **Vāharēndra** in accordance with various scriptures, policy and (*his*) knowledge of subtle religious duty.

(V. 19) To the learned **Nāganātha**, who has come from **Karṇāṭa**, who is peaceful (*by temperament*), shines by (*the performance of*) sacrifices, and is the pillar of his fame, the illustrious lord of the earth, **Vāhara**, donated a very huge rutting elephant, clever in defeating (*other*) rutting elephants, (*as a reward*) for the *praśasti* of the goddess (*which he had composed*) . . . . .

(V. 20) This noble (*and*) [wise] **Rāmadāsa**, the son of **Mōhana**, born of the **Kāyastha** family, who is well-known on earth, has joyfully written (*this*) excellent *praśasti*.

(V. 21) There is the illustrious **Jagannātha**, the light of the **Kāyastha** family and the repository of **Vāharēndra's** confidence, who has obliged the whole world.

(V. 22) The learned (*and*) wise **Nāganātha** . . . . . in the contest of disputations . . . has composed this *praśasti* with pleasure.

(V. 23) There are the illustrious **Chhītaku** and **Māṇḍana**, the sons of the illustrious *Sūtradhāra* Manmatha, born in the family of **Kōkāsa**, who have attained mastery in many crafts and are experts in the art of sculpture. Of them, (*the sculptor*) named **Māṇḍana** has incised[1] the beautiful letters of (*this*) *praśasti*.

Chhītaku is the *Sajāka*[2] *Sūtradhāra* and **Māṇḍana** (*is*) the humble writer.

No. 106; Plate LXXXVII

KOSGAIN STONE INSCRIPTION (No. II) OF VAHARA: (VIKRAMA) YEAR 1570

This inscription, together with another[3] on the same stone, was first brought to notice by Mr. Beglar in Sir A. Cunningham's *Archaeological Survey of India Reports*, Vol. VII, p. 214. It was subsequently very briefly noticed by Rai Bahadur Hiralal in his *Inscriptions in the Central Provinces and Berar*.[4] It is edited here from the original stone, now deposited in the Central Museum, Nagpur.

The record is engraved on the opposite side of the same slab of reddish sand-stone which bears the preceding inscription of Vāhara. As stated before, the stone was originally found in the fort of **Kosgain**, 4 miles north-east of Chhuri in the Bilaspur District of Madhya Pradesh.

The inscription contains fifteen lines and covers a space measuring 2′ 7.5″ broad by 1′ 2″ high. It has suffered a good deal by exposure to weather especially in lines 10-15 where several *aksharas*, which were not originally very deeply engraved, have now become almost illegible. Besides, the crack, referred to above[5] in connection with the preceding inscription, which appears here on the proper left, has damaged one or two *aksharas* in each line. The technical execution is not good. The characters are Nāgarī, the average size of the letters being .5″. The language is Sanskrit. As regards orthography, *b* is everywhere denoted by the sign for *v*; see *e.g.* *kadamva-vana-*, l.4; *s* is occasionally used for *ś* as in *-vaṁsa-*, l.3 and *-visishṭa-*, l.9, and *vice versa*, though rarely, as in *smit-āśyē*, l.2; *ṅh* is employed for *kh* in *vishaṅdy-*, l.3; *ṇ* and *n* are confused in some places; see *Āśvina*,

[1] *Lit.*, has produced.
[2] For *Sajāka* prefixed to *Sūtradhāra*, see above, No. 59 C, line 5.
[3] No. 105, above.
[4] First ed., pp. 114 ff; second ed., p. 126.
[5] Above, p. 558.

l.14 and *-punya-*, l.4; the *anusvāra* before *ś* is changed to *m*, and *mra* is written as *mvra* in *s-āmvra-*, l.4.

The inscription, called *praśasti* in line 11, is one of Ghāṭama,[1] a feudatory of the Kalachuri prince **Vāhara**. The object of it is apparently to commemorate the death, in battle, of **Yaśa**, the father-in-law of **Ghāṭama**. The record was composed by the poet **Chandrākara** and written on the stone by **Māṇḍēka**. It was engraved by **Vīra**, the son of Kōsura.

After the customary obeisance to Mahā-Gaṇēśa, the inscription opens with three verses in honour of Gaṇēśa, Ambikā and Murāri (Kṛishṇa). We are next told that in the **Lūṇḍēla** family was born **Karṇadēva**. His son **Yaśa** gave his daughter in marriage to **Ghāṭama**. After consigning his son **Saurīdāsa** to Ghāṭama's care and putting him in possession of his territory and treasure, Yaśa attacked some enemies[2] whose names are not mentioned. The record next mentions **Tējanārāyaṇa** who is said to have lost his life on the battlefield.

With verse 9 begins the **genealogy** of **Ghāṭama**. In the **Chāyuhāna** (Chauhāṇ) family there was a prince named **Nirdēvala**. His son was **Bharata**. After him is mentioned **Ghāṭama** who, though it is not expressly stated, was probably his son and successor. Ghāṭama obtained possession of a heaven-like fortress (evidently **Kōsaṅga**, modern Kosgain) and was greatly favoured by the king **Vāhara**. His minister was **Gōraksha**, who had apparently a son named **Vaijala**. Verse 18 states that Ghāṭama gave cows, yielding good milk and decked with gold and cloth, together with their calves to the poet **Chandrākara** who composed this *praśasti* by his order.

The inscription is **dated**,[3] in line 14, in the year 1570, the cyclic year being **Vikrama**, on **Monday**, the **thirteenth tithi of the dark fortnight of Āśvina**.[4] This date must evidently be referred to the Vikrama era. In the northern Vikrama year 1570 expired, the thirteenth *tithi* of the dark fortnight of the *pūrṇimānta* Āśvina *commenced* 2 h. 50 m. after mean sunrise on Monday. The cyclic year was Vikrama according to the northern luni-solar system.[5] Though the *tithi* was not civilly connected with Monday, it must have been so cited because it was current when the inscription was put up. The corresponding Christian date is the **26th September 1513 A. C.**

TEXT[6]

1 [सिद्धि:] [।*] श्रीमा(म)हागणेशाय नम[:*]॥ सिद्धिस्व(स्त्व)र्गनिवासिनां नक्मुखे — — ᴗ — — ᴗ — स्त्रैलोक्यस्थितसत्व(त्त्व)विद्रुतकरे देवासुरे(रै:) संगरे ॥ (।) यस्यावस्मरणं ब(ब)ला- ᴗ ᴗ ᴗ — — — ᴗ षं हेलया — — — ᴗ ᴗ — ᴗ — ᴗ सकल[स्व*]स्वामितामाप्त[ये][7] ॥[१॥*]

2 [जन*]ककरतलस्थम्मोदकं देहि मह्यं न तनय तदिदं किन्तूत्तमा[ङ्गं] द्विजातेः । इति विलपति

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[1] His name appears as *Ghāṭamma* in verses 7, 14 and 17-19 owing to the exigencies of the metre.

[2] They were perhaps the Paṭhāṇas whom Vāhara claims to have vanquished in l.8 of No. 105, above.

[3] Hiralal's statement that the inscription has broken off where the year was given is not correct. The figures of the year, though somewhat indistinct, can be read without much difficulty on the original stone.

[4] There is another date in l.13, *viz.*, Wednesday, the 10th *tithi* of the bright fortnight in the first or intercalary Māgha. There was, however, no intercalary Māgha in or about the Vikrama year 1570.

[5] According to the southern luni-solar system, it was Śrīmukha.

[6] From the original stone.

[7] Metre of verses 1-3: *Śārdūlavikrīḍita*.

11 . . . . पुत्रः पवित्रः सी(श्री)मानाले(ल्ले)वंशजो नामनाम्ना[1] ॥१४॥ अंशांशैः [प्र]शस्ता प्रस(श)स्ताक्षरेणाखिलेयं ∪ — — ∪ — — ∪ — — । पुरारातिमल्ले(ल्लै)न कामस्वरूप(श)ववर्या— [वर्तसेन?] [मां]डेकनाम्ना[2] ॥१५॥ धाराधाराम्व[धा]म्भोजमानुपुष्पोपमः [प्रिय:] ।

12 ∪ ∪ ∪ ∪ ∪ — — ∪, ∪ ∪ भक्तो(क्तो) जगत्तुजः[3] ॥१६॥ चन्द्राकारः कविवरः सा(स्व)य(दे)वाधाकतः ∪ ∪ । [कर्के] ∪ ∪ ∪ — — ∪, ∪ [घाटम्म]निवेशतः ॥१७॥ ददौ घाटम्मदेवोऽस्मै स ∪ ∪ ∪ ∪ वसते । गाः सवत्साः सुपयसः सवत्सपटहाटकाः[4] ॥१८॥ — —

13 — ∪ ∪ — ∪ नेर शरदि द्विम्मार्गमासाद्वितीये रावे(?)ववकाल्यपक्षसमीमिसे(ये) पु(शु)भत्याहृनि [*।] — — — ∪ ∪ — ∪ — ∪ ∪ वरे कोसकृतुर्गेल्ल(च्च)रहारं कारितवा ∪ — ∪ ∪ ∪ — घाटम्मदेवोपुना[5] ॥१९॥यावत्स्वर्णमयो धृतामरचयो मेरुर्म्म[हीम]—

14 [ण्डले सूर्या]चन्द्रमसो(सौ) निरस्ततमसौ यावच्चरन्तौ दिवि । याव[च्चा?]वु(बु)धु वासुदेव— वसतिर्यावच्च — — ∪ —, — — — ∪ ∪ — ∪ — ∪ सहिता कीर्ति[स्थिरं] — ∪ —[6] ॥२०॥ [संवत्] १५७० विक्रमनामसंवत्सरे आश्विण(न)वदि १३ सोमे संप्रस(श)स्ति णि[र्मि]ता[7]

15 . . . .[8] नाइकतमया नाइकनवया नाइकतमया कोसुरपुत्रविर(रे)ण ॥

TRANSLATION

Success! Adoration to the holy Mahā-Gaṇēśa!

(Verse 1) [Obeisance to Gaṇēśa] for the attainment of complete mastery over . . . ., (*he*) who is (*the cause of*) the success of the denizens of heaven . . . . in the fight of gods and demons, which had distracted all the creatures of the three worlds; the remembrance of whose name . . . . . !

(V. 2) May the great joy of Ambikā protect you day by day!—(*the joy which she felt*) while Śiva was smiling and Gaṇēśa was crying (*saying to her*), "Give me the *mōdaka* in the hand of the father", (*to which she replied*) "(*My*) son! it is not that, but (*it is*) the head of a Brāhmaṇa!"[9]

(V. 3) May Murāri protect you!—(*he*) who, going into the inner apartment, felt delighted through love and . . . . close embrace of the cowherdess and having grasped the two breasts (*of Rādhā*) and wounded her lower lip . . . cried to his mother, "Give me (*that*) golden fruit"![10]

(V. 4) There was **Karṇadēva**, the king well-known in the family of **Lūṇḍēla**, who was always praised by poets . . . . of those who are celebrated in battle.

(V. 5) His son was named **Yaśa**, whose holy fame (*is*) well-known in the world, and who erected this whole structure together with clusters of Kadamba trees rendered beautiful by mango, betel-nut, champaka and cocoa-nut trees . . . .

(V. 6) He gave his daughter to the illustrious **Ghāṭama** (*as*) his wife even as (*the mountain*) Himālaya gave Girijā to Saṅkara . . . .

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[1] The text is corrupt here. Metre: *Śālinī*.

[2] Metre: *Bhujaṅgaprayāta*.

[3] Metre of verses 16–18: *Anushṭubh*.

[4] Perhaps it would be better to read सवत्सपटहाटकाः.

[5] Metre of this and the next verse: *Śārdūlavikrīḍita*.

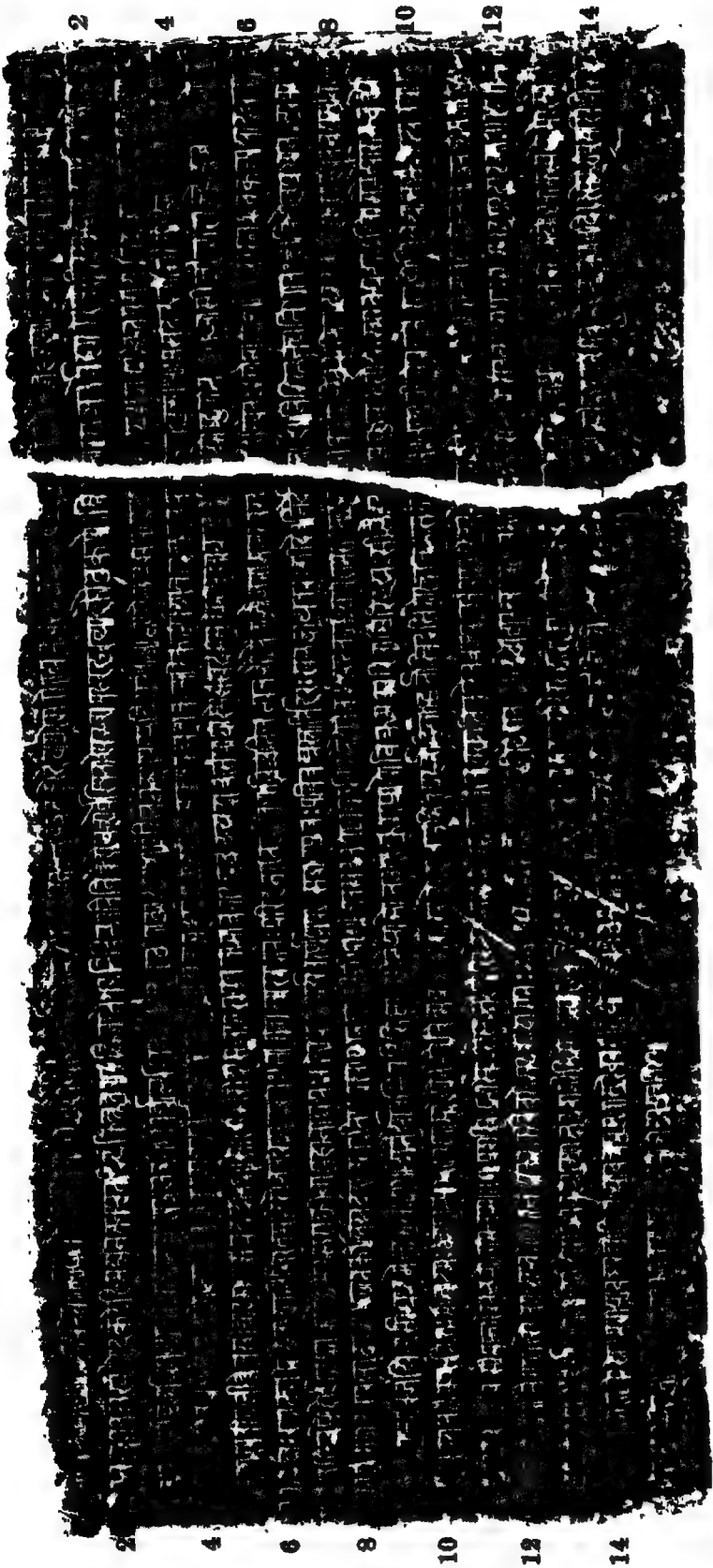
[6] Restore तिष्ठतु.

[7] Read –निर्मिता.

[8] About eight *aksharas* are illegible here.

[9] This is perhaps the skull which Śiva carries in his hand as a begging bowl.

[10] This refers to the breast of the fair-complexioned Rādhā.

KOSGAIN STONE INSCRIPTION (NO. II) OF VAHARA: (VIKRAMA) YEAR 1570

(V. 7) He, having made over his good son named Saurîdâsa (*and also*) his own territory together with (*his*) treasure to his liberal son-in-law Ghâṭammadêva, afterwards marched against the enemies, being desirous of fighting.

(V. 8) There was (*one*) named Têjanârâyaṇa, who thinned the ranks of (*his*) enemies, who was vigilant [in protecting] the twice-born, gods, preceptors, cows . . . . ., and was devoted to (*Vishṇu*) the husband of the daughter of the milk-ocean,—who, his handsome body being struck by various weapons, went by the path of heaven (*fighting*) bravely in battle, crying out "Stay! Stay!" and being chosen by the best heavenly damsels.

(V. 9) There was the illustrious king Nirdêvala, a learned man, who was like the Kalpa tree to his dependants, a noble prince born in the spotless and shining Châyuhâna (Chauhâṇ) race, the valour of whose arms was great, who was devoted to the worship of gods and earthly gods (*i. e.*, Brâhmaṇas), and being (*himself*) pure (*in conduct*), removed the sufferings of distressed people, and destroyed wicked persons.

(V. 10) From his body was born (*a son*) named Bharata, who enjoyed best fame in (*this*) world, who was the foremost among Kshatriyas, a repository of all political wisdom, most deserving . . . . gods and earthly [gods] and whose glory was pure and well-known.

(V. 11) . . . . (*had*) a perfectly clean policy (*and*) was the sole repository of political wisdom . . . . . this victorious, illustrious Ghâṭama, who is highly favoured by the illustrious king Vâhara, having obtained this extremely high and great fortress which is like heaven . . . . .

(V. 12) (*This is*) that illustrious Ghâṭama on the earth, the unique thunderbolt for the chief mountain, namely, the family [of his enemy], who resembles Bali in charity and Bhôja in (*his*) distinguished actions, who is almost like Vikrama in valorous deeds and like the ocean in character; who resembles the god of love in handsome form and is even Râmachandra by (*his*) spotless fame.

(V. 13) His *Amâtya* (*is*) the illustrious Gôraksha by name, a councillor conversant with political science, a ruler of the people, a destroyer of enemies and a deliverer of poor persons, the flowers of whose policy have reached (*all*) quarters.

(V. 14) There is the illustrious (*and*) holy son named Vaijala . . . . . communicating in words to Ghâṭamma whatever is good or bad . . . . . .

(V. 15) This excellent and complete *praśasti* has been written in excellent letters by the ornament of the *Kâyastha* race, named Mâṇḍêka, who is a devotee of Siva.

(V. 16) . . . . . a Brâhmaṇa who is to the family of Bhâradvâja what a collection of rays is to a lotus . . . . . a devotee of the creator of the world.

(V. 17) The foremost poet Chandrâkara, who has come (*here*) from his country, composed [this *praśasti*] by the order of Ghâṭamma.

(V. 18) The king Ghâṭamma gave him . . . . cows yielding good milk, (*adorned*) with gold and cloth, together with calves.

(V. 19) [Victorious is] now [that] Ghâṭammadêva, who caused to be constructed the gate of Kôsaṅga, the best of fortresses, on Wednesday coupled with the tenth (*tithi*) of the bright fortnight of the first of the two months (*called*) Mâgha in autumn . . . . !

(V. 20) As long as there is on the circle of the earth the Mêru (*mountain*) consisting of heaven and containing a multitude of gods, as long as the sun and the moon

move about in the sky dispelling darkness, as long as Vāsudēva (*i. e.*, Vishṇu) dwells in water,—even so long may this meritorious work last!

On Monday, the 13th *tithi* of the dark fortnight of Āśvina in the (*cyclic*) year named Vikrama in the year 1570, this *praśasti* [has been engraved] by Vīra, the son of Kōsura . . . . .

INSCRIPTIONS OF THE KALACHURIS OF RAIPUR

No. 107; Plate LXXXVIII

RAIPUR STONE INSCRIPTION OF BRAHMADEVA : (VIKRAMA) YEAR 1458

THE slab of grey sand-stone, measuring 2′ 1½″ broad and 1′ 6¼″ high, which contains this inscription, was originally found fixed into a wall of the fort at Raipur, the headquarters of the Raipur District in the Chhattisgarh Division of Madhya Pradesh. The inscription has been mentioned several times, first by Sir R. Jenkins in the *Asiatic Researches*, Vol. XV, p. 505, then by Sir A. Cunningham in his *Archaeological Survey of India Reports*, Vol. XVII, p. 77, and finally by Dr. Kielhorn, who calculated the correct equivalent of its date in the *Indian Antiquary*, Vol. XIX, p. 26 and referred to it again in the *Epigraphia Indica*, Vol. II, p. 230 in his article on the Khalāri stone inscription of Haribrahmadēva.[1] Dr. Kielhorn has also briefly noticed its contents[2] in the *Indian Antiquary*, Vol. XXII, p. 83. The record is edited here for the first time from the original stone which is preserved in the Central Museum, Nagpur, and from inked estampages taken under my supervision.

The writing, which consists of 25 lines, covers a space measuring from 1′ 10″ to 1′ 11″ broad and 1′ 3″ high. It is generally in a good state of preservation except that in lines 22-25 a few *aksharas* have been either damaged or completely lost owing to the breaking off of the proper right corner and of a few pieces from the bottom of the stone. The characters are Nāgarī. The size of the letters is about .5″.

The language is very corrupt Sanskrit. Except for the opening obeisance to Gaṇēśa, Sarasvatī and the poet's preceptors in l.1, the particulars of the date, the reigning king and some other details in ll.9-12, the introductory and concluding expressions such as *Nagaravarṇanāḥ*, l.12, *Vaṁśāvaliḥ*, l.17 and *ya(i)ti praśastiḥ samāptaḥ(tā)* in l. 25, the names of the *Sūtradhāra* and the writer in l.25, and the pious wish for the welfare of the world at the end, the inscription is metrically composed throughout. The verses, except the first two, are not numbered. Their total number is 23. Attention may be called here to the use in verse 11 of the Hindi metre *Gītikā* which is rare in Sanskrit poetry. The firts eight verses eulogising the different deities are fairly good, but owing to the ignorance and carelessness of the writer, the record contains, even in this portion, innumerable mistakes. The correct text can, however, be restored here without much difficulty. The subsequent verses, descriptive of the genealogy of the king Brahmadēva and the *Nāyaka* Hājirāja, are even more incorrectly written. They abound in mistakes of orthography, euphony and grammar. The record being so full of errors, the exact relationship and even the names of the persons mentioned in it are, in several cases, open to doubt; but fortunately these cases occur towards the end of the inscription and in a portion which has little historical importance. As regards orthography, it is impossible and also unnecessary to enumerate all the mistakes which will be found corrected below in the footnotes to the transcribed text; but we may note the following peculiarities:—*n* is used for *ṇ* and *vice versa*; see *-nivāraṇaika-*, l.1 and *-paṁchānanaḥ*, l.2; *b* is denoted by the sign for *v* throughout; *sh* and *kh* are interchanged in some places; see *sushadā*, ll. 6-7 and *-bhūkhaṇaṁ*, l.9; the final *n* is wrongly

[1] Below, No. 108.

[2] Dr. Kielhorn has summarised the contents of only the earlier part of the *praśasti* which gives the royal genealogy. About the later part he remarks, 'The concluding lines of the inscription (18-25) have reference to the founder of the temple, Hājirāja, and are void of interest.' *Ind. Ant.*, Vol. XXII, p. 83.

changed to *anusvāra* as in *tasmiṁ*, l. 11 and in several cases the proper order of the members of a conjunct is reversed; see *mautkika-* for *mauktika-*, l. 5, *nitavma-* for *nitamba-*, l. 12, *Phāgluna* for *Phālguna*, l. 10 *etc.*

The inscription refers itself to the reign of the king **Brahmadēva** of **Rāyapura.** He belonged to the Haihaya or Kalachuri dynasty as is known from the next inscription. The **object** of it is to record the construction, by the *Nāyaka* **Hājirāja,** of a temple of Hāṭakēśvara[1] (Śiva) at Rāyapura.

After the customary salutation to Gaṇēśa, Sarasvatī and the poet's preceptors, the inscription begins with eight verses in honour of Vighnēśvara (*i. e.*, Gaṇēśa), Bhāratī (the goddess of speech), the preceptor, Śiva, the Gaṅgā and the moon. It then proceeds to record that on **Friday, the eighth tithi of the bright fortnight of Phālguna** in the (Vikrama) **year 1458** and the **Śaka year 1322,** the cyclic year being **Sarvajit,** during the reign of the *Mahārājādhirāja*, the illustrious king **Brahmadēva,** while his minister was *Ṭhākura* Tripurāridēva and the Court-*Paṇḍita* was Mahādēva, the *Nāyaka* **Hājirājadēva**[2] constructed a temple of Hāṭakēśvara (Śiva) at **Rāyapura.**

After a verse descriptive of Rāyapura we get a **genealogy** of the ruling king in verses 10-12. At Rāyapura there reigned a great king, **Lakshmīdēva.** His son was **Siṅgha,** who in turn had a son named **Rāmachandra. Brahmadēva**[3], who is mentioned next, was probably a son of Rāmachandra, though there is no explicit statement to that effect. The description of these princes is conventional and altogether devoid of historical interest.

The pedigree of **Hājirāja** commences in verse 13. It seems from that verse that his father also was named **Brahmadēva.** The subsequent verses seem to describe his sons, grandsons and also brothers, but owing to the careless manner in which the record is composed and written, their exact relationship to one another is in many cases uncertain. **Hājirāja** seems to have had two sons, **Padmanābha** and **Pāhidēva.** The former's son was **Kānhaḍa** and the latter's, **Śivaśarman.** Two brothers of Hājirāja are also named in verses 20 and 21. The elder of them was named **Supau** (?) and the younger **Gēyāti.** The former of these had two sons, **Gōlha** and **Vishṇudāsa.** The inscription finally mentions the artisan **Nāmadēva.**

The **date** of the inscription corresponds to **Friday, the 10th February 1402 A. C.** On that day the eighth *tithi* of the bright fortnight of Phālguna in the *expired* Vikrama year 1458 ended 22 h. 20 m. after mean sunrise.[4] The cyclic year was Sarvajit according to the northern luni-solar system. The corresponding Saka year was, however, 1323 expired, not 1322 as wrongly stated in the inscription.[5]

[1] In both the places (ll. 11 and 19) where the name occurs it is written as *Haṭakēśvara*, but this is evidently a mistake for the usual form *Hāṭakēśvara.*

[2] The inscription does not state if Hājirāja was connected with the royal court.

[3] The king's name occurs as *Rāyabrahmadēva* in l. 11 and as *Rāyabrahman* in l. 16; but *rāya* (*rājan*) is only an epithet prefixed to his name, as it does not occur in his Khalāri inscription where he is called *Haribrahman.* The name *Harirāyabrahman* given by Kielhorn is probably due to a mislection in ll. 16-17, where the correct reading is *-bhuvi Rāyabrahma-nripatir=*, not *Harirāyabrahma-nripatir=*. In the Khalāri inscription Haribrahmadēva is called the son of Rāmadēva.

[4] According to Kielhorn's calculations, the *tithi* ended 20 h. 53 m. after mean sunrise on that day. He adds the following note on the name of the cyclic year—'The year Sarvajit, No. 21, lasted, according to the Sūrya-Siddhānta rule, without *bīja*, from 22 June, A. D. 1400 to 18 June, A. D. 1401, and with *bīja*, from 28 July, A. D. 1400, to 24 July, A. D. 1401; and according to the Jyōtistattva rule, from 2 June, A. D. 1400 to 29 May, A. D. 1401. Accordingly, Sarvajit was not actually current on the day of the date (10 February, A. D. 1402), but it was current at the commencement of the solar year (26 March, A. D. 1401). By the Tēliṅga rule the date would fall in the year Bhṛiśya, No. 15.' *Ind. Ant.*, Vol. XIX, p. 26.

[5] In the *Asiatic Researches*, Vol. XV, p. 505, the Śaka year is given as 1323, but that was probably in order to make it correspond to V. 1458.

10 ॥ १३२२ समये सर्वजितनाम[1] संवत्सरे फाल्गु(ल्गु)न सुद अष्टमि[2] शु(शु)क्रे अद्येह श्रीरायपुरे महाराज(जा)धिराजश्रीम-

11 ॥ ब्रायव(ब्र)ह्मदेवराज्ये प्रधानठा(ठा)कुर त्रिपुरारिदेव[:*] पंडितमहादेव[:*] तस्मि समय[3] नायकश्रीहाजिराजदेव[4] हटकेश्वरस्य प्र(प्रा)साद

12 ॥ कृतः [।।*] नगरवर्णना:(ना) [।*] यत्रेश्वरश्वपुषो विषमासु(सु) वस्य संकीर्तनोत्सव एव नित-

रम्न(म्व)वत्य:[।*] धन्यैं[:*] सुपै(सै)र्जयति रायपुरे वसं-

13 ॥ ता चितो कुबरनगरिमथधिरयंति[5] ॥ [९।।*] रायपुरसु(सु)भस्थान(ने) लक्ष्मिदेव[6] महानृप: । तस्य पुत्रो भवे सिंघ[7] आत्मधर्मेषु विश्रु(श्रु)तः ॥[8] [१०।।*] सदथः मणि-[9]

14 ॥ गणघटितपटुतरगंडचुंवि(बि)तकु(कुं)डलः शरदि समुदिततुहिनकरव(क)रपु(पुं)जितः द्विज-मंडल:[10] ॥ (।) कलितरीपूकुलनीपिल-[11]

15 ॥ जगदुपकारस(सं)ततवैभव: । सुरस(स)कविवरविमलमतिवररामचंद्रतनूभव:[12] । [।११।।*] कालाकारकि(कृ)पाणमंदरमहिम्यलोडितप्रोत्थ-

16 ॥ टद्विद्वा (?) मग्नतामहाम्बुराशिजनिताक्षोभोत्तरि(री)यावृता ॥(।) लि(ली)लातामरसस-गंम्बितकरा त्यक्ता(क्ता)न्यं संगातरा । वि(वी)रश्रीर्भु(र्भु)वि रायब्र(ब्र)ह्मनृप-

17 ॥ तेरतवमुक्तंठति[13] ॥ [१२।।*] वंशावलि: [।*] ब्र(ब्र)ह्मदेवस्य पितर: कि[14] नाम इति को वदे[15] ॥(।) ब्र(ब्र)ह्मदेवस्य वंशस्य(स्य) महादेवेषु [वि*]सु(श्रु)तः [।।*] तस्य पु-

18 ॥ त्रो भवे हाजि धर्मशास्त्रविशारद:[16] [।।१३।।*] समस्तसा(शा)स्त्रार्थ विचार्यमेक[17] सूत्यार्थ-सास्त्रास्रवणैकशक्त[18] ॥ (।) एवं प्रसिधोपि[19] म-

19 ॥ हि(ही)तलस्य श्रीमां विराजो भव[20] हाजी(जि)राज: ॥ [१४।।*] हाजिराजस्य कितोंयं हट-केश्वरस्य कीतनं[21] । [अ]द्भुतं न श्रुतं केन प्रवा-

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[1] Read सर्वजिन्नाम-.

[2] Read फाल्गुनशुक्लाष्टम्यां.

[3] Read तस्मिन् समये.

[4] Read नायकश्रीहाजिराजदेवेन हाटकेश्वरस्य प्रासादः कृतः ।

[5] Read वसन्त्यचिरतो कुबेरनगरीमवधीरयन्ति ॥ Metre: *Vasantatilakā*

[6] Read लक्ष्मीदेवो.

[7] Read तस्य पुत्रोऽभवत्सिंह:.

[8] Metre: *Anushṭubh.*

[9] Read सदृशमणि-.

[10] Read -पुंजितद्विजमंडल:.

[11] Read कलितरिपुकुलनिखिल-. The *akshara* following ल has been cancelled.

[12] This verse appears to be in the Hindi metre *Gītikā.*

[13] I propose to read कालाकारकृपाणमंदरमहीध्रालोडितप्रोद्भटा वेलाजन्यमहाम्बुराशिजनितक्षोभोत्तरीयावृता । लीलातामरसस्पर्शकम्पितकरा त्यक्तान्यसङ्गान्तरा वीरश्रीर्भुवि रायब्रह्मनृपतेरत्रैवमुत्कण्ठते ॥ but I am not sure about the sense of the first half of this verse. The *akshara* ह्म of रायब्रह्म, which was omitted at first, is written above the line. Kielhorn seems to have wrongly read हरिरायब्रह्मनृपते- in ll. 16-17. See *Ep. Ind.*, Vol. II, p. 230 and *Ind. Ant.*, Vol. XXII, p. 83. The *aksharas* are clearly as given above. Metre: *Śārdūlavikrīḍita.*

[14] Read के.

[15] Read वदेत्.

[16] Read तस्य पुत्रोऽभवत् हाजिर्धर्मशास्त्रविशारदः । Metre: *Anushṭubh.* This verse has six quarters as in epic poetry.

[17] Read समस्तशास्त्रार्थविचारणैक:.

[18] Read श्रुत्यर्थशास्त्रश्रवणैकशक्त:.

[19] Read प्रसिद्धोऽपि.

[20] The correct reading would be श्रीमान् विराजोऽभवत्, but this would not suit the metre *Indravajrā.*

[21] Read हाजिराजस्य कीर्त्येयं हाटकेश्वरकीर्तनम्.

RAIPUR STONE INSCRIPTION OF BRAHMADEVA: (VIKRAMA) YEAR 1458

B. CH. CHHABRA. SCALE: SEVEN-TWENTIETHS. SURVEY OF INDIA, CALCUTTA.

REG. No. 8977 E'36-778'51.

20 ॥ दंभकमंस्पर्शी[1] ॥ [१५॥*] शिवस्य[2] च संभवे तस्मिन्तो[3] जय नित्यथा: [।*] पुत्रपौत्रे च संपति हाजिराजे च कम्य [ते][4] ॥[१६॥*] हाजि–

21 ॥ राजस्य[श्री] पुत्र:[5] पयनाथो महात्मन: । पयनस्य च[6] पुत्रेषु कान्हको नाम संन्मत[7] ॥ [१७॥*] शास्त्रोति(षु) दक्ष(क्षो) गुरुविप्रभक्त[:*] प्राशा–

22 ‿ – – विते(?)पुत्रवित[8] [।*] एतो गुनै येमयसंजुतो च[9] भुंवि प्रसिधो[10] स्थित[:*] पाहिदेव: ॥ [१८॥*] पाहिदेव[11] मत[:*] पुन्यसंकरपार्स्वतिप्रि–

23 [य:*][12] । सत्यसावाकस्य पुत्र शिवसर्मेति नामत:[13] ॥ [१९॥*] हाजिराजह्रयो भ्राता[14] ज्येष्टो(ष्ठो) वै सुपी[15](?) उच्यते [।*] तस्य तनुभवे गोल्ह वि–

24 ‿ दास[:*] तु[षे]च य:[16] [॥२०॥*] तयेह(च) येमाति[:*] प्रभूतवि[त्त:*] ‿ – विमकेगर्भसमुद्भवे च[17] [।*] पु[ण्या]मनाप्त्व तयेवयेया[18] म स[क्षि?]तो वै भू(भु)वि

25 [हा*]जिराज:[19] [॥२१॥*] यति[20] प्रशस्ति[:*] समाप्त:(प्ता) [।*] देव[स्य] [पु][त्रक:*] . . . [सू*]त्रधा[रो] नाम वामदेव: मंजमट्टितं(ता) [लीखितं] नमथ[21] [।*] शुभमस्तु[22] सर्व्वज[ग]-[त: ।*]

TRANSLATION

Ōṁ! Success! Adoration to Gaṇēśa! Adoration to Sarasvatī! Adoration to Preceptors!

(Verse 1) May (Gaṇēśa), the lord of obstacles, protect you!—(*he*) who is the unique sun in dispelling the darkness of obstacles, the fire (*which burns*) the forest of obstacles, the eagle which destroys the families of serpents which are obstacles, the lion which destroys the elephants, namely, obstacles, the thunderbolt which shatters the high mountain of obstacles, the submarine fire which consumes the ocean of obstacles,[23] (*and*) the terrific wind (*which scatters*) the mighty clouds, namely, the collection of obstacles!

(V. 2) May the goddess of eloquence, who has a lotus in her hand, consume your

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[1] Read अद्भुतो न श्रुत: येन प्रासाद: संस्थापितं वै । येन is used in the sense of केनापि. Metre of this and the next five verses: *Anushṭubh*.

[2] Read शिवस्येव.

[3] Read तस्मीनोजयनित्यथा: ।

[4] Read पुत्रपौत्रस्य सम्पत्तिर्हाजिराजेन लभ्यते.

[5] Perhaps हाजिराजस्य पुत्री श्री is the intended reading.

[6] Read पयनागस्य.

[7] Read सम्मत: or सन्मत:.

[8] Read पुत्रवित्त:.

[9] Read एतैर्गुणैर्यशसंयुतस्य.

[10] Read प्रसिद्ध:.

[11] Read पाहिदेवो.

[12] Read पुण्यशंकरपार्वतीप्रिय:.

[13] Read सत्यसायकस्यपुत्र: शिवशर्मेति नामत: ।

[14] Perhaps हाजिराजस्य भ्रातृ श्री is the intended reading.

[15] This *akshara* seems to have been altered to some other which is not clear.

[16] The correct reading of this hemistich may be तस्य तनुभवो गोल्हो विष्णुदासस्तथैव य:.

[17] Perhaps तथान्यविमलगर्भसमुद्भवश्च is the intended reading.

[18] I am unable to suggest a satisfactory emendation of this reading. Perhaps मायेय: is intended.

[19] Read स्थापितो वै भुवि हाजिराज:. Metre: *Upajāti*.

[20] Read इति.

[21] Read लिखितं नामेन(?).

[22] Read शुभ–.

[23] The translation here and in some other places below where the text is very corrupt is according to the emendations proposed in the footnotes.

sin!—(*she*) who looks like a white female swan in the lotus which is the face of Brahmā; who is the maiden that uproots the tap-root of the whole creeper of sins; whose feet are saluted by crowds of gods; (*and*) who is the cow of plenty to poets!

(V. 3) Obeisance to that illustrious teacher who, with the pencil of the magic ointment, namely, knowledge, opens the eyes of those who are blinded by the defect of ignorance!

(V. 4) Triumphant is (Śiva), who, by the stroke of one arrow, destroyed three cities! What are (*even*) three worlds to the bow-men who (*can*) pervade them with arrows?

(V. 5) May the drops of the water of the Gaṅgā grant you happiness!—(*those*) which, as Śambhu dances, have the beauty of pearls on his head; which appear like jasmine flowers on the large creepers of his matted hair; which fall gracefully like a necklace round his neck; which shine like full-blown flowers in the cavity of his hands; which are arranged on the ground like flowers showered down and which look beautiful like stars in the sky!

(V. 6) May the digit of the moon protect you!—(*the digit*) which stays like a female ascetic in the cottage-like mass of matted hair on the head of Śiva by (*the bank of*) the Gaṅgā!

(V. 7) May Śambhu grant me, in every life, recollection of former existence, lordship of the earth, fruitful intelligence through good fortune, devotion to Śiva (*and*) spiritual knowledge!

(V. 8) Those who are devoid of religious merit do not bow to Śiva, who wears matted hair, has the crescent moon on his crest, always wears garments and bracelets of large serpents, (*and*) has ornaments of strings of skulls and white ashes.[2]

Hail! In the memorable Saṁvat 1458 (*and*) Śaka year 1322, in the cyclic year named **Sarvajit**, on **Friday**, **the eighth** (*tithi*) **of the bright fortnight of Phālguna**—on this day, here, at the famous **Rāyapura**, during the reign of the *Mahārājādhirāja*, the illustrious king **Brahmadēva**, (*while there is*) the Prime Minister, *Ṭhākura* **Tripurāridēva** and the *Paṇḍita*, **Mahādēva**—at that time the Nāyaka **Hājirāja** erected a temple of **Hāṭakēśvara**.

The description of the city—

(V. 9) Dwelling in (*this*) victorious **Rāyapura**, beautiful women, who are themselves the herbs that revive the god of love, deride in their minds, on account of the blessed pleasures (*which they enjoy*), (Alakā) the city of Kubēra.

(V. 10) In the famous city of **Rāyapura** (*there was*) a great king (*named*) **Lakshmīdēva**. His son (*was*) **Siṁha**, well-known for (*his*) warlike qualities.

(V. 11) (*His*) son (*was*) **Rāmachandra**, whose beautiful cheeks were kissed by the ear-ornaments made of a number of uniform jewels; who gathered (*round himself*) a crowd of Brāhmaṇas, even as the rays of the moon rising in autumn attract flocks of birds; whose wealth is always expended in benefiting the whole world in which families of enemies have been destroyed, and who supports the clear (*poetic*) talent of the foremost among charming poets.

(V. 12) The goddess of heroism is even here, on the earth, pining for the king **Brahman**,—(*she*) who has routed great warriors on the earth (*which is churned*) by the Mandara mountain, namely, his death-like sword; who has covered (*herself*) with the silken

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[1] *Malli* (also called *mallikā*) is 'Jasminum Zambac'.

[2] Compare verse 1 of the Chhōṭi Deori inscription, No. 36, above.

upper garment furnished by the great mass of water overflowing the shores (?); whose hands are adorned with a graceful garland of lotuses, and whose mind has turned away from others' company.

The genealogy—

(V. 13) Who can say who were the forefathers of the god Brahmā? And (*yet*) the family of the god Brahmā is well-known among the great gods. His[1] son is[2] **Hāji**, proficient in religious writings.

(V. 14) There is the illustrious and brilliant **Hājirāja**, who is well-known on the surface of the earth as the one (*man*) who reflects on the import of all scriptures and who is capable of understanding the meaning of the Vēdas and other sacred writings.

(V. 15) "Such a wonderful temple of Hāṭakēśvara, which makes **Hājirāja** famous, has not been heard of (*before*) by any one." They talk about the temple (*in this way*).

(V. 16) He was engrossed in meditation on Śiva[3]! (*Thus*) sons, grandsons and wealth are obtained by **Hājirāja**.

(V. 17) The magnanimous **Hājirāja** has two sons, (*one of them being*) **Padmanābha**. Among the sons of Padmanābha, **Kānhaḍa** is popular.

(V. 18) (*The other son*) **Pāhidēva** is well-known on the earth as possessed of high position and merits (*viz.*) great proficiency in scriptures, devotion to gods and Brāhmaṇas, ...

(V. 19) Since Pāhidēva is dear to the venerable Śaṅkara and Pārvatī, he had by their favour a son named **Śivaśarman**.

(V. 20) Hājirāja has two brothers. The elder (*of them*) is called **Supau**. His sons are **Gōlha** and **Vishṇudāsa**.

(V. 21) Similarly (*his younger brother*), born of the womb of Ambikā, is **Gēyāri**, possessed of abundant wealth and a virtuous mind . . . ., by whose friendship Hājirāja is. . . . on the earth.

Here ends the *praśasti*.

The worshipper of the god is . . . . . . The *Sūtradhara* named **Nāmadēva** constructed the *maṇḍapa*. The *praśasti* has been written by Nāma(?).

May the whole world be happy!

No. 108 ; Plate LXXXIX

KHALARI STONE INSCRIPTION OF HARIBRAHMADEVA: (VIKRAMA) YEAR 1470

This inscription was first brought to notice by Sir A. Cunningham's Assistant, Mr. J. D. Beglar, in the *Archaeological Survey of India Reports*, Vol. VII, p. 157 and was subsequently edited, without any translation or facsimile, by Dr. Kielhorn in the *Epigraphia Indica*, Vol. II, pp. 228 ff. It is edited here from the original stone and its ink impressions taken under my direction.

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[1] This shows that this verse in its earlier part refers to the father of Hājirāja. His name was probably Brahmadēva. As his ancestors were not well-known, the author refers, by way of apology, to the similar case of the god Brahmā!

[2] The text has a verb in the past tense here. But as the present record was evidently put up by Hājirāja himself, I have used the present tense in his case throughout in the translation.

[3] This evidently refers to Hājirāja. As the sons and grandsons of Hājirāja are named in the sequel, the author may have intended to convey that Hājirāja obtained them by meditation on Śiva.

The slab of polished red sand-stone, which bears this inscription, was originally fitted into the wall of the *maṇḍapa* of a temple at Khalārī[1], about 45 miles east of Raipur in the Raipur District of Madhya Pradesh. It is now preserved in the Raipur Museum.

The inscription contains sixteen lines of writing, which cover a space of about 1' 11¼" broad by 11⅝" high. The writing is in a good state of preservation, only two or three letters being slightly damaged. The size of the letters is about .5". The characters are Nāgarī. The letters *dh* and *bh* present throughout their modern Nāgarī forms and the *prishṭhamātrās* have nowhere been used. The sign of the *avagraha* has been used in some places to mark the elision of the initial *a* or *ā*. The language is Sanskrit. Except for the customary salutation to Gaṇapati in the beginning and the particulars of the date *etc.* at the end, the whole record is in verse. The orthography does not present anything calling for remark, except that *b* is everywhere denoted by the sign for *v*.

The inscription refers itself to the reign of the king Haribrahmadēva of the Kalachuri[2] dynasty. The object of it is to record the construction of a temple of Nārāyaṇa by the shoe-maker (*mōchī*) Dēvapāla, son of Sivadāsa and grandson of Jasau, at the town of Khalvāṭikā.

After the customary obeisance to Gaṇapati and three invocatory verses in honour of that god and of Bhāratī (the goddess of speech) and Nārāyaṇa, the inscription goes on to state that in the Kalachuri branch of the Ahihaya[3] (*i. e.*, Haihaya) dynasty there was born the king Siṁhaṇa, a devotee of Siva ,who conquered eighteen forts of his enemies. His son was Rāmadēva, who killed in battle Bhōpiṅgadēva of the Phaṇivaṁśa (*i.e.*, Nāga lineage). His son was Haribrahmadēva, who also was a devotee of Chandrachūḍa (Siva). Verses 7-8 describe his capital Khalvāṭikā. The inscription was written by Rāmadāsa of the Vāstavya family and was engraved by the artisan Ratnapāla.

The inscription is dated in lines 15 and 16 in the (Vikrama) year 1470, the Śaka year 1334, the cyclic year being Plava, on Saturday, the ninth *tithi* of the bright fortnight of Māgha, while the moon was in the asterism Rōhiṇī. As Kielhorn has shown, the details of the date agree neither for the Vikrama year 1470 current (corresponding to Saka 1334 expired), nor for the Vikrama year 1470 expired. The proper year is Vikrama 1471 expired, corresponding to Śaka 1336 expired. In that year the ninth *tithi* of the bright fortnight of Māgha ended 15 h. 20 m. after mean sunrise on Saturday (the 19th January 1415 A.C.) and the moon was in the asterism of Rohiṇī for 12 h. 15 m. after mean sunrise on that day. The cyclic year also, according to the northern luni-solar system[4], was Plava[5]. The Christian equivalent of the day is, therefore, the 19th January 1415 A.C.

As the present inscription was incised only about thirteen years after the preceding one which also comes from the Raipur District, the kings Siṁhaṇa, Rāmadēva and Haribrahmadēva mentioned in it are plainly identical with Siṅgha, Rāmachandra and Brahmadēva named in the latter. Kielhorn identified the first two of them with the homonymous kings mentioned in the Rāmṭēk stone inscription. But the latter are there said to have belonged to the Yādava dynasty and must, therefore, be identical with the well-known kings Siṁhaṇa and Rāmachandra of that dynasty, who flourished in the

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[1] *C. A. S. I. R.*, Vol. VII, p. 157.

[2] The text has actually *Kalachuti* in l. 5, but it is evidently a mistake for *Kalachuri*.

[3] *Haihaya* has been written here as *Ahihaya* evidently to suit the metre.

[4] According to the southern luni-solar system, the cyclic year for Vikrama 1471 expired was Jaya.

[5] According to Kielhorn's calculations, the *tithi* ended 16 h. 18 m. after mean sunrise and the moon was in the *nakshatra* Rōhiṇī from 13 h. 8 m. or, by the *Garga-siddhānta*, from 1 h. 19 m. after mean sunrise, or, by the *Brahma-siddhānta*, from about sunrise. The Jovian year Plava, by the *Sūrya-siddhānta* rule without *bīja*, lasted from the 24th April 1414 A. C. to the 20th April 1415 A. C.

13 ॥ पीयूषविंदुरस[illegible]रसेन । [illegible] मिसयामोदरेण[1] ॥११॥ वहति जगति यंस याव-

14 ॥ दादित्यपुष्पा स्फुरति वियति तारामंडलाखंडलेन । [illegible] जयतु जयतु मोपीविश्वपालस्य कीर्तिः ॥१२॥ श्रीवास्तव्यकायस्थेन

15 ॥ प्रशस्तिरत्नाकारा । लिखिता रामदासेन पंडितापीतरेण च[2] ॥१३॥ स्वस्ति श्रीसंवत् १४०० वर्षे सा(शा)के १३३४ [illegible][3] [illegible]संवत्सरे माघ सुदि ९

16 ॥ शनिवासरे रोहिणीनक्षत्रे [।*] शुभमस्तु [illegible]: ॥ सूत्रधाररत्नदेवेन[4] [॥*]

TRANSLATION

Ōṁ! Adoration to the holy Gaṇapati!

(Verse 1) May Gaṇarāja, the lord of obstacles, protect you!—(*he*) who removes all sins, grants desired success, is sung by the Vēdas, has (*the serpent*) Śēsha for his sacred thread (*and*) is resorted to by rows of beautiful bees on the sloping sides of his temples!

(V. 2) May the goddess of eloquence shine in the lotus-like mouth of the poet for the composition of good poetry!—(*she*), the divine one, whom the creator recites with an attentive mind after he has honoured the Vēdas; with whose sounds (*uttered*) by Kinnarīs, Pārvatī attracts the mind of even Śrīkaṇṭha (Śiva) (*and*) whose arms with jingling bracelets would, in privacy, be (*like*) necklaces on the breast of Nārāyaṇa!

(V. 3) May (*that*) Nārāyaṇa always manifest (*himself*) in your minds!—(*he*), the incorporeal divine Being, on whom even the denizens of heaven such as Brahmā, though they know the self, meditate according to the words of the Vēdas, (*and*) by remembrance of whom (*all*) sins vanish away!

(V. 4) In the royal race of Ahihaya[5] there was born a devotee of Śiva possessed of fierce valour (*namely*) the king Siṁhaṇa, having adopted the Kalachuri branch (*of it*); who, by the great pride of his own arms, conquered, on the battlefield, eighteen fortresses of the enemies.

(V. 5) His son was the valiant king Rāmadēva, who, with an angry look, attacked, in the forefront of battle, Bhōgiṅgadēva of the Nāga lineage (*and*) who, like a jewel (*in the hood of a serpent*), had a lustre resplendent like a collection of rays of the mid-day sun.

(V. 6) Triumphant on the earth is his son, the illustrious king Haribrahmadēva, a destroyer of enemies and a devotee of Śiva, who, dark-complexioned (*as he is*), is charming like the god of love to the minds of deer-eyed (*women*), (*and is*) the god of death to mighty warriors, the shining celestial tree to all suppliants, the master of eloquence (*i.e.*, Bṛihaspati) among learned men and a second Bharata[6] among connoisseurs of singing.

(V. 7) His most important capital Khalvāṭikā shines with gardens,—where temples of gods, resembling the Himālaya mountain, appear beautiful with their extremely white and lofty spires;

(V. 8) Where dwell happy earthly gods (*i.e.*, Brāhmaṇas) who are engaged in the study of the Vēdas, rich men who, in pleasures of wealth, excel Kubēra, the lord of gods,

[1] Metre of this and the following verse: *Mālinī*.

[2] Metre: *Anushṭubh*.

[3] Read षट्पञ्चाशत्.

[4] Some word like उत्कीर्णम् is to be supplied here.

[5] *I.e.*, Haihaya; see above, p. 576, note 5.

[6] The celebrated sage, the reputed author of the *Nāṭyaśāstra*. A work on music called *Saṅgītaratnākara* is also ascribed to him.

KHALARI STONE INSCRIPTION OF HARIBRAHMADEVA: (VIKRAMA) YEAR 1470

B. CH. CHHABRA.

SCALE: SEVEN-TWENTIETHS.

REG. No. 3977 E'36—778'51.

SURVEY OF INDIA, CALCUTTA.

(*and*) passionate women who, by the lustre of (*their*) raised armpits, smilingly uttered sweet words and the beauty of their creeper-like eye-brows, revive the god of love who was burnt by the eye of Śiva.

(V. 9) There shines **Dēvapāla**, son of a repository of merits named Śivadāsa and grandson of (*a man*) named Jasau, a shoe-maker, who has the lustre of the moon and exceedingly charming fame, who is clever in the performance of (*his*) work, who by his goodness is like a follower of the Brāhmaṇas, and is fond of various pious deeds and whose intellect has become pure by (*his*) remembrance of the divine Nārāyaṇa.

(V. 10) He, by his ability and great devotion, has caused to be constructed a temple of Nārāyaṇa together with a *maṇḍapa*. May Hari grant him his desired object in this world and the next!

(V. 11) **Dāmōdara Miśra**, who is fond of sportful splashing among the dashing large waves of the ocean of nectar which is meditation on the lotus-like feet of Hari, has composed this *praśasti*, which infuses delight into the minds of appreciative poets.

(V. 12) As long as the Gaṅgā flows in this world together with (the Yamunā) the daughter of the Sun, and the sun shines in the sky together with (the moon) the lord of the constellations of stars,[1]—so long may the fame of the shoe-maker Dēvapāla endure in the guise of (*this*) temple of the god (Nārāyaṇa)!

(V. 13) This *praśasti* has been written in spotless letters by **Rāmadāsa** of the illustrious **Vāstavya** family, the foremost among learned men.

Hail! In the year named Plava out of (*the cycle of*) sixty years, the memorable Saṁvat 1470, the Śaka year 1334, on Saturday, the 5th (*lunar*) day of the bright (*fortnight*) of Māgha, the asterism (*being*) Rōhiṇī.

May the whole world be happy!

(*Engraved*) by the *Sūtradhāra* **Ratnadēva**.

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[1] Kielhorn thought that the word *ākhaṇḍala* was perhaps (wrongly) used here in the sense of 'rain-bow'. The word plainly has here the usual sense of 'Indra' and denotes the meaning of 'the lord of.'

MISCELLANEOUS INSCRIPTIONS

No. 109; Plate XC

CHHAPRI STATUE INSCRIPTIONS OF GOPALADEVA: (KALACHURI) YEAR 840

THESE inscriptions were first[1] brought to notice by Sir A. Cunningham who published transcripts of them together with a photozincograph in his *Archæological Survey of India Reports*, Vol. XVII (1881-82), pp. 34 ff. and plate xxii. They were subsequently noticed by Rai Bahadur Hiralal in his *Inscriptions in C. P. and Berar*.[2] They are edited here from estampages kindly supplied by Mr. M. A. Suboor of the Central Museum, Nagpur.

The inscriptions are incised on the pedestal of a large statue. The temple of Boramdeo, in which the inscribed statue is now placed, is situated at the western end of a long embankment which forms a lake in the valley near **Chhapri**, 11 miles east of Kawardhā, in the Chhattisgarh Division of Madhya Pradesh. The statue is of a bearded man sitting with folded hands, and measures 2′ 7″ high and 1′ 11″ broad. On its pedestal is figured a 'Rājā on horseback with an attendant carrying an umbrella and a female offering food to the horse. To the right is a jōgī seated with knees bound.'[3]

The inscriptions are four in number. Two of them, called here A and B, are divided by the dress of the statue into two parts. The characters of all are Nāgarī of about the eleventh century A. C. The average size of the letters is .4″

The **language** is Sanskrit. The only **orthographical** peculiarity that calls for notice is the use of *sh* for *kh* (representing the Sanskrit *kshma*) in *Lashmaṇadēvarāyō* in l.1 of B.

The first of these inscriptions (A) names *Jōgī* **Kānhō** and describes him as proficient in all arts and as a human incarnation of the illustrious **Rāma**. He is evidently the personage whom the statue was intended to represent. Cunningham took him to be identical with the *Jōgī* figured on the pedestal of the image and thought that he was the religious adviser of the Rājā on horseback, whom he considered to be the builder of the temple. The second inscription (B) gives the names of the king **Lakshmaṇadēva** and his crowned queen, son and daughters. The third record (C) gives the date as **Saṁvat** 840 (expressed in decimal figures only) during the reign of the *Rāṇaka*, the illustrious **Gōpāladēva**, while the last one (D) states that the very beautiful image of Umā-Mahēśvara was caused to be made by **Sādhu**, the son of Dhāṅgū.

The **date** of the inscription must, on palæographic grounds, be referred to the Kalachuri era and would correspond to 1048-49 A.C. It does not admit of verification. The use of the Kalachuri era suggests that Gōpāladēva was a feudatory of the Kalachuri ruler of Ratanpur. It may be noted in this connection that some other inscriptions in and near the temple of Boramdeo, dating from the 14th to the 16th century A. C., are recorded in the Vikrama era.[4] Lakshmaṇadēva seems to have been a petty chief under Gōpāladēva.

The temple of Boramdeo has been praised by Cunningham as one of the most richly

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[1] The memorandum of inscriptions in Chhattisgarh in the *Asiatic Researches*, Vol. XV, pp. 505-6 includes six inscriptions at 'Bhyram Deo', but the present records are not named therein.

[2] First ed., p. 162; second ed., p. 174.

[3] *C. A. S. I. R.*, Vol. XVII, p. 35.

[4] *Loc. cit.*, p. 37.

decorated temples that he had seen.[1] It is so called because it was used in later times by the Gonds for the worship of their god. The sanctum of the temple contains at present an image of the snake-god besides a Śiva-liṅga; but from the figure of Vishṇu over the middle of the three entrances of the temple, Cunningham conjectured that it was originally dedicated to Vishṇu. He actually found under a tree a few paces to the eastward a sculpture, figuring Vishṇu and Lakshmī sitting on Garuḍa.[2] Inscription D, however, refers to an image of Umā-Mahēśvara. Perhaps the statue, on which these inscriptions are incised, was originally put up at some other temple dedicated to Umā-Mahēśvara. It may be noted in this connection that Cunningham has described another old temple situated to the north of the temple of Boramdeo, the sanctum of which contains in addition to an *argha in situ*, a small group of Hara-Gauri.[3] It is perhaps this latter image which is mentioned in inscription D.

TEXT[4]

A

1 सि(श्री)राम- मूर्ति श्री-
2 दाणि[5] पुरवा- स्था[6] वासुल[7]-
3 जोगी कान्हो सकलकलाप्रवीणु(णः) [।*]

B

1 लखणदेवरायो[8] वासु[ल*]राम
2 रायमतगज[10] सिंधुराणी[11] माता- देवी सुवादेवी
3 रालादेवी पद्मादेवी [सी][12]कादेवी का- ता[13]देवी
4 नंदतु सकु[14] [।।*]

C

1 सिद्धि:[15][।*] संवत् ८४० राणक-
2 श्रीगोपालदेवराज्ये ।।

D

1 उमा माहेस्व[र][16] सुन्दरतरं
2 साधु धांगुसुतेन कारितं ।

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[1] *C. A. S. I. R.*, Vol., XVII, p. 36.

[2] *Loc. cit.*

[3] *Ibid.*, p. 39.

[4] From inked estampages.

[5] Perhaps मूर्तिरियाणी is intended.

[6] Cunningham read पुरुषोत्था, but what appears like a *mātrā* on *shā* is probably a fringe of the dress.

[7] The *akshara la* is clear in the impression. *Vāsula* occurs also in l. 1 of B.

[8] Read लक्ष्मणदेवराज:.

[9] Cunningham read this *akshara* as पु. I read as above as the word *vāsula* is quite clear in l. 2 of A, above.

[10] Read रायमतंगज:.

[11] Read सिन्धुराज्ञी.

[12] This *akshara* is uncertain.

[13] Cunningham read कुल-, but the second *akshara* is clearly ता.

[14] Read नन्दतु सकलम् ।

[15] Expressed by a symbol.

[16] The upper part of this *akshara* is broken. There may originally have been an *anusvāra* on it. Read उमामहेश्वरौ सुन्दरतरौ साधुना धांगुसुतेन कारितौ ।

TRANSLATION

A

The excellent[1] *Jāgi* Kānhō, the present incarnation, in human form, of the illustrious Rāma, who is proficient in all arts.

B

The king Lakshmaṇadēva, the excellent Rāma,[2] the elephant-like king, the queen-mother[3] Singhurāṇī, the princess[4] Sudhā, the princess Rātā, the princess Padmā, the princess Sītā, the princess Vātā.—May (*these*) be able to rejoice!

C

Success! In the year 840, during the reign of the illustrious Gōpāladēva.

D

The very beautiful (*images of*) Umā and Mahēśvara have been caused to be made by Sādhu, the son of Dhāṅgū.

No. 110; Plate XCI

SHEORINARAYAN STATUE INSCRIPTION: (KALACHURI) YEAR 896

The inscription was first brought to notice in 1825 by Sir R. Jenkins in his 'Memorandum of Inscriptions found engraved on stones in Chattisgher' which he sent to Mr. W. B. Bayley, Vice-President of the Asiatic Society of Bengal and which is published in the *Asiatic Researches*, Vol. XV, pp. 505-6. Since then the inscription has been mentioned several times[5] on account of its date; but its contents were noticed for the first time by Dr. D. R. Bhandarkar in the *Progress Report of the Archaeological Survey of Western India for* 1903-4, p. 53 and subsequently by Rai Bahadur Hiralal in his *Inscriptions in the Central Provinces and Berar.*[6] The record is edited here from the original stone and its inked estampages supplied by the Government Epigraphist for India.

The inscription is incised on the pedestal of the statue of a male person in a small shrine in the courtyard of the temple of Nārāyaṇa at Shēorinārāyaṇ, a well-known place of pilgrimage on the left bank of the Mahānadī in the Janjgir *tahsil* of the Bilaspur District, Madhya Pradesh. The writing consists of five lines and covers a space, 1′ 2½″ broad and 5″ high. It is in a state of good preservation. The characters are Nāgarī. The letters are very well executed. The only point worth noting here is that the left limb of *dh* is fully developed; see, *e. g.*, *-pāthōdhi-* in l. 1. The language is Sanskrit, and except for the introductory *ōṁ namaḥ Śivāya* in the first line, *api cha* in line 2

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[1] *Vāṇula* is a word unknown to Sanskrit lexicographers. *Vānu* means 'a maiden', but it is doubtful if it is connected with *Vāṇula*. Since the word is repeated with another personal name, it seems to be used in some sense like 'excellent', 'illustrious' *etc.*

[2] This seems to be a son of Lakshmaṇadēva.

[3] It is not clear if she was the mother of Lakshmaṇadēva or of Rāma.

[4] The original has *dēvī* which means 'a queen' or 'a princess'. The word seems to have been used here in the latter sense.

[5] See *C. A. S. I. R.*, Vol. IX, pp. 86 and 111, and Vol. XVII, p. 71 and plate xx; *Indian Eras*, p. 61; *Ind. Ant.*, Vol. XVII, p. 216; *Footprints on Earth*, p. 54; *Ep. Ind.*, Vol. IX, p. 130.

[6] First ed., p. 118; second ed., p. 132.

CHHAPRI STATUE INSCRIPTIONS OF GOPALADEVA: (KALACHURI) YEAR 840

B. CH. CHHABRA. SCALE: TWO-FIFTHS. SURVEY OF INDIA, CALCUTTA.

REG. No. 3977 E'36—778'51.

and the date as well as the name of the composer in the last line, the whole inscription is metrically composed. The verses, of which there are three, are all numbered. The orthography does not call for any remark except that the sign of *v* is everywhere used for *b* and *j* is employed for *y* in *drashjat* in l. 4.

The object of the inscription is to record that the statue is of a warrior named **Saṅgrāmasiṁha**, the son of Bālasiṁha and Āmaṇadēvī. The praise which is here lavished on him is wholly conventional and has no historical importance.

The interest of the inscription lies in its date which is here clearly specified as belonging to the Kalachuri era. Sir R. Jenkins first published the date as *Samvat* 898 *Ashvin Shudh Saptami*. Sir A. Cunningham, in his *A. S. I. R.*, Vol. IX, gave it as 'in the Kulachuri Samvat in the year 898, Aswin sudi Some' on p. 86 and as '898 Aswina sudi 7 Monday' on p. 111. Subsequently, in his *A. S. I. R.*, Vol. XVII, plate xx, he published a photozincograph of only a part of it which reads *Kalachurib Samvatsarī* 898. He again referred to it in his *Indian Eras*, p. 61, where he remarked : 'A fresh examination has shown the date to be *Aśvina su. di.* 2 (and not *Āśvina su. di.* 7).' Dr. Kielhorn at first accepted this last statement of Cunningham and on calculation found that the date corresponded to Monday, the 9th September 1146 A.C., on which day the second *tithi* of the bright fortnight of Āśvina ended 21 h. 54 m. after mean sunrise. As he was then of opinion that the Kalachuri year was *Bhādrapadādi* and the era commenced in 249 A. C., he concluded that the year 898 of this date was a current year.[1] Subsequently, in his article on the era in the *Festgruss an Roth* he confirmed the aforementioned reading from a facsimile and gave the same corresponding date as before, but as he had then come to the conclusion that the Kalachuri era commenced on Āśvina śu. di. 1 in 248 A. C., he took the year of the date as expired. Dr. D. R. Bhandarkar next stated, in his notice of the inscription in *P. R. A. S. W. I. for* 1903-4, p. 53, that the inscription was dated '898 Kalachuri era, Monday, the 7th of the bright half of Āśvina.' From a photograph of the inscription supplied by him, Kielhorn also finally read the date as *Kalachuri-samvatsarī* 898 *Aśvina-sudi* 7 *Sōma-dinē* and stated that it regularly corresponded, for the *current* Kalachuri year 898, to Monday, the 24th September 1145 A. C., when the seventh *tithi* of the bright fortnight of Āśvina ended 20 h. 57 m. after mean sunrise.[2] This date seemed to confirm Kielhorn's opinion that the Kalachuri year began in Āśvina; for it showed that the month of Āśvina fell, in any case, in the beginning of that year. The subsequent discovery of some dates of the era such as those of the Amōḍā plates of Pṛithvīdēva II[3] and the Jabalpur plates of Jayasiṁha[4], which show that the Kalachuri year began in some month later than Āśvina, has, however, rendered the accuracy of the reading of the date of the present inscription open to question. From an excellent inked estampage supplied by Dr. Chhabra, I find that the *tithi* originally incised was 2, but the lower part of the figure has now become indistinct, thus making it appear like 7. The correct reading of the date, therefore, is *Kalachuri-samvatsarī* ‖ 898 ‖ *Aświni sudi* 2 *Sōma-dinē*. The date, Monday, the 2nd tithi of the bright fortnight of Āśvina, regularly corresponds, for the *current Kārttikādi* Kalachuri year 898, to Monday, the 9th September 1146 A.C.

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[1] *Ind. Ant.*, Vol. XVII, p. 216.
[2] *Ep. Ind.*, Vol. IX, p. 130.
[3] Above, No. 94.
[4] Above, No. 65.

TEXT[1]

1 सिद्धिः[2] [।*] ओं नमः शिवाय ॥ श्रीवा(बा)लसिंहामणदेवि[3]पुत्रः सुरद्विजाराधनतः पवित्रः । समस्तपाथोधिगतोरुकीर्त्तिः सं–॥[4]

2 ग्रामसिंहस्य कृतात्र मूर्त्तिः[5] ॥१॥ अपि च ॥ कान्त्या कंदर्पतुल्यो रवितनयसमो वाजिपृष्ठेगमातङ्गा–रोहे देवलेशः सुरगु– ।[6]

3 रुरखिलप्रज्ञया ख्यातकीर्त्तिः । वा(बा)ल्ये चापि योभूत्प्रचुरतरगुणग्रामसंग्रामधीरो मूर्त्तिस्तस्योत्त–मासौ भुवि विदितयशा यो–

4 स संग्रामसिंहः[7] ॥२॥ द्रव्ज[8] सुरः कोपि बभूव लोकान्वास्तु(तुं) मतिर्यस्य सदा दरिद्रे । श्रोतुं सतां आशमयोरुवु(बु)द्धिः संग्रामसि–

5 ह्रो विदितोत्र वीरः[9] ॥३॥ कलचुरिसम्वत्सरे[10] ॥८९८॥ अस्विनि[11] सुदि २ सोमदिने । पंडित–श्रीतलपसिंहस्य कृतिः ॥

TRANSLATION

Success ! Ōṁ ! Adoration to Siva !

(Verse 1) Here is (*installed*) the carved statue of **Saṅgrāmasiṁha,** who is the son of the illustrious **Bālasiṁha** and **Āmaṇadēvī,** who has become sanctified by his worship of gods and Brāhmaṇas, and whose fame has reached all oceans.

Moreover :—

(V. 2) There is this excellent statue of him, who, **Saṅgrāmasiṁha,** is famous on this earth ; who resembles the god of love in lovely form ; who is like (Rēvanta) the son of the Sun in (*riding*) horses ; who is (Indra) the lord of gods in mounting huge elephants, and (Bṛihaspati) the preceptor of gods, (*being*) well-known by his comprehensive intellect ; (*and*) who, even in his boyhood, was firm in fighting on account of his multitude of numerous merits.

(V. 3) The valiant **Saṅgrāmasiṁha** was well-known here, who was an indescribably lovely god, was always disposed to confer gifts on the poor, and himself being large-minded, could (*always*) listen to good people.

In the **Kalachuri year 898,** on the **7th** (*lunar*) **day of the bright** (*fortnight*) **of Āśvina, on Monday.**

This (*eulogy*)[12] is the composition of the *Paṇḍita,* the illustrious **Talapasiṁha.**

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[1] From the original statue and inked estampages.

[2] Expressed by a symbol.

[3] The vowel of this *akshara* is shortened to suit the metre.

[4] These *daṇḍas* are superfluous.

[5] Metre: *Upajāti.*

[6] This *daṇḍa* is superfluous.

[7] Metre: *Sragdharā.*

[8] Read दृश्यः.

[9] Metre: *Indravajrā.*

[10] Read संवत्सरे.

[11] Read आश्विन–.

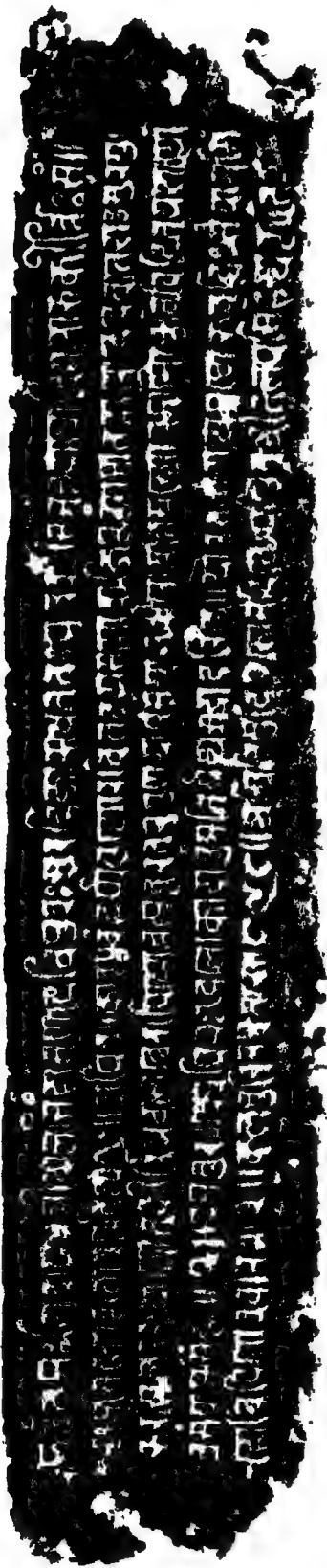
[12] D. R. Bhandarkar (in *P. R. A. S. W. I. for* 1903—4, p. 53) took Talapasiṁha to be the sculptor of the statue, while Hiralal says he was the engraver. The epithet *Paṇḍita* prefixed to his name shows that he was a Brāhmaṇa, and probably composed this eulogy.

SHEORINARAYAN STATUE INSCRIPTION: (KALACHURI) YEAR 898

B. CH. CHHABRA.

SCALE: ELEVEN-TWENTIETHS.

SURVEY OF INDIA, CALCUTTA.
Reg. No. 3977 E'36-778'51.

Nos. 111-112 ; Plate XCII

BORIA STATUE INSCRIPTIONS OF JASARAJADEVA : (KALACHURI) YEAR 910[1]

These inscriptions were discovered in 1881-82 by Sir A. Cunningham[2] near the ruins of a temple of the goddess Kaṅkālī in an old deserted fort, 3 miles to the north-west of the village Bōriā. This village is situated about 20 miles to the north of Kawardhā, the chief town of a former feudatory State of the same name in the Chhattisgarh Division of Madhya Pradesh. Cunningham published a transcript and a photozincograph of the inscriptions in his *Archaeological Survey of India Reports*, Vol. XVII, p. 44 and plate xxii. They were subsequently noticed by Rai Bahadur Hiralal in his *Inscriptions in the Central Provinces and Berar*.[3] They are edited here for the first time from excellent ink impressions kindly supplied by Mr. M. A. Suboor of the Central Museum, Nagpur.

They are two inscriptions, each on a separate statue. Both are in a good state of preservation. Their characters are Nāgarī and language Sanskrit. Each consists of only three lines. The average size of the letters in the first or larger one is .5" and that of the second is .7".

The larger (A) of the two records is incised on the pedestal of a bearded figure with hands joined in adoration. It mentions *Ṭhākura* **Māltu**, the Chief Minister (*Mahāmātya*) of the illustrious and victorious king, *Mahārāṇaka* **Jasarājadēva**, and names his son, mother and daughter. The object of it is to record the construction of a temple by Māltu for the religious merit of his father. This temple is evidently identical with the present one dedicated to the goddess Kaṅkālī.

The second inscription (B) also mentions the illustrious **Jasarājadēva**. The object of it is apparently to record that the statue on which it is incised represents **Jāgu**, the son of Dhirachhēndra, who was a military officer, evidently, of Jasarājadēva. He is stated to be a devoted disciple.

The first inscription contains the date, Saṁvat 910, expressed in decimal figures, of an unspecified era. It must, of course, be referred to the Kalachuri era. It does not admit of verification, but as an expired year, it would correspond to 1158-59 A. C. The second inscription is undated, but is clearly of the same period.

Jasarājadēva, mentioned in both the records, is evidently identical with **Yaśōrāja** whose inscription, dated K. 934, was found at Sāhaspur in the same State of Kawardhā. He was probably a feudatory of the Kalachuris.

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[1] This date is furnished by the first or larger of the two inscriptions. The smaller one is undated.

[2] 'The Memorandum of Inscriptions in Chattisghar', published by Sir R. Jenkins in *A. R.*, Vol. XV, p. 506, mentions two records at Borea of Pandria, one of them being dated *Saṁvat 849*. These appear to be different from those edited here. See *C. A. S. I. R.*, Vol. XVII, p. 44.

[3] First ed., pp. 165 ff; second ed., pp. 177 ff.

[4] Cunningham gives the date as *Saṁvat* 910 in one place and as *Saṁvat* 1110 in another. See his *A. S. I. R.*, Vol. XVII, pp. 44-5. Hiralal read it as 945 or 915. Jasarājadēva of the present inscription is probably identical with Yaśōrāja of the Sāhaspur inscription (below, No. 115) which is dated in the (Kalachuri) year 934. If the date of the present inscription is also in the Kalachuri era, as appears probable, the reading 1110 is impossible. If referred to the Vikrama era, this date would be too early for Jasarājadēva, judging from the characters of the inscription. It is also unlikely to be a date of the Śaka era as shown by the word *Saṁvat* prefixed to it, though it would, in that case, not be impossible for Jasarājadēva. The figures of the date are very badly formed. The Sāhaspur inscription indicates that the first figure is intended to be 9. The last two figures appear to be 1 and 0. In any case the last figure cannot be read as 5, for the contemporary shape of which see l. 6 of the Sāhaspur inscription.

TEXT[1]

A

1 स्वस्ति [।*] त्रि(श्री)विजयराजजसराजदेव[ः।*] महाराणकस्य तस्य महामात्य[2] ठकुर[3] माल्तु[4] [।*] तस्य पु-

2 त्र(त्रो) मतिश्रे(श्रे)ष्ठ[ः*] ठकुर[ः*] पाल्तु नामे(म्ना) विस्तु(श्रु)तः [।*] तस्य माता वाल्ता [।*] तस्य पुत्रि(त्री) वावो नाम विश्रुत[5] [।*] तस्य पितुस्य[6] [पु][7]-

3 ण्यार्थं प्रासादं [स्था]पीतं सिवं:[8] । संवत(त्) [९]१०[9] [।*]सुत्रधार धरणीधर[10] [।*]

B

1 श्री(श्री)जसराजदेव[ः।*]

2 [श्री](श्री)धिरछेन्द्रपुत्र[11] । डंडनायक[12] जागु[ः।*]

3 ठ ॥ साधियभक्तः[13] ॥

TRANSLATION

A

Hail! (*There is*) the illustrious and victorious king **Jasarājadēva**. Of him (*who is*) *Mahārāṇaka*, the *Mahāmātya* (Chief Minister) is the *Ṭhākura* **Māltu**. His son, deserving of highest praise by his intelligence, is a *Ṭhākura*, well-known by the name **Pāltu**. His mother is **Vāltā**. His daughter is well-known by the name **Vāvō**. (*This*) blessed temple has been erected for the religious merit of his father. **The year 910.**

The *Sūtradhāra* (artisan) was **Dharaṇīdhara**.

B

(*There is*) the illustrious **Jasarājadēva**. His *Daṇḍanāyaka* (*is*) **Jāgu**, the son of the illustrious **Dhirachhēndra**, the *Ṭhākura* who is a devoted disciple.

No. 113; Plate XCIII

AMARAKANTAK STATUE INSCRIPTION: (KALACHURI) YEAR 922

This inscription was first brought to notice by Sir Richard Jenkins in his 'Memorandum of Inscriptions found engraved on stones in Chhattisgher'[14]. It was subsequently

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[1] From ink impressions.

[2] Read महामात्यः.

[3] Read ठाकुरो or rather ठक्कुरो.

[4] Hiralal read *Māṇḍū*. The subscript *akshara* does not at all look like *ḍū*. Besides, the superscript letter which is joined to the top line cannot be read as *ṇ*, for the shape of which, see *rāṇakasya* in l. 1. The same remarks apply to his reading of the following names as *Pāṇḍū* and *Vāchhā*. Cunningham read the names as Mālna, Pālna and Bālna.

[5] Read विश्रुता.

[6] Read पितुः.

[7] Hiralal seems to have read मोक्षार्थं here. The first *akshara*, which may have been first incised as मो, has been altered to पु, while the second is clearly ण्या.

[8] Read प्रासादः स्थापितः शिवः । From तस्य पितुस्य onwards, the words have the cadence of the *Anushṭubh* metre.

[9] See above p. 585, n. 4.

[10] Read सूत्रधारो धरणीधरः ।

[11] Perhaps धिरछेन्द्रपुत्रः is intended. The following *daṇḍa* is superfluous.

[12] Read दंडनायको.

[13] Perhaps सामयिकभक्तः is meant.

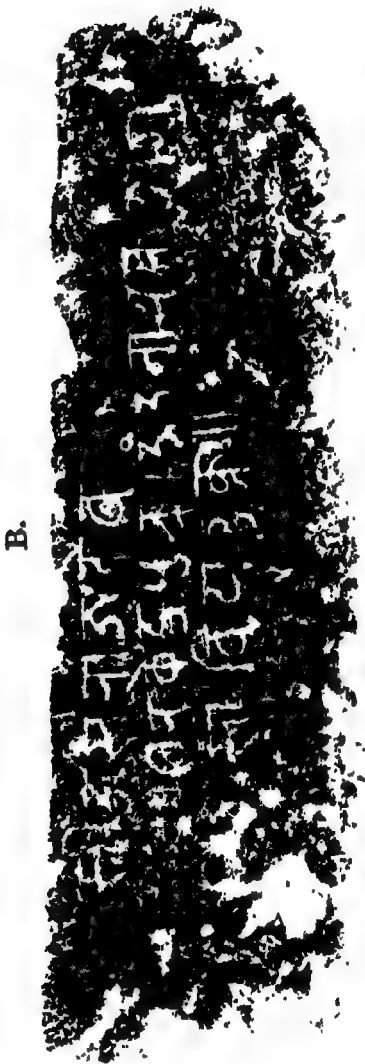
[14] *A. R.*, Vol. XV, p. 506. Jenkins thought that the image represented Rēvā Nāyaka.

BORIA STATUE INSCRIPTIONS OF JASARAJADEVA: (KALACHURI) YEAR 910

A.

B.

B. CH. CHHABRA. SCALE: TWO-FIFTHS. SURVEY OF INDIA, CALCUTTA.

REG. No. 3977 E'36-776'51.

mentioned by Sir A. Cunningham's Assistant, Mr. Beglar[1], and finally noticed by Mr. R. D. Banerji in his *Progress Report of the Archaeological Survey, Western Circle, for* 1920-21, p. 55. It is edited here for the first time from excellent impressions kindly supplied by the Superintendent, Archaeological Survey, Central Circle, Patna.

The inscription is incised on the pedestal of a statue at Amarakantak in Vindhya Pradesh. The statue is of a male person sitting cross-legged with hands clasped in adoration and holding a lotus-bud. On either side of him stands a female figure with a fly-whisk in her right hand. On his head there is an umbrella and on either side of it, a Gandharva carrying a garland.

The inscription contains four lines on the proper right and one line giving the date on the left. It is in a perfect state of preservation. The average size of the letters in the lines on the proper right is .4" and in that on the left is .5". The characters are Nāgarī. The form of *ksh* in *li(le)khan-ādhyaksha-* and *Mādhavāksha* in line 1 is noteworthy. The language is Sanskrit. Except for the date, the inscription is metrically composed. There are only two verses, both of which are numbered.

The object of the inscription is to record that the statue is an exact representation of Nārāyaṇa, the son of Mādhavāksha who was the Superintendent of Writing 'here at Ratnapura'. The wording of the description suggests that the statue was made at Ratnapura and later on removed to Amarakantak.

The inscription is dated in the year 922 (expressed in decimal figures only) of an unspecified era. This date, judged by the characters, must be referred to the Kalachuri era. As an expired year, it would correspond to 1170-71 A. C.

TEXT[2]

1 सिद्धिः[3] [।*] श्रीरत्नपुरे नाम लि(ले)खनाध्य[क्ष*]पंडितः[।*] माधवा[क्ष*]-

2 इति ख्यातः प्राणिनां कल्पवृक्षः[5] ॥१॥ तस्य नाराय-

3 णो नाम सूनुर्धनुषि[6] चार्जुनः [।*] तस्येयं कारिता मूर्तिः

4 स्वरूपगुणतुल्यता[7] ॥२॥

5 संवत् ९२२ [।*]

TRANSLATION

(Verse 1) There was here, at the famous Ratnapura, a learned Superintendent of Writing, well-known by the name of Mādhavāksha, who was a wish-fulfilling tree to (*all*) creatures.

(V. 2) He had a son named Nārāyaṇa who was (*like*) Arjuna in archery. This statue has been caused to be made of him, resembling him in form and excellence.

The year 922.

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[1] *C. A. S. I. R.*, Vol. VII, pp. 233 ff.

[2] From ink impressions.

[3] Expressed by a symbol.

[4] The *akshara* appears more like *ks* than *ksha*.

[5] Metre of this and the next verse: *Anushṭubh*.

[6] This letter appears clearly as षि in the impressions.

[7] The sense requires स्वरूपगुणतुल्या which, however, would not suit the metre. Read स्वरूपगुणसदृशी.

No. 114; Plate XCIV

PUJARIPALI STONE INSCRIPTION OF GOPALADEVA

This inscription was discovered by Mr. H. Cousens in 1904. It has been noticed before, first by Dr. D. R. Bhandarkar in the *Progress Report of the Archaeological Survey of Western India for* 1903-4, p. 48, and subsequently by Rai Bahadur Hiralal in his *Inscriptions in the Central Provinces and Berar.*[1] It is edited here for the first time from the original stone and its ink impressions taken under my direction.

The inscription is incised on a slab of black stone measuring 2′ 4½″ broad and 1′ 6½″ high, which in 1904 Mr. Cousens found placed in front of an old brick temple of Mahāprabhu at **Pujārīpāli**, a village 22 miles north by east of Sārangarh, the chief town of a former feudatory State of the same name in the Chhattisgarh Division of Madhya Pradesh. The stone is now deposited in the Raipur Museum.

The writing seems to have originally covered a space measuring 2′ 2″ broad by 1′ 4″ high, but almost the whole of the first line and from one to fifteen *aksharas* on either end in ll. 2-8 have been lost owing to the breaking away of the top and the right and left upper corners of the stone. Besides, the writing has been almost completely effaced in the middle of ll. 8-10. The characters are of the Nāgarī alphabet. *Prishṭhamātrās* are generally used to denote medial diphthongs; the left limbs of *kh* and *dh* are fully developed; *ś* and *bh* appear throughout in their modern forms; *ṇ* shows a dot as in *raṇ-āṅgaṇē*, l. 3; the upper loop of *th* is open on the left, as in *Mārkkaṁḍēyō=tha*, l. 24, while as the second member of the conjunct *sth*, it is placed vertically and not on its side. These peculiarities of the letters indicate that the inscription does not probably date before the 12th century A. C. The **language** is Sanskrit. The whole of the preserved portion, except a sentence in l. 3 and another in l. 25 naming the scribe and the engraver, is in verse. The verses, all of which appear to have been numbered, total 46.[2]

The inscription is one of a king named **Gōpāladēva.** The **object** of it apparently is to record the charitable deeds of **Gōpāladēva,** especially the construction of the temple where it was put up.

The first line, which is almost completely mutilated, contains the names of Brahmā, Vishṇu and Mahēśvara, joined in a compound. In most of the following verses up to verse 37, the first half is devoted to the description of a goddess, while the second states how Gōpāla showed his devotion to her, or what favours she conferred on him. The goddess is named variously as Vaishṇavī, Vārāhī, Nārasiṁhī, Aindrī, Chāmuṇḍā and so forth[3] and her form, weapons, and vehicle are described in consonance with her epithet. In verse 19 she is said to have been pleased with Gōpāla. She granted him a boon that he would attain success in all his affairs and acquire all knowledge (v. 24). Gōpāla again praised her, and by virtue of repeating her *mantra* ten million times Gōpāla got a boon from her that he would have matchless strength and prowess. Verses 35-37 describe **a fierce battle** in which Gōpāla apparently became victorious. Verses 38-40 state that at **Kēdāra, Prayāga, Pushkara, Purushōttama** and **Bhīmēśvara,** on the **Narmadā,** at **Gōpālapura, Vārāṇasī, Prabhāsa,** the junction of the **Gaṅgā** with the sea, **Vairāgyamaṭha, Śauripura,** and the **Pēḍarā** village, the *kīrti* of Gōpāla shines like the autumnal

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[1] First ed. (1916), pp. 169 ff; second ed. (1932) pp. 181 ff.

[2] See below, p. 591, n. 1.

[3] Vārāhī and probably Aindrī are sculptured in the Chausaṭh Yōginī Temple at Bhērā-Ghāṭ. Again, many of the epithets of the goddesses and in some cases even their description are taken from the *Dēvīmāhātmya* (called also *Saptaśatī*) in *M.P.*, chapters 81-93. See notes to the transcribed text, below, pp. 590 ff.

AMARKANTAK STATUE INSCRIPTION: (KALACHURI) YEAR 922

B. CH. CHHABRA. SCALE: FOUR-FIFTHS. SURVEY OF INDIA, CALCUTTA.

REG. No. 3977 E'36-778'51.

moon. As Dr. Bhandarkar has already remarked, the word *kīrti* is probably used here with a *double entendre*. It signifies that Gōpāla performed some charitable act such as building a temple at the aforementioned places, most of which are holy *tīrthas*. Verse 41 states that Gōpāla resembled Kandarpa (the god of love) in handsome form, and Śūdraka in valour, and that riding a horse he appeared in various places like Rēvanta. In the next verse (42) Gōpāla requests all people of the *maṇḍala* (province), whether of his family or not, to protect the *kīrti*. The word *kīrti* here probably refers to the temple where the slab was originally placed.

Verse 43 describes the poet Nārāyaṇa, who apparently composed this inscription, as the author of the *kāvya Rāmābhyudaya*. The inscription was written by Dēdū and engraved by Dhanapati.

This record is not dated; but Dr. Bhandarkar identified the king Gōpāla described in it with the *Rājaka* Gōpāla, for whom the date 840 of the Kalachuri era (1088-89 A. C.) is furnished by the Chhaprī statue inscription.[1] R. B. Hiralal accepted this identification on the ground that both Pēṇḍrī (with which he identified the village Pēḍarā mentioned in v. 40) and Pujārīpālī are close to the former Kawardhā State in which the Chhaprī inscription is found. Apart from the similarity of names, however, there does not seem to be any valid reason for the identification. The palæographical evidence detailed above indicates that the present record is somewhat later than the Chhaprī inscription. Besides, if we identify the two princes, we shall have to suppose that the country under the direct sway of Gōpāladēva extended from Kawardhā in the west to Sāraṅgarh in the east. He must, therefore, have ruled over a more extensive territory than even his Kalachuri overlord whose era is found used in the Chhaprī inscription of Gōpāladēva's feudatory Lakshmaṇarāja! More definite evidence is needed than mere identity of names to prove the identification of the two princes.

From the Shēorinārāyaṇ inscription[2] we learn that there was another prince named Gōpāladēva who belonged to a collateral branch of the Kalachuri family. As that inscription, which belongs to the time of his nephew Āmaṇadēva II, is dated in the Kalachuri year 919 (1167-68 A. C.), Gōpāladēva must have flourished in *circa* 1150 A. C. This agrees with the date we have fixed above on the evidence of palæography. The fierce battle in which Gōpāladēva distinguished himself may be the same as that in which his brother Ullhaṇadēva lost his life as stated in the Shēorinārāyaṇ inscription. As shown already,[3] the battle was fought with the Kalachuri king Jayasiṁha of Tripurī, whose known dates range from K. 918 to K. 928.

The reference to the *Rāmābhyudaya kāvya* of Nārāyaṇa, the author of the present inscription, is interesting. There are at least three Sanskrit works of that name known from other references,[4] but only one of them has been published so far. The first of these in chronological order is a play ascribed to Yaśōvarman, who is probably identical with the homonymous king of Kanauj, the patron of Bhavabhūti. It is cited in the *Dhvanyālōka* of Ānandavardhana[5] (9th cen. A. C.) and the *Dhvanyālōkalōchana*[6] of Abhinavagupta (11th cen. A. C.). The *Nāṭakalakshaṇaratnakōśa* of Sāgaranandin[7] also cites two verses from

[1] Above, No. 109, C.

[2] Above, No. 98, line 11.

[3] Above, p. 320.

[4] I am obliged to Mr. P. K. Gode, Curator of the Bhandarkar Oriental Research Institute, for some of these references.

[5] Nirṇayasāgara ed. ([illegible]), p. [illegible].

[6] *Ibid.*, p. [illegible].

[7] Ed. by Dillon, pp. 55 and 130.

one *Rāmābhyudaya* which, judging from the introductory remarks of Sāgaranandin, seems to be a play. It is not known if it is identical with the aforementioned work of Yaśōvarman. Aufrecht mentions a *kāvya* named *Rāmābhyudaya* in 50 cantos, the authorship of which is ascribed to one Vēṅkaṭēśa whose date is unknown. The third work of this name is a play by Vyāsaśrī-Rāmadēva, who flourished in the 15th cen. A. C.[1] The work mentioned in the present record seems to be different from all these; for its authorship is definitely ascribed to Nārāyaṇa. It is doubtful if it could be identified with the *Rāmābhyudaya* cited in the *Nāṭakalakshaṇaratnakōśa*;[2] for, as shown above, the latter was probably a *nāṭaka*, while the work mentioned here was a *kāvya*. As shown above, its author Nārāyaṇa seems to have flourished in the 12th cen. A. C.

As for the **geographical names** mentioned in the present inscription, **Kēdāra** is a well-known *tīrtha* on the Himālayas. **Prayāga** is, of course, modern Allahabad. **Pushkara** is a holy *tīrtha* still known by its name in Rajputana. **Purushōttama** may be the well-known Puri in Orissa. **Bhīmēśvara** is a well-known *tīrtha*, also called Drākshārāma, in the Godavari District of the Madras State. The river **Narmadā** and the holy place **Vārāṇasī** are too famous to need identification. R. B. Hiralal identified **Prabhāsa** with Pabhōsā near Allahabad; but in the period to which the present inscription belongs, the latter does not seem to have been so famous. Prabhāsa is more likely to be the *tīrtha* of that name in Saurashtra. **Sauripura** (the city of Krishṇa) may be Dvārakā in Saurashtra. R. B. Hiralal's conjecture that **Gōpālapura** mentioned here was founded by Gōpāladēva himself is plausible, but his identification of it with the village Gōpālpur near Tewar cannot be upheld; for Gōpāladēva's sway could not have extended so far in the north. It must have been situated not very far from Pujāripāli. I would identify it with the Gōpālpur which lies on the right bank of the Mānd river, about 10 miles north-west of Pujāripāli. **Pēṇḍarāgrāma** is likely to be Peṇḍri, 8 miles north by east of Sāraṅgarh. The other places cannot be identified.

TEXT[3]

1 . . . . . . ता ब्र(ब्र)ह्म[वि]ष्णु[महेश्वराः] . . . . [स्त ?]म्मुखा वारा[ही?]

2 . . . . सा स्वयं(यम्)[4] ॥२॥ शंखचक्रधरा देवी वैष्णवी गरुडासना । गोपालेन महाभक्त्या पुष्पैर्धूपैश्च पूजिता ॥३॥ भुजङ्गवलया देवी महावृषभ –⏑⏓[5] । ⏓⏓⏓⏓ ⏑––⏓, ⏓⏓⏓⏓

3 ⏑–⏑⏓ ॥४॥ नाम्ना ब्रह्मीयं सा धीरा मरालवाहने रणाङ्कणे । अन्वेतस्याः सुगन्धैरर्चित गोपाल ते मृतं(तम्) ॥५॥ आद्यन्तदीपोयं द्वितीयश्लोकस्य ॥O॥ षण्मुखा शक्तिह[स्ता*] ⏓, ⏓⏓⏓⏓⏑–⏑⏓[6] [।*]

4 [गोपालेन*] स्तुता नित्यं सर्व्वपापप्रना(णा)स(श)नी ॥६॥ वाराही घोरसंरावा दंष्ट्रोद्धृतवसुन्धरा[7] । स्तुता गोपालवीरेण भक्तिभावेन सर्व्वदा ॥७॥ नारसिंही सटाक्षेपक्षिप्तनक्षत्रसंहतिः[8] भुवि । चि[न्ति] ⏓⏓⏑––⏓,

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[1] *G. i. L.*, Vol. III, p. 245, n. 1.

[2] This work of our author may not have been of sufficient merit to attract attention outside Chhattisgarh, judging by his performance in this inscription! See below, p. 394, n. 2.

[3] From the original stone and ink impressions.

[4] Metre of verses 2—36: *Anushṭubh*.

[5] Restore –वृषभवाहना.

[6] Restore मयूरवरवाहना as in *M.P.*, ch. 88, v. 16.

[7] This epithet occurs in *M.P.*, ch. 91, v. 35.

[8] Compare नारसिंही नृसिंहस्य बिभ्रती सदृशं वपुः। प्राप्ता तत्र सटाक्षेपक्षिप्तनक्षत्रसंहतिः ॥ *ibid.*, ch. 88 v. 19. The description of the deities and their vehicles in vv. 6—10 closely follows that in *M.P.*, ch. 88, vv. 14 ff. Vārāhī, Vaishṇavī and others described here were the *śaktis* of the respective gods who assisted the goddess Ambikā in her fight with demons.

18 वो । बहुधं तव गोपाल च(व)र्ष [illegible] [illegible]ं कण्ठक[ः] ॥३[illegible]॥ ⏑⏑⏑⏑ ⏑ – – ⏑, ⏑⏑⏑⏑ ⏑
– ⏑⏑⏑ ⏑⏑ ⏑⏑ ⏑ – – ⏑, ⏑ कोटिकलसहुतः ॥३[illegible]॥ तृष्णोभ[illegible] [illegible] स्वतनवीं तथा ।
19 नाभिमाभन्तरन्ति स्म राक्षस्यो रक्तमोहिता: ॥३६॥ – – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – –
⏑ – , – – – [illegible](पूर्वा)[illegible] रणे । श्रीगोपाल[illegible] लिखित–
20 के यद्यतु[illegible]रासीव[स्ति बभिव्यति] ⏑ ⏑ ⏑ [illegible] कल्पान्[4] ॥३७॥ [श्री]केदारे
प्रयागे च पुष्करे पुरुषोत्तमे । श्रीमेश्वरे नर्म्मदायां श्रीगोपालपुरे तथा[5] ॥३८॥ [illegible]
21 प्रभासे च गंगासागरसंगमे । वरकौशी[ष]तु[स्था]ने श्रीवैद्यनाथ[के] तथा ॥३९॥ अष्टहारे
कोरिपुरे पेडराजाम एवं च । कीर्तिर्गोपालवीरस्य वरण्यं[illegible] भुवि ॥४०॥
22 कंदर्प इव रूपेण गोपालः सौ(शौ)र्यशूद्रकः । स्थाने स्थाने ह्यायको रेवन्त इव दृश्यते ॥४१॥ यो
मम कुलम्परान्से(वंशे) सुमतिः संभवति [illegible] लोकः । पालयतु कीर्तिमेतां
23 शरणगतो भवति गोपालः[6] ॥४२॥ श्रीवत्स[illegible](ज)[illegible]रायणः सत्कविः श्रीरामा–
भ्युदयाभिधं रसमयं काव्यं स भव्यो व्यधात(त्) । स्मृत्या[illegible] प्रादुर्भव–
24 [illegible] ॥४३॥ च(ग)[illegible] [।*] [illegible]कायां
[।*] गोपालेन नमस्कृता[7] ॥[४४]॥ अगस्त्यश्च पुलस्त्यश्च [illegible]कौशिकादयः । मार्कण्डेयोथ
दुर्व्वासा व्यासः का–
25 [illegible](था) यतः[7] ॥४४॥ अन्ये देवता: सर्व्वे काले [illegible](ति)मि । इति दृष्ट्वा जना
नित्यं परमा[र्थं] नमोस्तु[8] च: ॥४५॥ पंडितवेदूकिलिता [illegible][9] ॥

TRANSLATION

(Verse 1) . . . . . Brahmā, Vishṇu and Mahēśvara . . . .

(V. 2) . . . . Vārāhī, ... she herself . . . .

(V. 3) The goddess Vaishṇavī, holding a conch and a discus and seated on an eagle, was with great devotion worshipped by **Gōpāla** with flowers and (*various kinds of*) incense.

(V. 4) The goddess, wearing bracelets of serpents (*and*) [riding] a large bull . . . .

(V. 5) This is that wise goddess named Trayī who has a (*mighty*) power on the battlefield. It is indeed she whom you, O **Gōpāla** of grave temperament, have praised.

This verse and also the second one form the lights in the beginning and the end.[10]

(V. 6) . . . . . . the six-faced one, who wields a pike in her hand and who destroys all sins, has always been praised by Gōpāla.

(V. 7) Vārāhī, who utters a terrific cry and who raised the earth with her tusk, has always been praised with devotion by the brave **Gōpāla.**

(V. 8) Nārasiṁhī, who made constellations of stars fall on the ground by the whirling of her mane and who is exceedingly powerful, [was praised] by **Gōpāla.**

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[1] Metre: *Śārdūlavikrīḍita.*

[2] Metre of verses 38-41: *Anushṭubh.*

[3] Metre: *Āryā.*

[4] For the defective construction here, see below, p. 394, n. 2.

[5] Metre: *Śārdūlavikrīḍita.*

[6] These metrical pieces, which were omitted before through inadvertence, seem to be given here, but as a considerable portion of the *praśasti* is effaced, their proper positions cannot be made out.

[7] Metre of vv. 44—45: *Anushṭubh.*

[8] Read नमोस्तु.

[9] Read जनपतिनोत्कीर्ण्णा.

[10] *I. e.*, They form a sort of refrain.

PUJARIPALI STONE INSCRIPTION OF GOPALADEVA

B. CH. CHHABRA.

SCALE: TWO-FIFTHS.

SURVEY OF INDIA, CALCUTTA.

REG. No. 3977 E'36-778'51.

(V. 9) The exceedingly powerful goddess Aindrī endowed with a thousand eyes, who has the thunderbolt in her hand and is seated on a lordly elephant, was well worshipped by Gōpāla.

(V. 10) Chāmuṇḍā, who is dark-complexioned like the petal of a blue lotus, rides a spirit and terrifies enemies in battle, [was praised] by Gōpāla.

(V. 11) (*The goddess*) Tvaritā, who is bright like lightning and is considered as similar in complexion to the *indragōpaka* insect and vermilion, was adored by Gōpāla.

(V. 12) The goddess Tripurā, who, (*though*) wholly void of parts, is proficient in three arts[1] and was formerly (*worshipped*) in a *maṇḍala* of three corners, dwells always in the heart of Gōpāla.

(V. 12)[2] The three-faced terrible Mārīchī of bright form, (*also called*) Samayā,[3] who exterminates the ranks of the enemies, was seated in the heart of Gōpāla.

(V. 13) The goddess Jayā, who destroys foes, (*as well as*) Vijayā, who enhances victory (*and*) makes one's path happy, were always worshipped by Gōpāla.

(V. 14) May that Tārā, who has an excellent seat in the midst of the dreadful ocean, be pleased with Gōpāla, (*affording him*) excellent protection!

(V. 15) . . . . . Vindhyavāsinī dwelling on the mountain, Mahāmāyā (*and*) Mahākālī were worshipped by Gōpāla.

(V. 16) The goddess, who is called Tōtalā when the Brāhmaṇas commit a fault (?), who attains victory in battle in the three worlds and who is called Charchikā[4] when (*other*) creatures do wrong (?), was seen by Gōpāla.

(V. 17) The goddess Kāmākshī, (*who is called*) Mahālakshmī (*and appears as*) forgiveness and compassion, was pleased by the brave Gōpāla with (*his*) devotion.

(V. 18) (*The goddess*) Sarasvatī, (*who is called*) Gaurī (and)(*who is*) success, fame and unbaffled intelligence, was propitiated by Gōpāla day by day with his great devotion.

(V. 19) [The goddess] . . . was pleased with the brave Gōpāla and granted a boon . . . . .

(V. 20) The goddess, being greatly pleased at every syllable (*of Gōpāla's praise*), said, "O great warrior, Gōpāla! Thou art, no doubt, an excellent son!"

(V. 21) ". . . . O Gōpāla! (*Thou art*) like Śūdraka on the earth . . . ."

(V. 22) As Nandin is (*dear*) to Mahēśa, as Garuḍa is to Vishṇu, so (*art thou*), Gōpāla, a son of the goddess Vārāhī undoubtedly!

(V. 23) . . . . There is none like Gōpāla, (*described*) in Sanskrit or Prakrit (*literature*).

(V. 24) That which is (*called*) success in all affairs, that which is regarded by the wise as learning,—through the power of that . . . . Gōpāla . . . .

(V. 25) . . . . became always . . . .

(V. 26) Having seen that the buffalo-demon was killed (*by the goddess*) by planting (*on him*) the big toe of her foot, that brave Gōpāla praised (*the goddess*) Ambikā.

(V. 27) . . . .

---

[1] There is a play on the word *kalā*, which gives rise to the figure *Virōdhābhāsa*.

[2] For the repetition of this verse-number, see above, p. 591, n. 1.

[3] Samayā is a name of Dēvī. See *Lalitāsahasranāma*, v. 88.

[4] The goddess has this name in the *kosaka* (v. 21) of the *Saptaśatī*.

(V. 28) When he praised the goddess that killed (the demon) **Raktabīja** who (*could*) not be defeated by all gods, all fortune [entered the house **Gōpāla**].

(V. 29) . . . . became . . . .

(V. 30) Chaṇḍikā, who has a terrific step and is possessed of great strength and valour, (*and*) who killed Niśumbha and Sumbha, was again praised by **Gōpāla**.

(V. 31) . . . . was adored by **Gōpāla**.

(V. 32) Having propitiated the goddess who had been praised by Vishṇu himself in order to kill the demon Kaṁsa, **Gōpāla** became fit to be described by good people.

(V. 33) Love to one's son . . . . .

(V. 34) By the power (*derived*) from muttering (*her*) *mantra* a crore times, the goddess again granted (*him*) the boon—"**Gōpāla**! thy strength, prowess and valour (*will be*) matchless."

(V. 35) . . . . in thousands, lakhs and crores.

(V. 36) The female demons, attracted by blood, waded through the dreadful river[1] of blood which was navel-deep and was infested by vultures and jackals.

(V. 37) Tell me if there was, is or will be on the earth another person resembling the illustrious **Gōpāla** . . . . in marvellous prowess on the battlefield where darkness is caused by arrows discharged all round from . . . .

(Vv. 38-40) On the earth the *kīrti* of the brave **Gōpāla** shines like the autumnal moon at the famous **Kēdāra, Prayāga, Pushkara, Purushōttama, Bhīmēśvara,** on the **Narmadā**, at the famous **Gōpālapura, Vārāṇasī, Prabhāsa,** at the junction of the Gaṅgā and the sea, **Varalī**, . . . the famous **Vairāgyamaṭha**, the **Ashṭadvāra, Śaurīpura,** (*and*) the village **Pēḍarā**.

(V. 41) **Gōpāla** resembles the god of love in handsome form and is (*like*) Sūdraka in valour. He appears in every place mounted on a horse like Rēvanta.

(V. 42) "Whatever person of noble mind is born in this world, whether in my family or another's, may he protect this meritorious work!" Thus says **Gōpāla**, falling at (*his*) feet.

(V. 43) The good poet **Nārāyaṇa**, whose mind is (*engaged*) in adoring the lotus-like feet of Vishṇu[2], who composed, the *kāvya* full of sentiments, called the famous **Rāmābhyudaya**, (*and*) on remembering whose composition, the Goddess of speech, with her mind filled with intense pleasure, became (*like*) her lute,[3] (*composed this praśasti*).

(Vv. 44-5) Agastya, Pulastya, Jaimini, Lōmaśa and others, Mārkaṇḍēya, also Durvāsas (*and*) Vyāsa were subject to death, (*while*) others are at the mercy of fate in this age which perishes in a moment! Knowing this, O men, may your minds be always directed to spiritual knowledge!

Written by the *Paṇḍita* **Dēdū**. Engraved by **Dhanapati**.

---

[1] See above, p. 589.

[2] The construction in the original is faulty as *śrīmataḥ* is apparently used in the sense of *śrīmatasya*. Again, some words like *praśastim-akarōt* are required to state the poet's authorship of the present inscription.

[3] *I.e.*, was full of praise for the poet.

No. 115 ; Plate XCV

SAHASPUR STATUE INSCRIPTION OF YASORAJA: (KALACHURI) YEAR 934

This inscription was first brought to notice by Sir Richard Jenkins in the *Asiatic Researches*, Vol. XV, p. 506. It was subsequently noticed by Sir A. Cunningham, who gave an account of its contents and the Christian equivalent of its date together with a photozincograph in his *Archaeological Survey of India Reports*, Vol. XVII, pp. 42-4, plate xxii. Its date was next examined by Dr. Kielhorn in the *Indian Antiquary*, Vol. XVII, p. 217. The inscription is edited here for the first time from excellent ink impressions kindly supplied by Mr. M. A. Suboor of the Central Museum, Nagpur.

The record is incised on the pedestal of a statue, locally known as that of Sahasrārjuna or Sahasrabāhu, which lies under a tamarind tree near a tank at Sāhaspur, 12 miles to the south-west of Kawardhā, the chief town of a former feudatory state of the same name in Chhattisgarh, Madhya Pradesh.[1] It consists of four short lines followed by four half lines on the left and two half lines on the right. It is in a good state of preservation. The average size of the letters is .5". The characters are Nāgarī and the language Sanskrit. The only orthographical peculiarities, which call for notice, are the use of *v* for *b* in *Valēr*, l. 1 and of the palatal *ś* for the dental *s* in *-śūnōḥ*, l. 2.

In the first four lines the inscription describes Yaśōrāja whom the statue was intended to represent; but the description is wholly conventional. The next four half lines on the left name his queen, two sons and one daughter.

The date of the inscription is recorded in the two half lines on the right as the year 934 (expressed in decimal figures only), the fifteenth tithi of the bright fortnight of Kārttika, Wednesday.[2] This date must evidently be referred to the Kalachuri era and regularly corresponds to Wednesday, the 13th October 1182 A.C.[3] On that day the fifteenth *tithi* of the bright fortnight of Kārttika in the *expired* Kalachuri year 934 ended 14 hours after mean sunrise.[4]

As stated before, Yaśōrāja was probably a feudatory of the Kalachuri kings of Ratanpur.

TEXT[5]

1 कच्छुले समतां सदा सुरगुरोर्बुद्धौ व(ब)लेर्भूभुज:

2 लावण्ये मकरध्वजस्य विदितात्सु(सू)नो: सुखतो स्थित:[6] ।

3 सत्यायातरिपुत्व कुरुत्मपि[7] [स]त्तरपाली न: सिवि:(बि:)

4 सोयं भाति विराजते भुवि यशोराजो हिततारि: स्वयं(यम्) [॥१॥*][8]

5 राज्ञी श्रीकल्याणदेवी ॥ स्वस्ति ॥ सम्व[त्][9] ९३४

6 कुमारश्रीभोजदेव: ॥ कार्त्तिक सुदि १५ बु(बु)धे ॥

7 कुमारश्रीराजदेव: ॥

8 कुमा[रि](री)[श्री]जासल्लदेवि(वी) ॥

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[1] *C. A. S. I. R.*, Vol. XVII, p. 43.

[2] Jenkins gave the date wrongly as 'Kartik Shudi Panchami Roj Budhwar'. *A. R.*, Vol. XV, p. 506. The inscribed *tithi* is 15, not 5 as pointed out by Cunningham. *C. A. S. I. R.*, Vol. XVII, p. 42.

[3] Cunningham's statement (*loc. cit.*, p. 43) that the 15th of Kārttika in 1183 A. C. was a Wednesday is incorrect; for, in 1183 A.C. the aforementioned *tithi* fell on Tuesday, not on Wednesday.

[4] According to Kielhorn's calculations the *tithi* ended 13 h. 57 m. on that day.

[5] From ink impressions.

[6] The sense requires some participle like गत: in place of स्थित:.

[7] The correct reading would be कुर्वन्नपि, but it would not suit the metre.

[8] Metre : *Śārdūlavikrīḍita*.

[9] Read संवत्.

TRANSLATION

Here on the earth shines that Yaśōrāja himself, who has conquered his enemies, who has always attained equality with the preceptor of gods in eloquence, with the king Bali in charity, with the crocodile-bannered (god of love) in beauty (*and*) with (Kārttikēya) the son of Girijā in great strength, and who is Śibi in protecting even a wicked foe who comes back to him (*for shelter*).

(Line 5) The queen, the illustrious **Lakshmādēvī**.

The prince, the illustrious **Bhōjadēva**.

The prince, the illustrious **Rājadēva**.

The princess, the illustrious **Jāsalladēvī**.

Hail! (*In*) the year 934, on the 15th (*lunar*) day of the bright (*fortnight*) of Kārttika, on Wednesday.

No. 116; Plate XCVI A

TAHANKAPAR PLATE OF PAMPARAJADEVA: (KALACHURI) YEAR 965

This is one of the two plates which were found in an old well in the village **Tahankāpār**,[1] 18 miles from Kāṅkēr, the capital of a former feudatory State of the same name in the Chhattisgath Division of Madhya Pradesh. The inscriptions on both the plates were edited, together with translations and lithographs, by Rai Bahadur Hiralal in the *Epigraphia Indica*, Vol. IX, pp. 166 ff. The present plate is now in the possession of the former Chief of Kāṅkēr. It is edited here from excellent ink impressions kindly supplied by the Government Epigraphist for India.

The present copper-plate is 7. 7" broad and 5. 7" high. It weighs 80 *tolas*. At the top, it has a rectangular hole measuring ⅛" by $\frac{1}{10}$", but its purpose is not known. As will be clear from the description given below, the inscription is completed on the present plate. The hole could not, therefore, have been meant for a ring connecting it with some other plate. The other plate, which was discovered with the present one and which also contains a complete inscription, has no such hole. It seems, therefore, that the hole was made subsequently by the owner to string the plate with other valuable plates or papers. No seal has been discovered with the plate and there is no sign of one being soldered to it.

The plate is inscribed on one side only. The inscription, which consists of 11 lines, is in a good state of preservation. The average size of the letters is .2". From faint traces of some other letters on it, it appears that the plate is a palimpsest, the earlier record being carefully beaten in to make room for the present one.

The characters are Nāgarī. *Dh* shows both earlier and later forms; see, *e.g.*, *Rājādhirāja-*, l.1 and *Lakshmīdhara-*, l. 5; *ṇ* is not distinguished from *l*; see *-śarmmaṇā*, and *likhitam*, both in l. 10. The language is very corrupt Sanskrit. Notice the mistake of *sandhi* in *asmiṁ arthē*, l.8, of participial and verbal forms in *kurvatī*, l. 4, and *tishṭhāṁti*, ll. 4-5 and of syntax in *-vaṇikōtta maryādākṛitya*, l.5. The record is in prose throughout. It shows the usual orthographical peculiarities such as the substitution of *s* for *ś* in *-vaṁs-ānvaya-* and of *v* for *b* in *-savd-*, both in l. 2, and the use of *ri* for the vowel *ṛi* in *-rikshē*, l. 10.

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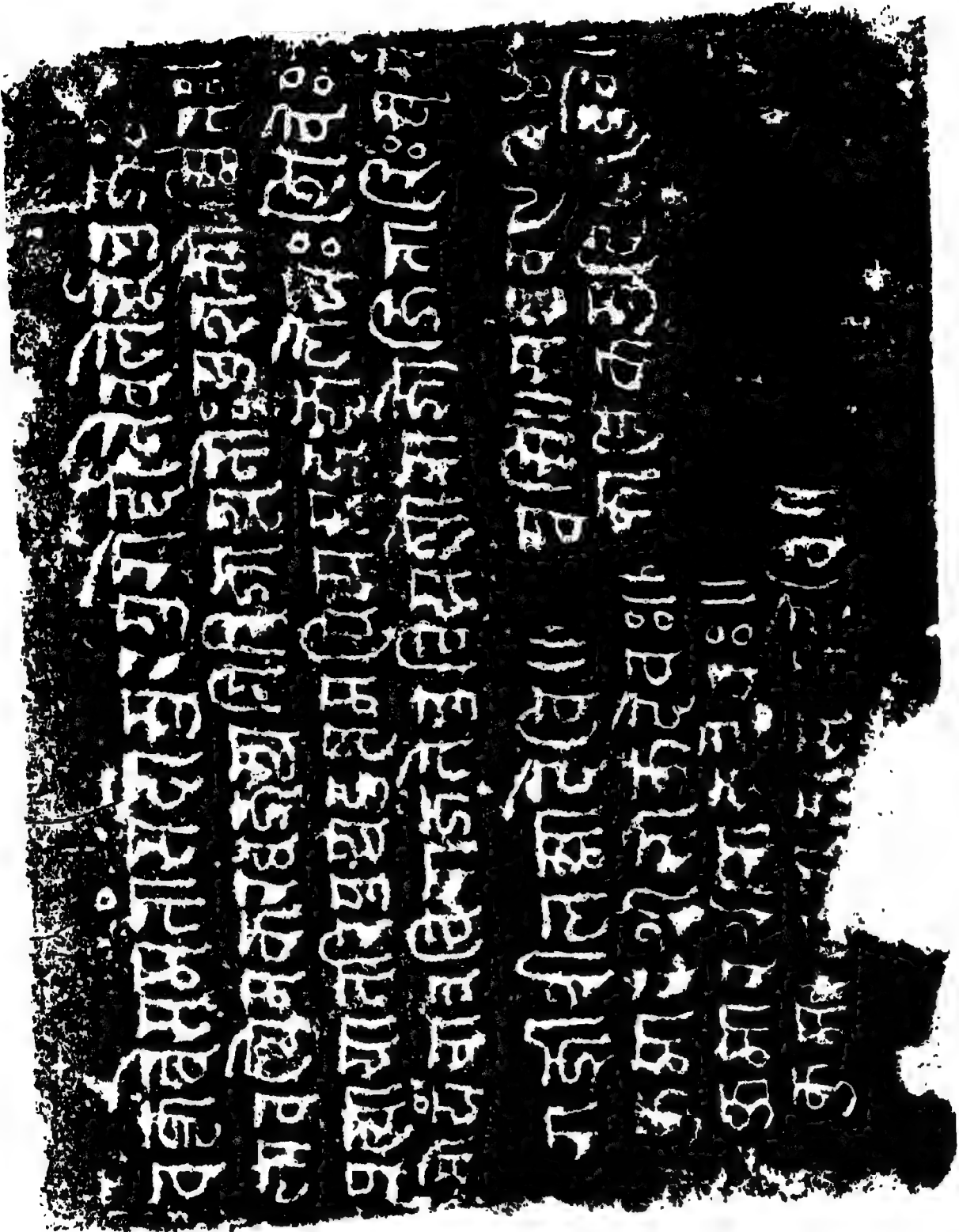
[1] I have not been able to trace this village on the Degree Map, 64 H. But the map shows a village named Tonka Niche about the same distance (*viz.*, 18 miles), west by south of Kāṅkēr.

SAHASPUR STATUE INSCRIPTION OF YASORAJA: (KALACHURI) YEAR 934

ACTUAL SIZE.

B. CH. CHHABRA.
REG. No. 3977 E'36-778'51.

SURVEY OF INDIA, CALCUTTA.

The inscription is one of Pamparāja of the Sōma-vaṁśa. It is a business document, executed at the (royal) residence in Kākaira, in favour of one Lakshmīdhara.[1] The object of it is to fix the revenue of the village Jaiparā[2] at 130 *Sarāhagaḍāma-āchhus*[3] as previously settled and 140 *Vijayarāja-paṭikas*.[4] It is also stated that the revenue of another village named Chikhalī was fixed at 150 *Vijayarāja-paṭikas*. Several persons, whom we know from the next inscription to be royal officials, are cited as witnesses to the transaction.

No genealogy of the king is given in the present inscription probably because it is a business document and not a royal grant. It is, however, curious that Pamparāja is given here the high-sounding titles *Rājādhirāja* and *Paramēśvara* together with some more modest ones, *viz.*, one who has acquired the *pañcha-śabdas* and *Mahāmaṇḍalika*. The latter probably describe his real status. From the Rājim inscription dated K. 896, we learn that Jagapāla, who was a feudatory of Pṛithvīdēva II, the Kalachuri king of Ratanpur, had conquered the Kākaira country and since that time the rulers of that territory may have acknowledged the suzerainty of the Kalachuri kings of Ratanpur. Pamparāja, notwithstanding his high-sounding titles, was, therefore, probably a feudatory of the Kalachuris whose era we find him using in this as well as in the following inscription. The present record mentions his queen Lakshmīdēvī, the prince Bōpadēva and the chief minister Dōgarā.

The inscription is dated on Monday, the 10th tithi[5] of the dark fortnight of Bhādrapada in the year 965 (expressed in decimal figures only), the *nakshatra* being Mṛiga. The date must evidently be referred to the Kalachuri era. It corresponds, for the *current* year 965, to Monday, the 12th August 1213 A. C. On that day the 10th *tithi* of the dark fortnight of the *pūrṇimānta* Bhādrapada *commenced* 6 h. 45 m. after mean sunrise, and the *nakshatra* was Mṛiga which ended 14 h. 30 m. after mean sunrise. Though the *tithi* was not civilly connected with Monday, it was so cited probably because it was actually current when the transaction was made. The charter was written by the *Paṇḍita* Vishṇuśarman and incised by the *Sūṭhi* Kēśava at the town of Pāḍi.

As for the places mentioned in the present record, Kākaira is Kāṅkēr mentioned above. Jaiparā and Chikhalī have already been identified by Rai Bahadur Hiralal with Jaiparā and Chikhlī, 15 and 21 miles respectively north of Kāṅkēr. Pāḍi, which he was unable to trace, is clearly Pāḍē, 18 miles west by south of Kāṅkēr.

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[1] He is probably identical with Lakshmīdharaśarman, the grantee of the other Tahankāpār plate (below, No. 117) and different from Lakshmīdhara cited as a witness in l. 8 of the present plate.

[2] In the text *Jaiparā* has *Vaṇikkōṭṭa* affixed to it. Hiralal took it to mean that in Jaiparā there was a *vaṇikkōṭṭa* or "traders' fortress", *i.e.*, a fortified place probably made by Banjāras for storing grain purchased for transport. See *Ep. Ind.*, Vol. IX, p. 169, n. 1.

[3] Sarāhagaḍa is probably identical with Sarahaṅgaḍha mentioned in l. 10 of the Rājim stone inscription of Jagapāla (above, No. 88). *Āchhu* is probably identical with *āsu*, a coin mentioned in the literature of the Mahānubhāvas as current during the time of Chakradhara, the founder of that sect (13th cen. A. C.). *Sarāhagaḍāma-āchhu* may, therefore, mean the particular coins of Sarāhgaḍ (modern Sāraṅgaṛh, formerly a feudatory State in Chhattisgarh).

[4] Hiralal proposed to amend *Vijayarāja* into *vijaya-rājya* and understood the expression as 'coins of our victorious reign (mint)'. It is not unlikely that Vijayarāja was a king who struck those coins. Compare *Śrīmad-Ādivarāha-drammas* and *Vigrahapāla-drammas* in ll. 19 and 30 of the Siyaḍōṇī inscription. *Ep. Ind.*, Vol. I, pp. 173 and 177.

[5] As Kielhorn has already noted, the cipher is engraved quite on the margin of the plate. As regards the name of the week-day 'the engraver after the *akshara* *sō* in the first instance by mistake engraved the letter *d* (of *dina*), and he then altered this *d* to *ma*.' *Ep. Ind.*, Vol. IX, p. 131.

TEXT[1]

1 स्वस्ति [।*] काकैरसमावासे राजाधिराजपरमेस्व(श्व)रपरममाहेस्व(श्व)रसो-

2 मवंसा(शा)न्वयप्रसूतकात्या[य*]नीवरलब्ध(ब्ध)पंचस(श)ब्दा(ब्दा)धिगतनिजभुजोपार्जित-

3 महामण(ण्ड)लीक[2]श्री(श्री)मत्पंपराजदेवविजयराज्ये तत्संनिहितराज्ञीलक्ष्मी-

4 देवि(वी) कुम(मा)र बो(बो)पदेव प्रधान डोगरा रा[3]। वैपा ठ[4]। असू एवं निजव्यापारं कुर्व्वं ति-

5 ष्ठांति[5] जैपरावणिकोट्ट[6] मर्यादीकृत्य ग्रामपत्रोयं[7] गैता लक्ष्मीधराय(य) प्रदत्तं(त्तम्) [।*]

6 प्रथमसराहृ[8]गडाम आछू १३० विजयराजट्टंक[9] १४० हलवाईपट्ट-

7 तरे। तथा चिखलीग्रामपत्रे विजयराजट्टंक[9] १५० प्रलवापो-

8 त्पट्टन्तरे। अस्मि अर्थे[10] साक्षिण: भट्ट रा[11]। गोविन्द गैन्ता लक्ष्मीधर गै[12] म-

9 हेस्वर[13]। ना[14]। छंदू। ना[14]। दामोदर। सा[15]। पाण्ह। संवत(त्)। ९६५ भाद्रपदे वदि १०

10 मृगरिक्षे[16] सोमदिने[17]। पं। विष्णुशर्म्मणा [लि] खितं [।*] सेठि[18] केसवेन उत्कीर्ण्णं पाडि-

11 पत्तने [।*] शु(शु)भं भवतु ॥

TRANSLATION

Hail! At the residence in **Kākaira**, during the victorious reign of the *Rājādhirāja*, *Paramēśvara* (*and*) *Paramamāhēśvara*, the illustrious **Pamparājadēva**, (*who is*) born in the **Sōma-vaṁśa** (lunar race), who is hailed as having obtained the five sounds by the boon of (*the goddess*) Kātyāyanī and who has obtained (*the title of*) *Mahāmāṇḍalika* by (*the strength of*) his own arm, while (*there are*) the queen **Lakshmīdēvī** (*and*) the prince **Bōpadēva** with him, and the (*officers such as*) the Minister **Dōgarā**, *Rāṇaka* **Vaipā** and *Ṭhakkura* **Asū** are present on duty, this village document (*fixing the revenue of*) **Jāiparā**, the traders' fortress,[19] is given to *Gaitā* **Lakshmīdhara**. (*The amount fixed is*) 130 *āchhus* of Sarāhagaḍa (*as settled*)

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[1] From ink impressions.

[2] Read -महामाण्डलिक-.

[3] *I. e.*, *Rāṇaka*.

[4] Hiralal ingeniously explained these five letters as abbreviations of *Rāṇaka* (chief councillor), *Rājavallabha* (court-favourite), *Vētrika* (chamberlain), *Pārśvika* (aide-de-camp) and *Ṭhakkura* (lord-in waiting). According to him, these together with the minister, the village priest who is a party to the present transaction, and the Raj Paṇḍit who wrote the present record, make the eight ministers mentioned here. This explanation does not, however, appear to be correct. As the next inscription (No. 117) shows, Asū (not *asṭa*) was the name of an official as indicated by *Ṭhākri* (*i. e.* *Ṭhākura*) prefixed to it. There is, therefore, no clear reference to eight ministers here.

[5] Read कुर्व्वन्तस्तिष्ठन्ति.

[6] Read वणिक्कोट्टं.

[7] Read ग्रामपत्रमिदं.

[8] The *akshara ja*, which was at first incised after ग, has been cancelled. Hiralal read सराहृगजगाम.

[9] Read -टंक-. Hiralal suggested the reading विजयराज्यटंक.

[10] Read अस्मिन्नर्थे.

[11] *I. e.*, राणक.

[12] *I. e.*, गैता or गैन्ता which still means the village-priest in the former Kāṅkēr and Bastar States.

[13] Read महेश्वर.

[14] *I. e.*, नायक.

[15] *I. e.*, साधु.

[16] Read मृगऋक्षे or मृगर्क्षे.

[17] Read सोमदिने. See above, p. 597, n. 5.

[18] Read श्रेष्ठि-.

[19] See above, p. 597, n. 2.

TAHANKAPAR PLATES OF PAMPARAJADEVA:

A (KALACHURI) YEAR 965

B. (KALACHURI) YEAR 966

B. CH. CHHABRA.
REG. No. 3977 E'36-778'51.

SCALE: NINE-TENTHS.

SURVEY OF INDIA, CALCUTTA.

previously (*and*) 140 *Vijayarāja-ṭaṅkas* for half the Halvā *paṭṭi*.[1] Similarly in the document of the Chikhali village, (*the amount fixed is*) 130 *Vijayarāja-ṭaṅkas* for the three-quarters of the Paralvā *paṭṭi*.

The witnesses for this transaction are the *Bhaṭṭa Rāṇaka* Gōvinda, *Gaintā* Lakshmīdhara, *Gainti* Mahēśvara, *Nāyaka* Chhaṇḍū, *Nāyaka* Dāmōdara (*and*) *Sāvu* Pāṇha.

(Line 9) (*This document is*) written by the *Paṇḍita* Vishṇuśarman on Monday, the 10th (*lunar*) day of the dark (*fortnight*) of Bhādrapada, the *nakshatra* being Mṛiga in the year 965. Engraved by the *Suṭhi* Kēśava in the town of Pāḍi. May there be good fortune !

No. 117; Plate XCVI B

TAHANKAPAR PLATE OF PAMPARAJADEVA : (KALACHURI) YEAR 966

This plate was discovered, together with the preceding one, in an old well at Tahankāpār in the former Kāṅkēr State in Madhya Pradesh. It is now in the possession of the former Chief of Kāṅkēr. The inscription on this plate also was edited with a translation and a lithograph by R. B. Hiralal in the *Ep. Ind.*, Vol. IX, pp. 166 ff. It is edited here from excellent ink impressions kindly supplied by the Government Epigraphist for India.

The plate measures 7.8" broad and 5.5" high. It is 'thick in the middle, but very thin at the ends, so thin, indeed, that the commencement *svasti* has cut through the plate, leaving holes in the engraved portion, and similarly at the diagonally opposite end, a portion is exceedingly worn out, leaving irregular holes there. The corners of this plate are rounded off.'[2]

The inscription consists of 11 lines and is in a good state of preservation. The characters are Nāgarī. As the present record was written only about a year after the preceding one, it presents the same palæographical peculiarities as the latter. Besides what has been noted before, the old form of the initial *ī*, which occurs in *Īsvara-*, l.7, deserves notice. The language is corrupt Sanskrit, replete with grammatical and orthographical mistakes which are pointed out below, in the foot-notes to the transcribed text.

The present plate was granted, while residing at Pāḍi, by the *Paramabhaṭṭāraka* and *Mahāmāṇḍalika*, the illustrious Pamparājadēva, who meditated on the feet of the *Paramabhaṭṭāraka* and *Mahāmāṇḍalika*, the illustrious Sōmarāja, who in turn meditated on the feet of the *Mahāmāṇḍalika*, the illustrious *Bōpadēva* of the Sōma-vaṁśa. It will be noticed that unlike the preceding inscription which was a business document, the present grant contains a description of the royal pedigree for three generations.

The object of the present inscription is to register two grants,—one of the village Kōṅgarā, made before (the god) Prāṅkēśvara[3] by Pamparāja and the other of the village Āṇḍalī, situated in the same district, by his son, the prince Bōpadēva—on the occasion of a solar eclipse on Sunday, in the month Kārttika in the cyclic year Īśvara, the nakshatra being Chitrā. The numerical figures of the year are given at the

[1] In translating this expression and a similar one in the next sentence, I have followed Hiralal, but I am not certain about the meaning. According to Hiralal, Halbas are an aboriginal tribe, chiefly found in Kāṅkēr. *Paṭṭa* is also used as a territorial term in l. 15 of the Khōh plates of *Mahārāja* Hastin (*C. I. I.*, Vol. III, p. 103). *Paṭi-bhāga* or *paṭṭi-bhāga* occurs in the sense of 'a share of the produce' in the Hirahadagalli plates of Śivaskandavarman. *Ep. Ind.*, Vol. I, p. 6.

[2] *Ep. Ind.*, Vol. IX, p. 167.

[3] See below, p. 600, n. 3.

end as 966. Though no era is specified, the date must evidently be referred to the Kalachuri era. It regularly corresponds, for the *expired* Kalachuri year 966, to **Sunday, the 5th October 1214 A. C.,** when there was a total solar eclipse visible at Kāṅkēr, the *tithi* being the new-moon day of the *pūrṇimānta* Kārttika, and the *nakshatra*, Chitrā.[1] The cyclic year, however, does not agree. According to the southern luni-solar system it was Bhāva and according to the northern system, it was Bahudhānya. In neither case was it Īśvara. As Kielhorn has pointed out,[2] according to the northern mean-sign system the cyclic year Īśvara lasted from the 2nd September 1212 A.C. to the 29th August 1213 A.C. The discrepancy is evidently due to the writer's carelessness.

The present grant mentions **eight royal officers,** besides the Prime Minister. Five of these figure as witnesses and one more, *viz.*, Vishṇuśarman, as the writer in the preceding grant. The Prime Minister seems to have been changed during the interval. In the present grant he is named **Vāghu,** while previously the post was held by **Dōgarā.** The engraver of both the grants was the same man **Kēśava.**

The **donee** of the present grant was the *Gaitā* **Lakshmīdhara,** who is also mentioned in the preceding inscription. He was a student of the Yajurvēda and belonged to the Ghṛita-Kauśika *gōtra*. He was the son of Gadādhara and grandson of Mādhavaśarman.

Of the place-names mentioned here, **Pāḍi,** where the grant was made, has already been identified. It seems to have been a second capital of Pamparāja; for, the preceding plate also, though granted at Kākaira, was actually engraved at Pāḍi. As for **Kōṅgarā,** the village donated by Pamparāja, there are three places of that name in the vicinity of Kāṅkēr. Two of them, Deo Kōṅgērā and Kōṅgērā Biyās, lie close together, 4 miles to the south-east, and the third, Hāṭ-Kōṅgērā, 5 miles to the north of Kāṅkēr. One of these is probably meant by the Kōṅgarā of the present grant[3]. **Āṇḍalī** is probably Āndanī, 6 miles east of Kāṅkēr.

TEXT

1 सिद्धिः[4] [।*] स्वस्ति [।*] पाडिसमावासे समस्तराजावलीमलालंकित[5]सोमवंसा(शा)न्वयप्रसूतमहा-

2 म[ण]लीक[6]श्रीमद्वोपदेव[7]पादानुध्यातपरमभट्टारकमह(हा)म[ण]लीक[6]श्रीमत्सोमरा-

3 जदेवपादानुध्यो(ध्या)तपरमभट्टारकमहामण्डलीक[6]श्रीमत्पंपराजद(दे)वमदो(हो)प्रवर्द्धमान[8]क-

4 ल्याणवी(वि)जयराज्ये तत्संनिहितराज्ञी लक्ष्मादेवि[9] कुमरवो(बो)पदेव[10] प्रधानवाघु । ठाकु वसू[11] । विष्णु-

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[1] According to Pillai's *Indian Ephemeris*, the *tithi* ended 3 h. 10 m. and the *nakshatra*, 8 h. 40 m. after mean sunrise. According to Kielhorn's calculations, the *tithi* ended 3 h. 33 m. and the *nakshatra* was Chitrā by the equal space system and according to Garga for 2 h. 38 m. after mean sunrise. See *Ep. Ind.*, Vol. IX, p. 129.

[2] *Ibid.*, Vol. IX, p. 130.

[3] Hiralal connects *Śrī-Prāṁkēśvara-saṁnidhānē* with *Kōṅgarā-grāmē* and decides the question in favour of Deo Kōṅgērā. The prefix *Deo* of this village-name is, according to him, reminiscent of the shrine of Prāṁkēśvara, which, though it has now disappeared, was previously situated close to the village. It seems, however, more probable that the grant was made at the shrine of Prāṅkēśvara and before that deity. For an analogous instance, see the Amōdā plates of Pṛithvīdēva I, above, No. 76.

[4] Expressed by a symbol.

[5] Perhaps -गुणालंकृत- is meant. The Sunak plates of the Chaulukya Karṇa have समस्तराजावली-विराजित-. See *Ep. Ind.*, Vol. I, p. 317.

[6] Read -महामाण्डलिक-.

[7] Read -श्रीमद्वोपदेव-.

[8] Read -प्रवर्द्धमान-.

[9] Read लक्ष्मीदेवी.

[10] Read कुमारवोपदेवः. The case-affixes of the following words also are dropped.

[11] Read ठक्कुरः वसू.

5 क(ख)र्ग । आरामक । भट्ट राणक[1] गोविंद । गै[2] । महेश[3] । ना[4] । छाडू[5] । ना[4] दामोद[6] । सा[7] पछई[8] । एते नियम्याते–

6 र कुर्व तिष्ठंति[9] । घृतकौशिकगोत्रान्वयप्रसूतसम[स्त*]द्विजवर्ग्योद्यो(द्द्यो)तकारकगैन्तमाधव–शर्मन:[10]

7 पौत्रा[य*] गैन्तागदाधरपुत्राय सकलगुणालंकृ[त*]गैतालक्ष्मीधरसर्म्मणे[11] यजुर्वेदाध्या[यि]ने ईस्वर–[12]

8 संवत्सरे का[र्त्ति](र्त्ति)कमासे पित्तारिके[13] रविदिने सु(सू)र्योपरागे श्रीप्रांकेस्वरसंन्निधाने[14] कोंगराग्रामो–

9 यं चतुसिमापर्यंत[15] पादप्रक्षालनं कृत्वा अस्माभि[:*] प्रदत्तं(त्तः) । तत्कालसमये विस(ष)यमध्ये [श्री]कुम(मा)र–

10 वो(बो)पदेवेन पादप्रक्षालनं कृत्वा आचन्द्रतारकीय प्रदत्तम्[16] । संवत् ९६६ साधुकेसवे–

11 न[17] [उ]त्कि(त्की)र्ण(र्ण्णम्) [।*] सुभं[18] भवतु ।।[19]

TRANSLATION

Success! Hail! At the residence in **Pāḍi**—during the blessed (*and*) victorious reign, increasing on the earth, of the *Paramabhaṭṭāraka* (*and*) *Mahāmāṇḍalika*, the illustrious **Pamparājadēva**, who meditates on the feet of the *Paramabhaṭṭāraka* (*and*) *Mahāmāṇḍalika*, the illustrious **Sōmarāja**, who meditated on the feet of the *Mahāmāṇḍalika*, the illustrious **Bōpadēva**, born in the **Sōma-vaṁśa** (lunar race) graced with (*all*) merits in the whole line of kings,—while (*there are*) with him the queen **Lakshmīdēvī**, the prince **Bōpadēva** (*and*) the Prime Minister **Vāghu** (*and*) (*the officers*) the *Ṭhakkura* **Asū**, **Vishṇuśarman**, **Nārāyaṇa**, *Bhaṭṭa Rāṇaka* **Gōvinda**, *Gaitā* **Mahēśvara**, *Nāyaka* **Chhāḍū**, *Nāyaka* **Dāmōdara**, *Sāvu* **Paghai**, are present on duty—

This village (*named*) **Kōṅgarā** extending to its four boundaries is granted by us in the presence of the holy Prāṅkēśvara[20] to *Gaitā* **Lakshmīdharaśarman**, who is adorned with all merits and is a student of the Yajurvēda, (*who is*) the son of *Gaintā* Gadādhara, and son's son of *Gaintā* Mādhavaśarman who has illumined all the best Brāhmaṇas[21]

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1 Read राणक.
2 *I. e.*, गैता or गैन्ता.
3 Read महेश्वर. See above, p. 598,
4 *I. e.*, नायक.
5 This name appears as छाडू in l. 9 of the preceding inscription.
6 Read दामोदर. See l. 9 of the preceding inscription.
7 *I. e.*, साधु.
8 This name occurs in the form पछड़ in l. 9 of No. 116 above.
9 Read एते नियम्यापारं कुर्वन्तस्तिष्ठन्ति.
10 Read –माधवशर्मण:.
11 Read लक्ष्मीधरशर्म्मणे.
12 Read ईश्वर–.
13 Read पित्र्ये.
14 Read श्रीप्रांकेश्वरसंनिधाने.
15 Read चतु:सीमापर्यन्त:.
16 Read ग्रामोयं प्रदत्त:.
17 Read –केशवेन.
18 Read शुभं.
19 This is followed after some space by an ornamental figure which Hiralal took to be the family-crest.
20 See above, p. 600, n. 3.
21 With the expression, compare *samasta-rāj-āvalī-guṇ-ālaṁkṛita* used above in connection with

born in the Ghṛita-Kauśika *gōtra*, after washing his feet[1] on (*the occasion of*) a solar eclipse on Sunday in the *nakshatra* Chitrā in the month of Kārttika in the (*cyclic*) year Īśvara. At the (*same*) time this village of Āṇḍali in the (*same*) *vishaya* is granted (*to him*) by the illustrious prince Bōpadēva after washing (*his*) feet.

(Line 10) In the year 966 (*this charter*) has been engraved by *Sāvu* Kēśava. May there be good fortune!

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the king. Hiralal translates, 'the best of all twice-born and the author of the *Uddyōta*.' But in that case the expression should have been *Uddyōtakara* or *Uddyōtakāra*. Besides no such work of Mādhavaśarman is known. The well-known Nyāya work *Uddyōta* was composed by Bhāradvāja who flourished in *circa* 620 A. C. See Keith's *History of Sanskrit Literature*, p. 483.

[1] Hiralal translated: 'after having washed our feet (*ceremoniously*)'. This is incorrect. See v. 16 of the Amōdā plates (First Set) of Pṛithvīdēva II (No. 91, above).

ADDITIONAL INSCRIPTIONS

No. 118; Plate XCVII

KALACHHALA PLATE OF ISVARARATA

THIS copper-plate was found in the possession of Mr. Gambhirsingh Adesingh Parmar at the village Kalachhala near Kasali, about 10 miles west of Chhota Udaipur, in the Bombay State. It was brought to notice by Mr. Amrit Pandya of Vallabh Vidyanagar, who published a transcript of the text, with a photo-lithograph and an eye-copy of the record, but without any translation, in the brochure *New Dynasties of Gujarat History* (1950), pp. 12 ff. At my request, Mr. Pandya very kindly supplied me with a copy of the photograph from which the record is edited here, the original plate being inaccessible to me.

The copper-plate measures 8" broad and 2" high[1], and is inscribed on one side only. It has a hole in the centre, at the bottom, for the ring which must have connected it with the other plate or plates of the set. The weight of the plate has not been recorded. This is plainly the first plate of a grant which seems to have been written on two or three plates[2], but the other plate or plates of the set are not forthcoming. The characters belong to the western variety of the southern alphabets and resemble those of the grants of Svāmidāsa and Bhuluṇḍa. The average size of the letters is ·2". The letters have small knobs at the top. Many of them, *e.g.*, *n*, *p*, *m*, *r*, *v*, *ś* and *s*, closely resemble those in the Indore plate of Svāmidāsa. Worthy of note are the initial *ī* which occurs in *Īśvararāta*, l. 1, *l*, the right limb of which is a straight vertical stroke, in *kuśala-*, l. 4, and the elongated subscript *v* in *=sarvvān=*, l. 2. The language is Sanskrit, and the extant portion is wholly in prose. The orthography shows the usual peculiarity of the reduplication of a consonant after *r*; see *=sarvvān=*, l. 2.

The plate refers itself to the reign of Īśvararāta. He bears no royal title; but like Svāmidāsa, Bhuluṇḍa and Rudradāsa, he is described as *Parama-bhaṭṭāraka-pād-ānudhyāta* 'meditating on the feet of the Great Lord'. This plainly indicates that like them, he was a feudatory chief who owed allegiance to some unnamed suzerain. The close resemblance in characters and wording[3], which the present grant bears to those of the *Mahārājas* Svāmidāsa, Bhuluṇḍa and Rudradāsa, suggests that Īśvararāta flourished in the 4th century A.C., and that his suzerain was some king of the Ābhīra dynasty.

The plate was issued from the place Prachakāśā. The royal order is addressed to the officers, *Āyuktas*, *Viniyuktas*, *Kumārāmātyas*, *Uparikas*, *Dāṇḍikas*, *Daṇḍapāśikas*, those in charge of elephants, horses and men, *chāṭas* and *bhaṭas* as well as to the residents of the village Kupikā, headed by the Brāhmaṇas. The village was situated in the territorial division (*paṭṭa*) Vaṅkikā. The record ends here abruptly. All other details such as the name of the donee, the object and the occasion of the grant are, therefore, lost. Any date which it may have contained at the end is also unfortunately lost. It may have been recorded in the so-called Kalachuri era.

As for the localities mentioned in this grant, Prachakāśā may be identical with Prakāsha on the Tāpī, 10 miles south by east of Talōdā, as has been suggested.[4] Vaṅkikā, the

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[1] Pandya gives the size as 8" by 5", but this seems to be incorrect, judging by the published facsimile in his book.

[2] The second plate of the set is said to have been taken away by one Mr. Bechar Tadavi, but it could not be procured for decipherment and publication.

[3] There are, in the margin, traces of some letters which may be of the sign-manual of the donor.

[4] *New Dynasties of Gujarat History*, p. 12. The photograph reproduced here as well as the lithograph in Pandya's book shows some creases.

headquarters of the territorial division in which the donated village was situated, may be Vāṅkaḍ, about 20 miles south by east of the town Chhota Udaipur. No place like Kupikā can, however, be traced in its neighbourhood.

TEXT[1]

1 सिद्धम्[2] [।*] स्वस्ति [।*] प्रचकाशायाः[3] परमभट्टा(ट्टा)रकपादानुध्यात[4] ईश्वररक्षि[ः][5] कुशली

2 वङ्किकापट्टे[6] वेश्य(श्य)[7]कूपिका[8]ग्रामसमुपगतान्(न्) सर्वानेवायुक्तविनि-

3 युक्तकुमारामात्योपरिकदाण्डिकदण्डपाशिकहस्त्यश्वजनव्यापृतचाट-

4 [भ]टादीन्ब्राह्मणोत्तरांश्च[9] ग्रामप्रतिवासिनः कुशलमनुवर्ण्य[10] बोधय-[11]

TRANSLATION

Success! Hail! From Prachakāśā;—Īśvararakṣita, meditating on the feet of the *Paramabhaṭṭāraka* (Great Lord), is in good health. Having stated his good health, (*he*) informs all his (*Officers*) such as the *Āyuktas*, *Viniyuktas*,[12] *Kumārāmātyas*, *Uparikas*,[13] *Dāṇḍikas*,[14] *Daṇḍapāśikas*,[15] those in charge of elephants, horses and men, *chāṭas* and *bhaṭas*,[16] assembled at the village Kupikā, situated[17] in the territorial division (*paṭṭa*) of Vaṅkikā, as well as the residents of the village, headed by the Brāhmaṇas (*as follows*):—

(*The subsequent portion of the grant is lost.*)

[1] From a photograph of the plate kindly supplied by Mr. Amrit Pandya as well as its lithograph facing p. 12 in the *New Dynasties of Gujarat History*.

[2] Expressed by a symbol.

[3] Pandya suggests प्रभासायाः as a possible reading of this word, but it is not supported by his lithograph.

[4] The dot in the circle of the superscript *dh* is apparently due to a fault in the copper. Similar dots appear inside the curves of *g*, *ś* and *ś* in some places below.

[5] Pandya reads doubtfully ईश्वररक्षकश्चित्. The last three *aksharas* are plainly कुशली. This word occurs in a similar context in several copper-plates of the Maitrakas, Rāshṭrakūṭas and others.

[6] Pandya reads -वङ्कि-. The first *akshara* is clearly व. See -ब्राह्मणोत्तर: in l. 4, below. The curve on the next *akshara* is that of medial *i* as in -सर्वानेवा- further in this line. For the curve of medial *i*, see -*Kupikā*-, l. 2.

[7] Pandya reads श्रेय, which makes no sense. The second *akshara* of this word appears like श्य, but it is probably a mistake for श्य. Compare प्रावेश्य which occurs in some Maitraka grants in the sense of 'situated in'. See below, n. 17.

[8] The photograph shows a dot joined to the left limb of the second *akshara* of this word, but it is plainly due to a fault in the copper. Pandya also gives the reading as here.

[9] Read -भटादीन्ब्राह्मणोत्तरांश्च. Curious as it may appear, a similar mistake occurs in l. 2 of Nos. 2 and 3, above.

[10] The same expression occurs in the Sunao Kala plates of Saṅgamasiṁha, above, No. 11, l. 3.

[11] Read बोधयति. The following words may have been अस्तु वो विदितम् as in No. 11, l. 4.

[12] *Āyuktas* and *Viniyuktas* were different kinds of officers. The latter may be those appointed to special posts (*viśishṭa niyukta*).

[13] For *Kumārāmātya* and *Uparika*, see above, p. 36, notes 3 and 4.

[14] *Dāṇḍikas* may be Magistrates.

[15] *Daṇḍapāśikas* were probably Police Officers.

[16] For *chāṭas* and *bhaṭas*, see above, p. 43, n. 9.

[17] The text has *veśya*, which corresponds to *prāveśya* of the Maitraka grants. Haltzsch translated *prāveśya* by 'belonging to'. Sten Konow's rendering 'which can be entered from,' and Sukhtankar's 'which belongs to the *praveśa*' are both unsatisfactory; for, the former gives no good sense, and as for the latter, *praveśa* occurs nowhere in the sense of 'a territorial division'. *Prāveśya*, like *prāpya*, seems to have become current in the sense of 'belonging to' or 'situated in'.

KALA CHHALA PLATE OF ISVARARATA.

(From a photograph)

B. CH. CHHABRA.
REG. No. 3077 E'36. 778 52.

SURVEY OF INDIA, CALCUTTA.

No. 119; Plate XCVIII

ERAN STONE PILLAR INSCRIPTION OF SRIDHARAVARMAN

This inscription is incised on a small stone pillar, afterwards converted into a *Śiva-liṅga*, which stands near the left bank of the Bīnā between the ancient town of Ēraṇ and the neighbouring village of Pāhlejpur, in the Khurai *tahsil* of the Saugor District in Madhya Pradesh. Another record on the same pillar, *viz.*, the posthumous inscription of Gōparāja, was discovered in 1874-75 by Sir Alexander Cunningham[1], and has been edited by Dr. Fleet in the *Corpus Inscriptionum Indicarum*, Vol. III, pp. 91 ff. The discovery of the present inscription is due to a fortuitous circumstance. During the inspection tour of 1950-51, Mr. Krishna Dev, Superintendent, Archaeological Department, Central Circle, Patna, noticed that the last line of Gōparāja's inscription was concealed by some later accretions to the *pīṭha* or ablution-trough of the *liṅga*. He got these accretions removed, when the present inscription, which was lying concealed under the *pīṭha*, was disclosed. I came to know of this discovery from a photograph of the record taken by Mr. V. P. Rode, Assistant Curator, Central Museum, Nagpur. At my request Dr. B. Ch. Chhabra, Government Epigraphist for India, kindly supplied me with excellent inked estampages, from which the inscription is edited here.

The pillar, which is now fully exposed to view, measures about 5′ 9″ high and 1′ 6″ in diameter. It is the upper part of a large column which appears to have broken naturally in falling, as its bottom is irregularly cut. In the introduction to his article on the inscription of Gōparāja, Dr. Fleet has given the following description of the pillar:— "The bottom part is octagonal; and the inscription[2] is at the top of this octagonal part, on three of the eight faces, each of which is about 7″ broad...Above this, the pillar is sixteen-sided. Above this, it is again octagonal; and the faces here have the sculptures of men and women, who are probably intended for the Gōparāja of the inscription and his wife and friends;[3] the compartment immediately above the centre of the inscription, represents a man and a woman, sitting, who must be Gōparāja and his wife. Above this, the pillar is again sixteen-sided. Above this, it is once more octagonal; and on two of the faces here, there are the remains of a quite illegible inscription of four lines, in characters of the same type with those of the inscription now published. Above this, the pillar curves over in sixteen flutes or ribs, into a round top. The pillar was converted into a *liṅga*, by fitting an ablution-trough to it; this was attached over the part where the inscription lay; and it was only by the breaking of it, that the greater part of the inscription was disclosed to view." A new *pīṭha* was substituted later below the inscription of Gōparāja. When it was broken and the whole shaft was dug out, the present inscription was brought to view. It is incised on the lowest portion of the shaft, on three of its eight faces, each measuring about 7″ broad, on the side opposite to that where the record of Gōparāja is engraved.

The writing, which originally covered a space 1′ 9″ broad by 1′ 3″ high, has suffered a good deal. The portion on the right-hand face is almost completely obliterated, only an *akshara* here and there being still visible. That on the left-hand and middle faces also has suffered considerably; but most of it can be read with patience and perseverance. The characters are of the western variety of the southern alphabets, closely resembling

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[1] *C.A.S.I.R.*, Vol. X, p. 89.

[2] *I.e.*, of Gōparāja.

[3] The sculptures, which, according to Fleet, represent the friends of Gōparāja, are really those of horsemen. They belong to an earlier age, as shown below.

those of the Kānākhērā inscription[1] of Śrīdharavarman. The size of the letters is about ·5″. At the top of the letters there are knobs which in some cases appear triangular. The peculiarities of individual letters are as follows:—The apex of the initial *t* is on the left in *tad-divasam-*, l. 4; the lower horizontal line of *j* slants downwards and in some places ends in a curve; see *-vijayinah*, l. 2 and *-vijaye-*, l. 1; the subscript lingual *ṭ* is slanting in *Māhārāshṭrīṇa*, l. 7, but not in *yashṭi-*, l. 9; the subscript *th* is laid on its side in *-sthiti-*, l. 9 and *sthānam-*, l. 10, but not in *tīrtham*, l. 5; *m* appears in two forms:—(i) that which shows a horizontal base line with or without a loop on the left; see the superscript *m* in *-varmmaṇaḥ*, l. 2 and *dharmmān*, l. 9 and (ii) the older one with a loop at the bottom; see *Mahākshatrapasa*, l. 1; *v* is generally triangular, but in some places it appears roundish; see *-Śrīdharavarmmaṇaḥ*, l. 2; and *ś* is cursive in some places; see *-vimśati-*, l. 5. The numerical symbols for 7 and 20 occur in l. 5. The language is Sanskrit. Like the Kānākhērā inscription, the record begins in prose and is rounded off with a verse at the end. Worthy of note are the Prakritisms, the genitive affix *sa* instead of *sya* in *Mahākshatrapasa*, l. 1, which occurs often in pre-Gupta Kshatrapa records, and *vimśatimī* for *vimśatitamī* in l. 5. The rules of *sandhi* are either not observed or are violated in some cases; see *rājñaḥ Ārakshikēṇa*, l. 6 and *Māhārāshṭrēṇa*, l. 7. Otherwise, the record is written in a good style[2].

The inscription refers itself to the reign of the *Rājan* and *Mahākshatrapa* Śrīdharavarman, the son of the Śaka Nanda, who was probably described in the lost portion of the record as a devotee of Mahāsēna (Kārttikēya). As in the Kānākhērā inscription, he is described here as *dharmavijayin* or a righteous conqueror. The record is dated in the twenty-seventh regnal year, expressed both in words and in numerical symbols. The month, fortnight and lunar day were also probably recorded at the end of line 5 as in the Kānākhērā inscription, but are now completely obliterated. Unlike the latter record, however, the present inscription does not contain any date of the Kalachuri or any other era, at least in the preserved portion.[3]

Owing to the unfortunate loss of its one-third portion, the record does not admit of a complete description of its contents; but its object appears to have been twofold: (i) to record the construction, by a person whose name appears to be Nārāyaṇasvāmin, of a *tīrtha* or stairs for descent into the river[4] at the *adhishṭhāna* of Ērikiṇa in the territorial division Bāhirikā of the Nagēndra[5] *āhāra* for the well-being of the *adhishṭhāna* headed by the cows and the Brāhmaṇas as well as for the increase of the religious merit of the person's father and mother, and (ii) to mention the erection of a memorial pillar, called *yashṭi* in l. 9, by Satyanāga, the *Ārakshika* and *Sēnāpati* of the Śaka *Mahākshatrapa* and *Rājan* Śrīdharavarman, at the same *adhishṭhāna* for the removal of calamities, the attainment of

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[1] Above, No. 5.

[2] The form *tishṭhān*, l. 9, is, however, against Pāṇini, VI, 4, 34. See *Tattvabōdhinī* on the *sūtra*.

[3] The record seems to have ended with *prajñānām* in l.10 as shown by the large slanting line at the top of *m*. It may be noted that there is no sign of punctuation following that word though it occurs at the end of a verse. This precludes the view of N. G. Majumdar that the symbol following the verse in the Kānākhērā inscription is a mark of interpunction.

[4] The name of the river which must have occurred at the end of line 4 is now lost, but it is conjecturally restored as Vēṇvā (modern Bīnā). The stone pillar lies only a few yards from the left bank of the Bīnā. See also *C.A.S.I.R.*, Vol. X, Pl. xxiii.

[5] *Bāhirikā* occurs as the name of a *vishaya* in No. 27, l. 16, above. Perhaps the territorial division was so called because it was an outlying part of the *āhāra*. *Bāhirikā* is probably connected with the Prakrit word *bāhiriya*, which occurs in Jain literature in the sense of 'a suburb'.

prosperity and the happiness and well-being of all creatures.[1] Satyanāga appears to be described further as a native of Mahārāshṭra and as the chief, apparently, of the Nāgas. The concluding verse expresses the hope that the *yashṭi*, enduring unimpaired, would proclaim there the duties of the warlike people; for it was a place where people—friends as well as foes—met together in a spirit of service and reverence.

The Śaka king Śrīdharavarman, the son of the Śaka Nanda, is already known from the Kānākhērā inscription dated in his thirteenth year; but as he bears only the military title *Mahādaṇḍanāyaka* in that record, he was supposed by some scholars to be a military officer of some other ruler. The present inscription, which mentions the titles *Rājan* and *Mahākshatrapa* in connection with his name, leaves no room for doubt that he was an independent king. Though he bears the title *Mahākshatrapa*, he did not probably belong to the house of Chashṭana; for, unlike the Western Kshatrapas, he does not date his records in the Śaka era.

The column on which the present inscription is incised is called *yashṭi* or a memorial pillar[2]. In its corrupt form *lashṭi*, this word occurs in four inscriptions of the reign of the Western Kshatrapa Rudradāman, dated in the Saka year 52 (130 A.C.), which were discovered at Andhau in Cutch. Mr. R. D. Banerji, who has edited them in the *Epigraphia Indica*[3], took *yashṭi* (Prakrit *laṭṭhi*) to mean 'a funeral monument.' Another inscription, incised on a narrow stone slab[4] with a pointed top, which was discovered at Mūlavāsara near Dwārakā in Saurashtra, mentions that it was a *sila-lashṭi* (Sanskrit, *śilā-yashṭi*), raised as a memorial to a person who had sacrificed his life for the sake of his friend. The monuments at Andhau and Mūlavāsara were raised by private individuals in memory of their relatives, and are in the form of long narrow slabs. They cannot be taken to be in the standard form of a *yashṭi*. The Sui-Vihāra copper-plate inscription, dated in the 11th regnal year of Kanishka, mentions that a *yaṭhi* was raised (in memory) of the Bhikshu Nāgadatta. Dr. Sten Konow takes *yaṭhi* in the sense of 'a staff.'[5] The Sanskrit word *yashṭi* is also known to occur in the form *vala-yashṭi* in the Bhumarā pillar inscription of the *Mahārājas* Hastin and Sarvanātha.[6] That record is incised on one of the faces of a small sand-stone pillar. Fleet translated *vala-yashṭi* (which he took to be a mistake for *valaya-yashṭi*) by 'a boundary pillar'. A similar word, *bala-yashṭi*, occurs also in a pillar inscription of Skandagupta, discovered by Dr. Chhabra at Supia in the former Rewa State.[7] The present inscription, which calls the pillar at Eran *yashṭi*, indicates for the first time the standard form of a memorial pillar, as distinguished from a victory pillar (*jaya-stambha* or *raṇa-stambha*) or a flag-staff (*dhvaja-stambha*).

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[1] At the top of the lower octagonal part above the centre of the inscription is engraved the word *Rāyā* in very bold characters of the same type as those of the present inscription, probably to indicate that the erection of the pillar had the sanction of the king.

[2] *Yashṭi* occurs in the *Manusmṛiti*, adhyāya IX, v. 285, where Mēdhātithi explains it as *dēvāyataneshu yashṭiḥ* (a post erected in temples), and Kullūka as *yashṭiḥ pushkariṇy-ādau* (a post such as stands in tanks *etc.*). Other commentators explain it as 'a flag-staff erected near villages *etc.*', or as 'the pole of the *Indra-daṇḍa*. Bühler and Ganganath Jha translated it by 'a pole'. The *Manusmṛiti*, which lays down a fine for the destruction of a *yashṭi*, probably uses the word in the sense of 'a memorial pillar', but this sense of it seems to have been forgotten in course of time.

[3] Vol. XVI, pp. 19 ff.

[4] For a photograph of the stone slab, see pl. facing p. 176 in the *D. R. Bhandarkar Volume*. See also *Important Inscriptions from the Baroda State*, Vol. I, pp. 1 ff.

[5] *C.I.I.*, Vol. II, Part I, pp. 138 ff.

[6] *Ibid.*, Vol. III, p. 111.

[7] I owe this information to the kindness of Dr. Chhabra. He takes *bala-yashṭi* in the sense of 'a stone monument in the shape of a shaft'.

The pillar at Eraṇ was originally a large one. Supposing that the bottom line of the present inscription which was originally incised on it was at the same height as in the case of the pillar inscription[1] of Budhagupta at the same town, *i.e.*, about 3' 5" above the ground, the total height of the *yashṭi* may have been about 9' above the plinth. Its top does not appear to have been tampered with. So a standard *yashṭi* seems to have been generally eight- or sixteen-sided, with a round top, but without any capital such as that which generally crowns a *jaya-stambha* or a *dhvaja-stambha*. It was generally decorated with panels of warriors or scenes of fighting.

The present pillar was erected by Satyanāga, the *Sēnāpati* of the Śaka king Śrīdharavarman, apparently to commemorate some great battle, fought at Eraikiṇa (modern Eraṇ), in which several Nāga soldiers had met with a hero's death. This is indicated by the original sculptures carved on it. On each of the three faces of its middle octagonal part on the same side as the present inscription, there is a compartment showing a horseman holding the reins of his horse in the left hand and a sword or a javelin in the right.[2] In the present inscription Satyanāga expresses the hope that the *yashṭi* raised by the Nāgas themselves (*nāgair=iva*) would inspire future generations of warlike people to perform similar heroic deeds; for, it was a place where friends and foes met in a spirit of service and reverence. This description fits Eraṇ very well. It was the battle-ground of hostile powers for several centuries as shown by several Satī-stones and inscriptions with dates ranging from the fourth to the eighteenth century A. C.[3] One of the memorable battles fought at Eraṇ was during the reign of the Gupta Emperor Bhānugupta in the Gupta year 191 (510-11 A. C.). In this battle Gōparāja, 'renowned for manliness', who had accompanied Bhānugupta as his ally, died fighting. His wife immolated herself on his funeral pyre. The event was fittingly commemorated, evidently by the order of the Gupta Emperor, by incising another short inscription on the opposite side of the same *yashṭi* which had been exhorting warlike people to perform such heroic deeds for more than a century. A panel, showing Gōparāja and his wife sitting on a couch, was also sculptured on the face of the pillar immediately above the centre of that inscription.[4] Later, the pillar seems to have fallen down and broken to pieces. As it had a round top, it was found serviceable by some devotee of Śiva, who turned it into a *Śiva-liṅga* by fitting a *pīṭha* or ablution-trough to it. Both the inscriptions on it were concealed from view—that of Satyanāga was on the part buried underground, while the other one, commemorating Gōparāja's death, was hidden by the *pīṭha*. None could, therefore, suspect that the *liṅga* was originally a *yashṭi* or memorial pillar, notwithstanding the panels carved on it.[5]

As for the geographical names occurring in the present inscription, Mahāśailapura finds epigraphic mention here for the first time. From the Aihoḷe inscription which is

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[1] *C.I.I.*, Vol. III, p. 88.

[2] The inscription is slightly misplaced with reference to the sculptures. If we designate the faces of the pillar as A, B, C and D, the inscription is on the faces A, B and C, while the sculptures of the horsemen are on B, C and D. The sculpture on the face D is slightly damaged by a narrow channel, subsequently cut into the centre of it from the bottom upwards. Four small holes are now seen in the lower part of the channel. In Saurashtra such memorial stones are usually marked with the figure of a horseman. *D. R. Bhandarkar Volume*, p. 174. They are called *pāḷiyās* in Gujarat and Saurashtra, *vīrakkal* in South India and *vīrgaḷ* in Maharashtra.

[3] *C.A.S.I. R.*, Vol. X, pp. 89 ff.

[4] These sculptures are evidently of the Gupta age, as shown by the characteristic costume of the male figure. They are, again, much better preserved than the earlier sculptures of horsemen mentioned above.

[5] The third inscription near the top of the pillar, which is now illegible, may have been purposely defaced when the pillar was converted into a *Śiva-liṅga*.

nearly three centuries later, we know of three Mahārāshṭras, consisting of 99000 villages. They evidently comprised the present Northern and Southern Mahārāshṭras and the Marathi-speaking parts of the States of Madhya Pradesh and Hyderabad. All this territory was generally grouped under the single comprehensive name of Mahārāshṭra mentioned in the Epics, Purāṇas and other works of Sanskrit literature. Satyanāga seems to have taken pride in mentioning his Mahārāshṭra origin. Ērikiṇa is modern Ēraṇ. The place-name occurs as *Erakaña* (*i.e.*, *Ērikiña*, with the vowels restored) on the coins published by Cunningham[1] and as *Ērakina* in an inscription on the Sāñchī Stūpa[2]. Later, the name occurs in the form *Airikiṇa* in the Ēraṇ inscriptions of Samudragupta and Tōramāṇa. The *adhishṭhāna* of Ērikiṇa was included in the territorial division **Bāhirikā** in the *āhāra* of **Nagēndra**. Both these names are otherwise unknown[3].

TEXT[4]

1 सिद्धम् [।*] राज्ञा(ज्ञो) महाक्षत्रपस(स्य) स्ववीर्य्या[र्ज्जि]तविजयविपुलकीर्त्तेर्[5] . . . .
. . . .[6][स्य]

2 [7]शकन[न्द][8]पुत्रस्य ध[र्म्म]विजयिनः [श्री]धरवर्म्म[णः] . . . .
[स्वराज्या][9]–

3 भिवृद्धिकरे वैजयिके[10] सं[व]त्सरे सप्तविंशतिमे[11] 20 ७ . . . .
. . .[12]

4 एतद्दिवस[13]मेरिकिणाधिष्ठाने[14](ने)स्य नगे[न्द्रा]हारबा[हि]रिकायां[15] . . . .
. . . [नारा*]–

[1] Cunningham's eye-copy of the legend on one of the coins clearly reads *Ērakaña*, but that of the legend on the other as *Ērakaṇya*. Allan also reads the latter legend similarly; but the reading is probably incorrect. The superscript letter does not appear like *ṇ*. Besides, if there had been a subscript *y*, it would have appeared much lower, and not in a line with the other *aksharas*. The last letter, therefore, appears to be *ña* as on the other coin. It is noteworthy that the place-name occurs as *Ērakina* in a Sāñchī Stūpa inscription.

[2] *Ep. Ind.*, Vol. II, p. 375.

[3] *Bāhirikā*, of course, occurs as the name of a *vishaya* in distant Gujarat as stated above. See p. 606, n. 5, above.

[4] From the original pillar which I examined *in situ* and from inked estampages kindly supplied by Dr. Chhabra. I am indebted to Dr. Chhabra, Mr. N. L. Rao and Mr. Y. R. Gupte for the reading of a few words in this much abraded inscription.

[5] This expression occurs also in the Kānākhērā inscription, No. 5, above. The spacing there shows that it is used in that record to describe the god Mahāsēna (Kārttikēya). Here it would be more naturally construed with श्रीधरवर्म्मणः in l. 2.

[6] The lost *aksharas* may be restored conjecturally as –भितसेनमहासेनपादानुध्यात–. The following *akshara* स्य is almost certain.

[7] In the margin of lines 2 and 3, there appear traces of some *aksharas* which may be read as सिद्धमस्तु. It may be noted that these words occur at the end of the Kānākhērā inscription.

[8] The subscript letter of this conjunct appears more like *y* than like *d*, though there is no doubt about the name.

[9] The last nine *aksharas* in this line were probably सर्वसत्वहिताय स्वराज्या–. See line 2 of the Kānākhērā inscription. The last three *aksharas* are almost certain.

[10] In view of the clear reading here, it would be better to read वैजयिके in l. 2 of the Kānākhērā inscription also.

[11] Read सप्तविंशतितमे.

[12] The lost portion probably mentioned the month, fortnight and *tithi*, and ended in पूर्व्वायाम्, of which faint traces can still be seen. Cf. line 3 of the Kānākhērā inscription.

[13] Read एतद्दिवस एरिकिणा–.

[14] The horizontal *i-mātrā* of ष्ठि is clearly seen on the pillar.

[15] Read नगेन्द्राहारस्य बाहिरिकायां. This is an instance of सापेक्षसमास. Some word like ग्रामे, meaning

5 यणस्वामिना भक्तिपू[र्व्वं] तीर्त्थं गोब्राह्मणपुरोगस्य चास्य[1] . . . . मा[2] . . . . .

6 भिवृध्या (द्धय) र्त्थम् [।*] राज्ञः आरक्षिकेन[3] [से]ना[प]तिसत्यनागेन म[हारा[4]]. . . . . [प्र*]मु-

7 खेन माहाराष्ट्रेन (ण)[5] धान्तिकर्द्दिसर्व्वसत्व (त्त्व) [सु]खहिताय स्व[6]. . . . .

8 अपि च [।*] सि[ध्य]न्ते प्रेरितान्तात्पृथु[7]पृ[थिवीमी]श[मा]न (ने)[8] नरेन्द्रे ना[गे]रे[व*] ᴗ — — ᴗ ᴗ ᴗ ᴗ

9 वपुषा क्षत्रराष्ट्र[स्य] धर्म्मा[न् ।*] यष्टिश्चिष्टा[9]मखण्डस्थिति त ᴗ ᴗ ᴗ — — ᴗ — — ᴗ — — , — — — —

10 ᴗ सेवादररिपु[सु][हृदां*] स्थानमेतत्प्रजानाम्[10] [॥*]

TRANSLATION

Success! In the victorious twenty-seventh—20 (*and*) 7—year, augmenting [his dominion for a thousand years] of the *Rājan* (*and*) *Mahākshatrapa* **Śrīdharavarman**, the son of the **Śaka Nanda**—the righteous conqueror,[11] who has obtained abundant fame by means of victories won by his valour, [who meditates on the feet of the divine Mahāsēna whose army has never been vanquished[12]] on this day (*namely*) . . . .[13] in the *adhishṭhāna* (town) of **Ērikiṇa in** (*the territorial division of*) **Bāhirikā** in this *āhāra* of **Nagēndra,** a *tīrtha* (*i.e.*, a flight of steps)[at the river Vēṇvā][has been caused

'a territorial division', may have followed बाहिरिकायां. The river at which the *tīrtha* was constructed may also have been named. The lost portion may, therefore, be conjecturally restored as follows :— –नद्यां वेण्वानद्यां कारितं नारा–.

[1] Restore –ऽभ्युदयस्य स्वस्त्यर्थं..Compare स्वस्त्यस्तु गोब्राह्मणपुरोगाभ्यः सर्व्वप्रजाभ्यः in the Ēraṇ inscription of Budhagupta. *C.I.I.*, Vol. III, p. 89.

[2] Restore मातापित्रोः पुण्या–.

[3] Read राज्ञ आरक्षिकेण.

[4] There are fairly clear traces of these two *akshara*s, but whether the intended word was महाराज– or महाराष्ट्र–, it is difficult to say. As Śrīdharavarman bears the title *Rājan* in lines 1 and 6, it appears more likely that the word was महाराष्ट्र. The missing words may be conjecturally restored as महाराष्ट्राभिजननागानां प्रमुखेन.

[5] The word is formed according to Pāṇini, IV, 3, 90.

[6] The lost *akshara*s may be restored conjecturally as –भोगाधिष्ठानैरिकिणे यष्टिरभ्युच्छ्रिता. Cf. स्वभोगनगरैरिकिणप्रदेशे in the Ēraṇ inscription of Samudragupta, *C.I.I.*, Vol. III, p. 20 and ध्वजस्तम्भोऽभ्युच्छ्रितः in the Ēraṇ stone pillar inscription of Budhagupta, *ibid.*, p. 89.

[7] Two *akshara*s, both prosodially short, are wanting here.

[8] The correct form would be ईशाने.

[9] Read यष्टिश्चिरस्था–. As the root आस् is Parasmaipadī, the correct grammatical form would be आस्तु.

[10] Metre: *Sragdharā*.

[11] Kauṭilya speaks of three types of kings: (i) *dharmavijayin* or a righteous conqueror, (ii) *asuravijayin* or a devilish conqueror and (iii) *lōbhavijayin* or an avaricious conqueror. *Arthaśāstra*, adhikaraṇa xii, 1. Kālidāsa describes Raghu as *dharmavijayin*. *Raghuvaṁśa*, canto iv, v. 43. Here as well as in the Kānākhērā inscription Śrīdharavarman claims to be a righteous conqueror.

[12] The portion in the rectangular brackets in this and other places is the translation of the expressions restored conjecturally in the foot-notes to the text. See above, p. 609, n. 6; cf. l. 1 of No. 5, above.

[13] The portion lost at the end of line 5 probably mentioned the month, fortnight and *tithi* of the event as in l. 3 of No. 5, above.

ERAN STONE PILLAR INSCRIPTION OF SRIDHARAVARMAN.

B. CH. CHHABRA.

SCALE: THREE-TENTHS.

SURVEY OF INDIA, CALCU.

REG. No. 3977 E'36-778'52

to be constructed][1] with devotion by [Nārā]yaṇasvāmin for the well-being of the *adhishṭhāna* headed by the cows and the Brāhmaṇas, (*and*) for the increase [of the religious merit of his mother and father].

(Line 6) [At the same *adhishṭhāna* in his own *bhōga* there has been erected this *yashṭi*[2]] by Satyanāga, the *Sēnāpati* and *Ārakshika*[3] of the King, who is a native of Mahārāshṭra and is the foremost of[4] . . . . . . .for the removal of calamities, for the attainment of prosperity and for the happiness and well-being of all creatures.

(L. 8) Moreover—

While (*our*) King is ruling over the wide earth. . . . . . . .may (*this*) *yashṭi*, (*raised*) by the Nāgas themselves, remaining unimpaired, proclaim by its form the duty of the warlike people. . . . .; for this is the (*meeting*) place of (*all*) people—friends as well as foes—in (*a spirit of*) service and reverence !

No. 120 ; Plate XCIX

NAGARDHAN PLATES OF SVAMIRAJA : (KALACHURI) YEAR 322

These copper-plates were discovered in 1948 at Nagardhan, a small village about 3 miles south of Rāmṭēk, the chief town of a *tahsil* of the same name in the Nagpur District of Madhya Pradesh. Mr. Hiralal Upasrao Mahadule of Nagardhan, who obtained possession of the plates, handed them over to me for decipherment. They were first published by me in the *Epigraphia Indica*, Vol. XXVIII, pp. 1 ff. The record is edited here from the original plates and their ink impressions taken kindly for me by Mr. V. K. Aiyar, Superintendent, Government Press, Nagpur.

They are three copper-plates, each measuring 7.9" in length and 4.1" in height. The first and third plates are inscribed on one side, and the second, on both the sides. The plates are held together by a ring, ½" in thickness and 2" in diameter, on which slides a small circular band with a rectangular seal, measuring 1.2" by 1", which is soldered to it. The surface of the seal is divided by a horizontal line into two almost equal parts. The upper part contains a symbol, apparently a goad, lying horizontally, while the lower has the legend *Gaṇa-dattiḥ*, meaning 'a gift of the Corporation', inscribed in the same characters as those of the grant. The plates together weigh 67½ *tolas*, and the ring and the seal, 2½ *tolas*. This mode of stringing the plates together resembles that of the Vākāṭaka grants, though the seal here is rectangular, not round as in the latter grants. The plates are in a state of good preservation, and there is no uncertainty in the reading of any part of the text.

The record consists of 28 lines, which are evenly divided on the four inscribed faces of the three plates. The characters are of the box-headed variety, the boxes at the top

[1] The missing words at the end of line 4 probably contained the ancient name (Vēṇvā ?) of the river Bīnā, on the left bank of which this *tīrtha* or *ghāṭ* was constructed. According to the *Mārkaṇḍēya Purāṇa* (adhyāya 57, v. 19), the Vēṇvā takes its rise in the Pāriyātra mountain.

[2] *Yashṭi* is a memorial pillar erected to commemorate some notable event or the death of a person. See above, p. 607.

[3] This technical official title occurs in the form *Ārakshaka* in the *Arthaśāstra* of Kauṭilya (adhikaraṇa vii, adhyāya 17) apparently in the sense of 'the Chief of policemen (*ārakshin*)'. The *Daśakumāracharita* (Bombay Sanskrit Series ed., p. 58) uses *ārakshika* in the sense of 'a policeman'. Since the title is borne here by Satyanāga who was a high military officer, it is evidently used here in the sense of 'the Head of the Police'.

[4] The portion lost here may have described Satyanāga as 'the foremost of the Nāgas who hailed from Mahārāshṭra.'

of the letters being scooped out hollow. They are beautifully formed, being more cursive and round than those of the Vākāṭaka grants. They resemble very closely the characters of the Early Gaṅga grants of the sixth or seventh century A.C.[1] As regards individual letters, we may note the forms of initial *u* which occurs in ll. 8, 14, 19, 24 and 27, of initial *ī* in l. 13, and of initial *au* in l. 10. The right stroke of *l*, which is mostly vertical in the Vākāṭaka grants, sharply turns to the left and encircles the letter as in the later records of the Kalachuris and the Gurjaras of Gujarat; see *kuśalī*, l. 2; a final consonant is indicated by its small size; see *Nandivarddhanāt*, l. 1; punctuation is generally indicated by a small horizontal stroke, but in some cases by two vertical strokes, the first of which is sporadically hooked at the top.

The **language** is Sanskrit, and except for two verses at the end in ll. 24-27, the record is in prose throughout. As regards **orthography**, the only peculiarities that call for notice are the use of *ri* for the medial vowel *ṛi* in *-bhrātri-*, l. 2 and *nisrishṭaḥ*, l. 20; of the guttural nasal *ṅ* for *anusvāra* in *dvāviṅśī*, l. 28; and of *anusvāra* for final *n* in *-drāṅgikādīṁ*, l. 3. In other respects, the record is remarkably free from errors of orthography, though in places it is not altogether devoid of uncertainty of meaning.

The plates were issued from **Nandivardhana** by **Nannarāja**, who meditated on the feet of his brother **Svāmirāja**, during whose reign the grant was made.[2] Svāmirāja is described as *Bhaṭṭāraka-pād-ānudhyāta* 'meditating on the feet of the lord paramount', which indicates his feudatory status. Neither the family to which these princes belonged nor the suzerain to whom they owed allegiance is mentioned in the present grant. No ancestors of Svāmirāja have been named. In all these respects the present grant resembles those of the *Mahārājas* of Khandesh[3].

The **object** of the inscription appears to be to record two gifts: (i) one of two *nivartanas* of land in the village **Chiñchapaṭṭikā**, which was made at the request of the President (*Sthavira*) and Members of the Executive Committee (*Pramukhas*) of the assembly (*Samūha*) of the Corporation (*Gaṇa*) **Mahāmātragaṇa**, and (ii) the other of the village **Aṅkōllikā**, which was made by **Nannarāja** (or, perhaps by **Svāmirāja**) on his own account near the *Chaṭuka-vaṭa*[4], situated in the stream of the Gaṅgā, on the occasion of an **eclipse** which occurred on the **new-moon day** of **Chaitra** in the **cyclic year Āshāḍha**. The donated village Aṅkollikā was situated on the right bank of the river Sūla, to the west of the *agrahāra* of **Achalapura** and to the east of **Śrīparṇikā**. The donees were certain Brāhmaṇas of the White and Black Yajurvēdas and the Sāmavēda. The inscription contains **another date** at the end, when the plates were issued, *viz.*, the **fifth tithi** (expressed by a symbol) of the **bright fortnight of Kārttika** in the **year three hundred and twenty-two** (expressed in words) of an unspecified era. The engraver was the Kshatriya **Durgāditya**, the son of Chandra.

As stated before, the royal family to which Svāmirāja and Nannarāja belonged is not specified in the present grant, but since these names occur in two early Rāshṭrakūṭa

[1] See, *e.g.*, the Jirjingi plates of Indravarman, Gāṅga year 39 (537-38 A.C.), *Ep. Ind.*, Vol. XXV, pp. 281-88 and plate; and Tekkali plates of Indravarman, Gāṅga year 154 (652-53 A.C.), *ibid.*, Vol. XVIII, pp. 307-11 and plate. The Gāṅga era began in the Śaka year 420 (498 A.C.) as shown by me, *ibid.*, Vol. XXVI, pp. 326-36.

[2] This is shown by the word *kuśalī* 'in good health', applied to Svāmirāja in l. 2.

[3] Nos. 2-4, above.

[4] The grant was apparently made at the *akshaya-vaṭa* near the confluence of the Gāṅgā and the Yamunā. It is also possible that the grant was actually made by Svāmirāja and was only recorded by Nannarāja. For a similar grant made at Prayāga at the confluence of the two rivers by a ruling king of Vidarbha and recorded afterwards by his relative at Nandivardhana, see the Rithapur plates of Bhavadattavarman, *Ep. Ind.*, Vol. XIX, pp. 100 ff.

records discovered in Vidarbha, *viz.*, the Tivarakhēḍ[1] and the Multāi[2] plates, with the slight change of Svāmirāja into Svāmikarāja, it seems very likely that the princes mentioned here also belonged to the same royal lineage.[3]

The plates state, in lines 14-15, that the grant of Nannarāja was made on the occasion of a (solar) eclipse on Chaitra amāvāsyā in the cyclic year Āshāḍha. This year was evidently of the twelve-year cycle of Jupiter. The system of citing the years of this cycle was current in early times and continued till the sixth century A.C. In North India five such dates, with the word *mahā* prefixed to the name of the year, were discovered in the grants of the Parivrājaka *Mahārājas* Hastin and Saṅkshōbha, from which Dr. Fleet and Mr. Sh. B. Dikshit calculated the epoch of the Gupta era[4]. Some more dates of this kind have since then been discovered. In South India also, some dates of this kind have been noticed in the records of the Early Rāshṭrakūṭas[5], the Kadambas[6] and the kings of Kaliṅga[7], but they do not admit of verification in the absence of the necessary details. The present grant is thus unique in that it mentions such details together with the name of the cyclic year and the date of an era. Let us see whether the details work out regularly for any of the known eras.

If the year 322 is referred to the Gupta era, it would correspond to 641-42 A.C. There was, however, no solar eclipse in the *amānta* or *pūrṇimānta* Chaitra of that year. Besides, the cyclic year was Phālguna[8], not Āshāḍha as stated in the grant. The nearest solar eclipse in Chaitra occurred on the 21st March 638 A.C., but then too the cyclic year was Mārgaśīrsha, not Āshāḍha. Again, there is no evidence that the Gupta era was current in Vidarbha or, for the matter of that, anywhere in Maharashtra. The year 322 of the present grant cannot, therefore, be referred to the Gupta era.

The only other era to which this date can be referred is the Kalachuri era, which was current in the neighbouring districts of Khandesh and Nasik[9]. Let us next see if the details work out satisfactorily for this era.

The epoch which suits early dates of the Kalachuri era is 248-49 A.C. If the year 322 is referred to this era, it should be equivalent to 570-71 or 571-72 A.C. according as it was current or expired. But in neither of these years, was there a solar eclipse in the *amānta* or *pūrṇimānta* Chaitra. There was, however, such an eclipse in the immediately following year 573 A.C., on the 19th March, which was the *amāvāsya* of the *amānta* Chaitra. The year of the twelve-year cycle was also Ashāḍha according to the mean-sign system. The agreement of these three details, *viz.*, the solar eclipse, the lunar month and the cyclic year shows that the 19th March 573 A.C. is undoubtedly the correct date of the grant.

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[1] *Ep. Ind.*, Vol. XI, pp. 274 ff.

[2] *Ind. Ant.*, Vol. XVIII, pp. 230 ff.

[3] Svāmirāja and his brother Nannarāja were not, however, identical with Svāmikarāja and his son Nannarāja. The latter flourished at the close of the seventh and in the beginning of the eighth century A.C. as shown by the Multai plates dated Śaka 631 (709-10 A.C.). The Tivarakhēḍ plates, which give the earlier date of Śaka 553 (631-32A.C.), are undoubtedly spurious. The present grant, on the other hand, was made in 573 A.C., more than a hundred and thirty-five years before, as shown below. For a detailed examination of this question, see *Ind. Hist. Quart.*, Vol. XXV, pp. 158 ff.

[4] The last known date of this type is G. 209 (528 A.C.) which occurs in the Khōh plates of the Parivrājaka *Mahārāja* Saṅkshōbha.

[5] See my article on the Rāshṭrakūṭas of Mānapura, *A.B.O.R.I.*, Vol. XXV, p 42.

[6] *Ind. Ant.*, Vol. VII, pp. 35 ff. and Vol. VI, pp. 24 ff.

[7] *Ep. Ind.*, Vol. XXIV, pp. 47 ff.

[8] This is according to the mean-sign system. See Cunningham, *Indian Eras*, p. 166. The year according to the heliacal rising system also would be the same according to the calculations of Dr. K.L. Daftari.

[9] See dates of Nos. 2-4, 28 and 31, above.

The palæography of the grant also supports this date; for, as stated before, its characters resemble those of the early Gaṅga grants, and must, therefore, be referred to the sixth century A.C. Besides, the wording of the formal portion of the present grant shows that it must be classed with such early grants as those of the *Mahārājas* of Khandesh, Subandhu of Māhishmatī and the Traikūṭakas of Western Maharashtra.

As stated before, the epoch of 248-49 A.C. does not hold good in the present case. Supposing the year of the present grant to be *Kārttikādi* and expired as in most other early dates, the epoch of the era applicable in the present case would be 250-51 A.C. The solar eclipse in Chaitra when the grant was made must have occurred in the *Kārttikādi* Kalachuri year 321. The *amāvāsya* of the *amānta* Chaitra in the expired year 321 fell, according to the proposed epoch of 250-51 A.C., on the 19th March 573 A.C. On that day, there was a solar eclipse visible in India, and the *Bārhaspatya saṁvatsara* also was Āshāḍha as stated in the grant.[1]

The grant under discussion is unique in another respect also. It is the only grant dated in the Kalachuri era that has been found in Vidarbha. The earlier grants of the Vākāṭakas who ruled in Vidarbha are dated in regnal years, while the later ones of the Rāshṭrakūṭas are recorded in the Saka era. The present grant, which belongs to the intervening period, is dated in the Kalachuri era evidently because that era had spread to Vidarbha with the spread of the Kalachuri power. The unnamed suzerain of Svāmirāja was probably the Kalachuri Kṛishṇarāja (*circa* 550-575 A.C.). It is noteworthy that the silver coins of this Kṛishṇarāja have been discovered at some places in Vidarbha, *viz.*, at Dhāmōri in the Amaravati District and Paṭṭan in the Betul District.

The present grant is interesting in several other respects also. It is one of the few copper-plate grants to which a *Gaṇa* (Corporation) is seen to have affixed its own seal. The Corporation was of elephant-drivers (*Mahāmātras*).[2] Its President was called *Sthavira*,[3] and the members of the Executive Committee, who seem to have numbered twelve, *Pramukhas*.[4] The assembly of the Corporation was called *Samūha*.[5] The *Gaṇa* had, among its leaders, one who was *Pīlupati* (Chief of the Elephant Corps) and another who was *Hastivaidya* (Physician of Elephants).[6] The Corporation had apparently no authority to make any grants of land; for, it had to request the ruling prince to make one on their behalf; but it was allowed to affix its own seal containing its own peculiar emblem of a goad.[7] This

[1] Another early date to which this epoch appears applicable is that of the Ellora plates of Dantidurga. I have shown elsewhere that the correct reading of the date of this grant is the year 463 and that it probably refers to the Kalachuri era. See *J.B.B. R.A.S.* (New series), Vol. XXVI, pp. 163 ff. This date (Monday, the thirteenth *tithi* of the bright fortnight of Āśvina in the year 463) appears regular only according to the epoch 250-51 A.C. The Ellora plates of Dantidurga are, therefore, probably dated in the Kalachuri era. However, as the matter is not absolutely beyond doubt, the record is not included in the present Volume.

[2] The Marathi word *māhut*, meaning an elephant-driver, is derived from *mahāmātra* (Prakrit, *mahāatta*). According to Kullūka on *MSM.* (IX, 259), the *mahāmātras* were the trainers of elephants.

[3] *Sthavira* seems to be used in the same sense as *Jyeshṭhaka*, of which it is a synonym. The latter term occurs in the *Jātakas* in the sense of 'the head of a corporation'.

[4] The Indor copper-plate inscription uses *pravara* in the sense of *pramukha*. *C.I.I.*, Vol. III, p. 70.

[5] For *samūha* meaning 'the assembly of a *gaṇa*', see *Bṛihaspati-smṛiti*, XVII, 20.

[6] It is noteworthy that Viśvarūpa, the oldest commentator of the *Yājñavalkya-smṛiti*, explains *gaṇa* as 'a corporation of elephant-riders and others'. Cf. *vaṇik-samūha- gaṇaḥ, hastyārōh-ādi-samūha ityanyē* in Viśvarūpa's commentary on *Y.S.*, II, 196.

[7] For another grant to which a corporation of *mahāmātras* has affixed its seal, see the Banaras plates of Harirāja. *P.T.A.I.O.C.* (1943-44), pp. 590 ff. This seal also contains the emblem of a goad (not of a flag-staff as stated by the editor). In this case, the plates also were issued by the Corporation, though the grant was made with the consent of the reigning king and his chief queen.

shows that it wielded considerable power in the State.[1]

As for the **localities** mentioned in the present grant, **Nandivardhana**, from which the plates were issued, has already been identified with Nagardhan. This identification has been corroborated by the present record. Nagardhan is also said to have been known by the name of Nandardhan which corresponds to Nandivardhana. **Achalapura** is usually identified with a place of the same name (former Ellichpur) in the Amaravati District; but there is no river named Sūlanadī flowing by its side. The Achalapura mentioned in the present plates as an *agrahāra* village was probably situated not far from Nandivardhana. The **Śūlanadī**, on the bank of which it lay, is probably identical with the river Sūr[2] which flows only about 4 miles east of Nagardhan. **Aṅkōllikā**, which was situated on the bank of the Sūlanadī, may be identical with modern Aroli, on the right bank of the Sūr, about 8 miles south by east of Nagardhan; but there are no places corresponding to Achalapura and Śrīparṇikā in its vicinity. **Chiñchapaṭṭikā** is probably represented by the village Chichal, about a mile and a half north by east of Nagardhan.

TEXT[3]

First Plate

1 सिद्धम्[4] [।*] स्वस्ति [।*] नान्दीवर्द्धनात्[5] भट्टारकपादानुद्ध्यात: परममाहेश्वर: श्रीस्वामि–

2 राज: कुशली । तदनुद्ध्यातभ्रात्रि(तृ)नन्नराज: सर्व्वानेव स्वान्राजस्थानी–

3 योपरिकदाण्डपाशिकचाटभटदूतसंप्रेषणिकद्राङ्गिकादीं(दीन्) सम–

4 नुवर्ण्यं संपूजयत्यस्तु वो विदितं यथा महामात्रगणस्थविरकलिङ्ग–

5 फिटम ।[6] रोलदेव । प्रदीप्तभट । शिव । देवभटद्वय[7] । मातृस्वामि । गण–

6 देव । कोङ्कभट । हस्तिबंधसामस्वामि । असंगत । पीलुपतिमाल्ला–

7 यिक । प्रभाकरप्रमुखगणसमूहाभ्यर्थनया मातापित्रोरात्म–

Second Plate : First Side

8 नश्च पुण्ययशोभिवृद्धये[8] उपमण्यु(न्यु)सगोत्रविद्वाजसनेयदिवाकर–

9 मौद्गल्यसगोत्रदेवस्वामिकौशिकसगोत्रशङ्करभारद्वाजसगोत्र–

10 आदित्य औपमण्यु(न्यव)दामोदराद्या: कान्वा(ण्वा:)। गण । सोम । वत्स । चण्डि । सु–

11 प्रभ । कुमाराद्यस्तैत्तिरिका:[9] [।*] छन्दोगेशान । कौण्डिन[10]सगोत्रकन्वौ(ण्वौ)

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[1] The elephant force was an important part of the army in ancient times. Cf. हस्तिप्रधानो विजयो राज्ञाम् । Kauṭilya's *Arthaśāstra*, II, 2.

[2] This river is called *Sura-nadī* in l. 39 of the Rāmṭēk stone inscription of Rāmachandra, *Ep. Ind.* Vol. XXV, p. 10. The name of the river seems to have changed from *Śūla-nadī* to *Sura-nadī* in the course of the seven centuries that separate these two records.

[3] From the original plates and ink impressions.

[4] Expressed by a symbol.

[5] Read नन्दिवर्द्धनात्. The place-name occurs as नान्दिवर्द्धन in the Poona plates of Prabhāvatīguptā (*Ep. Ind.*, Vol. XV, pp. 41 f.) and the Belora plates of Pravarasēna II (*ibid.*, Vol. XXIV, p. 264.). In the Rithapur plates of Bhavadattavarman, *Ibid.*, Vol. XIX, p. 102 and the Kōthūraka grant of Pravarasēna II (*ibid.*, Vol. XXVI, p. 159) it appears as नन्दिवर्द्धन.

[6] This and other similar marks of punctuation in ll. 5-7, 10-12 and 14-18 are superfluous.

[7] Read शिवदेवभटद्वय.

[8] Here and in some places below, the rules of *sandhi* have not been observed.

[9] Read तैत्तिरीया:.

[10] This *gotra*-name usually occurs as कौण्डिन्य.

12 रविचान्द्ररविगणौ । वत्ससगोत्रकक्कंस्वामिने[1] चिक्चपट्टिकाया(यां) निवर्त्त-
13 नानि द्वादश शासननिमित्त[2] एवमेतेषां ब्राह्मणानां बलिचरुवैश्वदे-
14 वाग्निहोत्रादीनां क्रियाणां । उत्सर्प्पणार्त्थं आषाढसंवत्सरे चैत्रामा-

Second Plate : Second Side

15 वास्यायां जाह्नवीमद्ध्ये चटुकवटसंस्थितेन ग्रहोपरागे । घूलन-
16 द्या: उत्तरतटे । चलपुरा[3]ग्राहारात्पश्चिमेन । श्रीपर्ण्णिकाया: पूर्व्वेण
17 अङ्कोल्लिका नाम ग्राम: आचन्द्रार्क्कार्ण्णवक्षितिधरदहनपवनव्योम-
18 समकालीन: पुत्रपौत्रान्वयभोग्योविनिरञ्चन्यायेन । सर्व्वादित्यविष्टि-
19 जेमककरभरपरिहीण: सर्व्वादेयविशुद्धोन्त:सिद्धिक: उदकपूर्व्व:[4] भो-
20 गाय निसि(सृ)ष्ट: [।*] यतोस्मद्वंश्यैरन्यैश्चागामिविषयभोगपतिभिरनुमन्त-
21 व्य: पालयितव्यश्च । यो वा तत्फलत्ववास्वादमात्रतृष्णासरिज्जलोर्म्मि-

Third Plate

22 भिरुह्यमानमानसोज्ञानपटलावृतमतिर्ग्गिरिनदीजलतरङ्ग-
23 ङ्गुरमायुर्गं[त्व]रमश्वत्थपत्रचञ्चलं धनमासादयेत् स पञ्चमहा-
24 पातकसंयुक्त: स्यादिति ॥ उक्तञ्च भगवता व्यासेन । बहुभिर्व्वसुधा भुक्ता
25 राजभि: सगरादिभि[:] [।*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं(लम्)[5] ॥ [१॥*]
26 षष्टिं वर्षसहस्राणि स्वर्गे मोदति भूमिद: [।*] आच्छेत्ता चानुमन्ता च तान्येव
27 व[6] नरके वसेत् ॥ [२॥*]उत्कीर्ण्णमेतच्छासनं मातापित्रो: पुण्यावाप्तये चन्द्र-
28 पुत्रेण क्षत्रियदुर्ग्गादित्येनेति ॥ संवत्सरशतत्रये द्वाविङ्शे[7] कार्त्तिक शु दि ५ [।*]

Seal

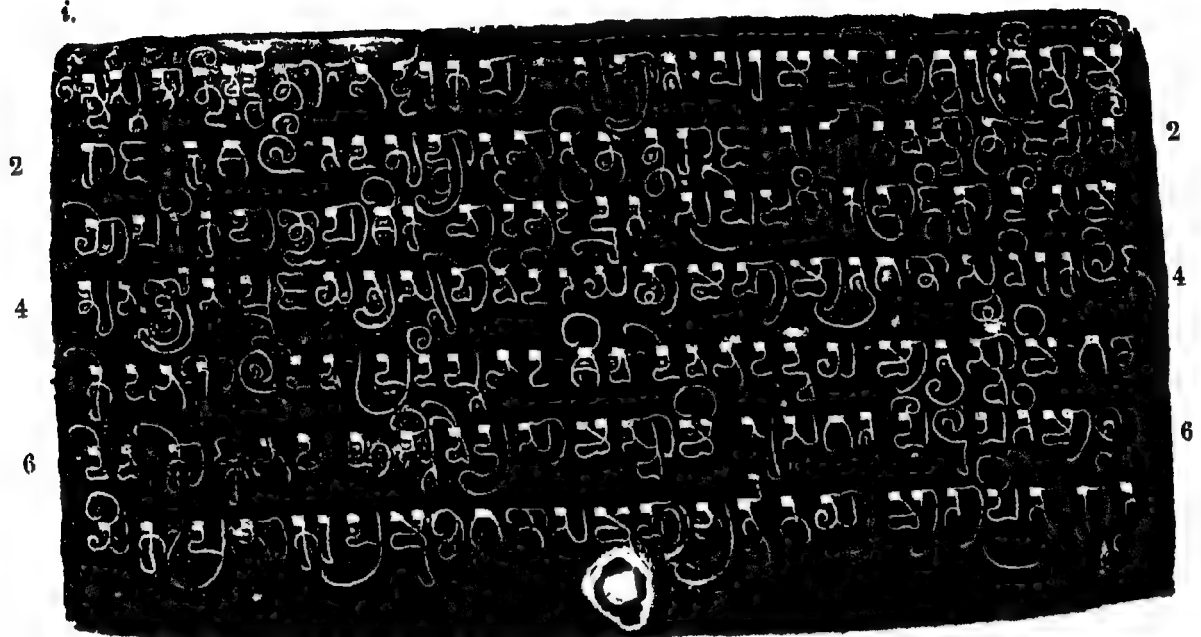
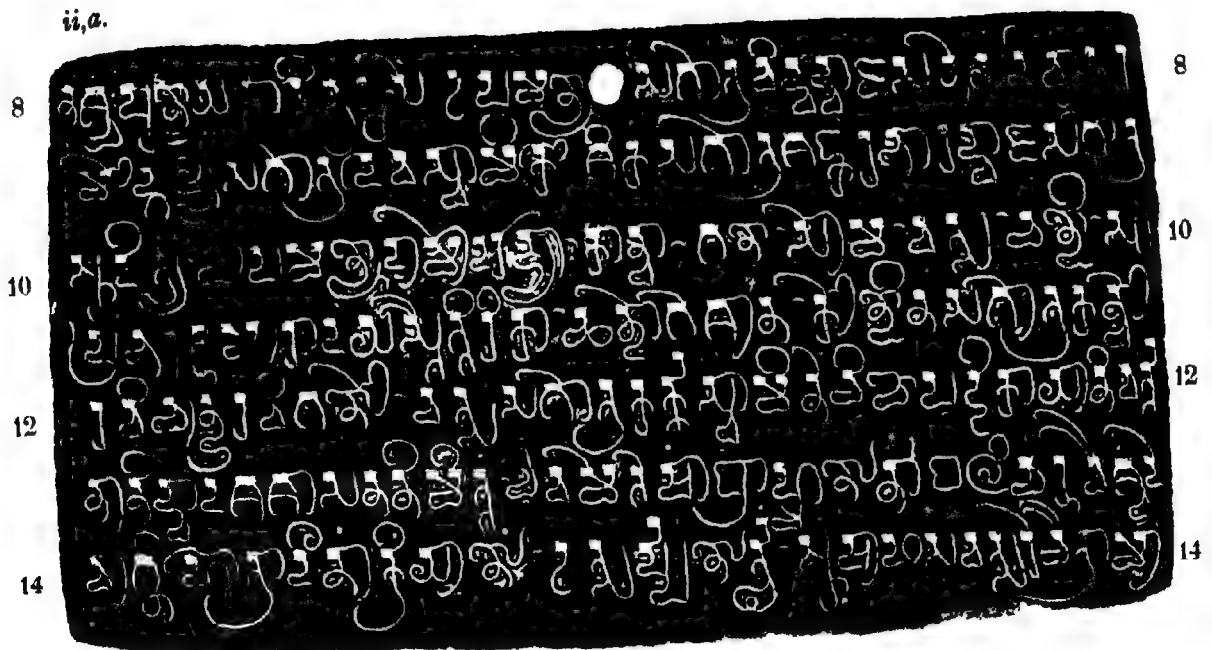
गणदत्ति[:] [।*]

TRANSLATION

Success ! Hail ! From **Nandivardhana**—The illustrious **Svāmirāja,** who is a fervent devotee of Mahēśvara (Śiva) and meditates on the feet of the *Bhaṭṭāraka* (Lord paramount), is in good health. His brother **Nannarāja,** who meditates on him, honours all his[8] (*officers*) such as *Rājasthānīyas, Uparikas*[9], *Dāṇḍapāśikas*[10], *chāṭas, bhaṭas*[11], *Dūtasamprēshaṇikas*[12] and *Drāṅgikas,*[13] communicating (*the following order to them*) :—

(Line 4) "Be it known to you that at the request of the Assembly of the Corporation (*Gaṇa-samūha*), whose Executive Officers (*Pramukhas*[14]) are Kaliṅga (*who is*) the President (*Sthavira*) of the **Mahāmātragaṇa,** (*and*) Kēṭabha, Rōladēva,

[1] Read कक्कंस्वामी एतेभ्य..
[2] Supply दत्तानि.
[3] Read उत्तरतटेचलपुरा-.
[4] Read उदकपूर्वम्.
[5] Metre of this and the following verse: *Anushṭubh.*
[6] This *akshara* is redundant.
[7] Read द्वाविंशत्युत्तरे.
[8] As the text stands, these officers would be of Nannarāja; but they are probably meant to be of his brother Svāmirāja who was reigning at the time.
[9] For *Rājasthānīya* and *Uparika,* see above, p. 36, notes 2 and 3.
[10] *Dāṇḍapāśika* was a Police officer.
[11] For *chāṭas* and *bhaṭas,* see above, p. 43, n. 9.
[12] *Dutasamprēshaṇikas* were those who appointed *Dūtas* for the execution of royal orders.
[13] For *Drāṅgika,* see above, p. 36, n. 6.
[14] The *Pramukhas* correspond to the *Kāryachintakas* mentioned in the Smṛitis. See *Y. S.,* II, 191.

NAGARDHAN PLATES OF SVAMIRAJA: (KALACHURI) YEAR 322.

SCALE: NINE-TENTHS.

B. CH. CHHABRA.
REG. No. 3977 E'36-778'52

SURVEY OF INDIA, CALCUTTA.

ii,b.

iii.

Seal

Pradīptabhaṭa, two Śivadēvabhaṭas, Mātṛisvāmin, Gaṇadēva, Kōṅkabhaṭa, Sāmasvāmin (*who is*) the Physician of Elephants, Asaṅgata, Māllāyika (*who is*) the Chief of the Elephant Corps (*and*) Prabhākara, (*and*) for augmenting the religious merit and fame of (*My*) mother and father and of Myself, (*I have granted*), by a charter, twelve *nivartanas* (*of land*) in (*the village*) Chiñchapaṭṭikā to (*the following Brāhmaṇas*) (*viz.*) the learned Divākara of the Upamanyu *gōtra* and Vājasanēya *śākhā*, Dēvasvāmin of the Maudgalya *gōtra*, Śaṅkara of the Kauśika *gōtra*, Āditya of the Bhāradvāja *gōtra*, Dāmōdara of the Upamanyu *gōtra* and others, these (*being*) of the Kāṇva *śākhā*; Gaṇa, Sōma, Vatsa, Chaṇḍi, Suprabha, Kumāra and others, these (*being*) of the Taittirīya *śākhā*; Īśāna of the Sāmavēda; Ravichāndra and Raviganạ of the Kauṇḍina *gōtra* and Kāṇva *śākhā*; (*and*) Karkasvāmin of the Vatsa *gōtra*.

(L. 13) "And to these (*same*) Brāhmaṇas, (*I*)[1], while staying at the Chaṭuka banyan tree in (*the stream of*) the Gaṅgā, on the occasion of the **eclipse on the new-moon day of Chaitra** in the year **Āshāḍha**, donated with a libation of water, according to the maxim of uncultivated land[2], the village named **Aṅkōllikā**, on the left bank of the river **Śūla**, (*situated*) to the west of the *agrahāra* **Achalapura** and to the east of **Śrīparṇikā**, which is to be enjoyed by a succession of sons and sons' sons as long as the moon, the sun, the oceans, the mountains, fire, wind and the sky would endure, which is free from the obligations of gifts, forced labour and the cess for providing meals (*to touring royal officers*[3]), which is exempt from all taxes and is invested with the powers of internal adjudication[4], in order that they (*i.e.*, the Brāhmaṇas) should enjoy it and perform religious duties such as *bali*, *charu*, *vaiśvadēva* (*and*) *agnihōtra*.

(L. 20) "Wherefore, Our descendants as well as others who will in future be the rulers of this *vishaya* and *bhōga* should consent to and preserve (*this Our gift*). And whoever, with his mind tossed by the waves of the river-water, namely, the greed for enjoying even the least product of this (*gift*), and with his intellect clouded by a mass of ignorance, would (*seek to*) attain life which is transitory like the ripples on the water of a mountain stream and fleeting wealth which is as unsteady as the leaves of the *aśvattha* tree, will incur the five great sins."

(L. 24) And it is said by the venerable Vyāsa—

(*Here follow two benedictive and imprecatory verses.*)

(L. 27) This charter has been engraved by the Kshatriya **Durgāditya**, the son of Chandra, for the attainment of religious merit by (*his*) mother and father.

In the **year three hundred** (*increased by*) **twenty-two**, (*the month*) **Kārttika**, the **bright** (*fortnight*) (*and*) the (*lunar*) **day 5**.

Seal

A gift[5] of the Corporation.

No. 121; Plate C

PRINCE OF WALES MUSEUM PLATES OF DADDA III: (KALACHURI) YEAR 427

These plates were in the possession of the Prince of Wales Museum, Bombay. They were sent by the Curator of the Museum to the Government Epigraphist for India, who

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[1] This may refer to the reigning king Svāmirāja.

[2] *Avani-randhra-nyāya* is the same as *bhūmi-chchhidra-nyāya*, for which, see above, p. 43, n. 10. It conferred full proprietary rights on the donee.

[3] For *jēmaka-kara-bhara*, see above, p. 156.

[4] *Antaḥsiddhika* corresponds to *abhyantarasiddhika* in No. 51, l. 41, for which, see above, p. 154, n. 1.

[5] For *datti* in the sense of 'a gift', see the expression *a-pūrva-dattyā* 'as a gift not previously made', which occurs in several Vākāṭaka grants. See *Ep. Ind.*, Vol. XXII, p. 173.

kindly supplied their ink impression to me for inclusion of the record in this Volume.[1] The plates are edited here from that impression.

They are two copper-plates, each measuring 10¾" long, 6¾" broad and ⅛" thick. Their edges have been fashioned thicker so as to serve as rims for the protection of the writing. The plates have each, at the top, two holes, about ⅜" in diameter, for the rings which must have originally held them together; but neither the rings nor the seal which must have been affixed to one of them is forthcoming now. The plates together weigh 178 *tolas*. They are inscribed only on the inner side. The record consists of 30 lines, which are equally divided on the two plates. The last line which contains the **sign-manual** of the reigning king is only 2.9" long.

The **characters** belong to the western variety of the southern alphabets, resembling those of the other Gurjara grants[2]. As regards individual letters, attention may be drawn to the form of the initial *i* which consists of two indented curves, one below the other; see *iva*, l. 3; the medial *u* is shown by raising the vertical again to the top or by adding a flowing curve to it; see *ru* in *Bharukachchhāt*, l. 1 and *guru-*, l. 10; *ḍ* has a tail in *-daṇḍa-*, l. 17; *ṅ* shows its upper curve turned inside; see *a-śaṅkit-*, l. 5; *b* is rectangular in *-bindu-*, l. 22 and round in *-bāhu-*, l. 13; *l* has two forms—the old one as in *-lōka-*, l. 4 and the cursive one as in *sakala-*, both in l.4; *ś* also appears in two forms, with its bar slanting as in *-śālini*, l. 2, or horizontal as in *-varṇṇ-āśrama-*, l. 8. A final consonant is indicated by a flowing curve commencing at the top as in *vasīt*, l. 25. Punctuation is marked by double dots or by single or double vertical strokes. The **sign-manual** of the donor is in northern characters and exhibits straight top-strokes as in the modern Nāgarī. The **numerical symbols** for 400, 20 and 7 occur in l. 29. It is noteworthy that the symbol for 4, which is added to the sign for 100 to turn it into one for 400, is unlike that used in other records of the period[3], being closely similar to that for 100, and the symbol for 7 has an indented top.

The **language** is Sanskrit. The eulogistic and formal parts of the grant are *mutatis mutandis* identical with the respective portions of the grants of Jayabhaṭa III and later Gurjara princes. Except for four benedictive and imprecatory verses which occur at the end, the whole record is in prose. As regards **orthography**, the only peculiarities which call for notice are as follows:—the reduplication of the consonant following *r*, rightly in such cases as *-Karṇṇ-ānvayē*, l. 2, but wrongly in *-Harshsha-*, l. 4 and *varshsha-*, l. 24, that of the consonant preceding *r* as in *puttra-*, l. 18, the use of *ri* for the vowel *ṛi* as in *krishṇ-āhayō*, l. 26 and of *n* for *anusvāra* in *rājabansaḥ*, l. 3.

The plates refer themselves to the reign of **Dadda III** *alias* **Bāhusahāya** of the **Early Gurjara Dynasty**. He was a devout worshipper of Mahēśvara and had attained the *pañchamahāśabda*. As in other later records, his family is said to have descended from the epic hero Karṇa. The genealogy of the donor is traced from Dadda II, who is said to have obtained great glory by the protection he gave to the king of Valabhī when the latter was defeated by the Emperor Harsha. The description of this Dadda II, his son Jayabhaṭa II and the latter's son Dadda III who made the present grant, is given here exactly as in other later records of the period[4]. The plates were issued from **Bharukachchha.**

The **object** of the present inscription is to record the grant, by Dadda III-Bāhusahāya, of the village **Uvarivadra** in the territorial division **Kōrēlla-Eighty-four.** The donee was a Brāhmaṇa of the Bharadvāja *gōtra*, who resided at the village Sāvatthī.

[1] The plates have since been edited by S. N. Chakravarti in *Ep. Ind.*, Vol. XXVII, pp. 197 ff.

[2] Above, Nos. 16-24.

[3] See, *e.g.*, the symbol denoting 4 in l. 51 of the Kāsārē plates of Allaśakti, No. 25, above.

[4] See, *e.g.*, Nos. 21, 22 and 24.

His name is inadvertently omitted, but he is described as a student of the Ṛigvēda and as the son of Gaṅgāditya who was himself the son of Dundubhibhaṭṭa. The village was donated together with an elephant-chariot on the occasion of the **ratha-saptamī**, *i.e.*, **the seventh tithi of the bright fortnight of Māgha**, in the year 427 (expressed in numerical symbols only). The charter was written by **Saṅgulla**, the son of Durgabhaṭa, who held the office of *Mahāsandhivigrahādhipati* (the Chief Minister for peace and war). Another son of this Durgabhaṭa, Sahabhaṭa by name, who was a military officer (*Balādhikṛita*), wrote the Anjanēri plates[1] of Jayabhaṭa III, dated K. 460. Saṅgulla, the scribe of the present plates, must be distinguished from the homonymous writer of the Prince of Wales Museum plates of Jayabhaṭa IV, dated K. 486; for, the latter Saṅgulla, who lived about 60 years later, was the son of Alla[2], not of Durgabhaṭa. He may have been a grandson of the writer of the present plates.

It is noteworthy that though Dadda III was himself a devotee of Maheśvara (Siva), he made the present grant in honour of the Sun, the tutelary deity worshipped by his ancestors from Dadda I onwards[3]. The seventh *tithi* of the bright fortnight of Māgha, called *rathasaptamī*[4], is sacred to the Sun; for his form is believed to have been revealed to the gods on that day[5]. It is regarded as holy as the day of a solar eclipse[6], and a gift made on that day is regarded as very meritorious. The gift of an elephant is specially commended in the Purāṇas as ensuring a wide dominion to the donor.

The date of the present plates, like those of the other Gurjara grants, must be referred to the Kalachuri era. If the year 427 was expired, it would correspond to the 16th January 677 A. C.; but since the Maitraka king Silāditya III also made a grant at Bharukachchha on this very *tithi* (*Māgha-śuddha-saptamī*) in the Gupta year 357 (677 A. C.), it appears likely that the Kalachuri year mentioned in the present grant was current. The date would, therefore, correspond to the 29th December 675 A. C. It does not admit of verification.

Dadda III claims to have obtained victories over the rulers of the east and the west. The ruler of the west was probably the contemporary king of Valabhī, Śīlāditya III, whose known dates range from G. 342 to G. 365, *i.e.*, from 661-62 A.C. to 684-85 A.C. It is not known whether Dadda III actually defeated the Maitraka king who had assumed the Imperial titles *Paramabhaṭṭāraka*, *Mahārājādhirāja* and *Paramēśvara* and was evidently a very powerful ruler; but if he did, the latter soon took revenge. He raided the Gurjara kingdom and occupied it for some time. This is known from his Aṇastu plates[7] which record the grant of a village in the Bharukachchha *vishaya*, *i.e.*, the district of Broach in which the Gurjara capital was situated, in G. 357 (the 16th January 677 A.C.), just a year after the date of the present plates. The grant was made on the same *tithi*, *viz.*, Magha śu. di. 7. This leaves no doubt that Śīlāditya III had annexed at least the coastal portion of the Gurjara kingdom to his own dominion in that year.

As for the **localities** mentioned in the present plates, **Bharukachchha** is well-known as the ancient name of Broach. **Kōrēlla-Eighty-four** is probably identical with the territorial division Korillā-*pathaka* mentioned in the Navsāri plates of Jayabhaṭa III. Kōrēlla, its headquarters, is probably identical with Koral on the southern bank of the Narmadā.

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[1] No. 22, l. 58, above.

[2] See No. 24, ll. 50-51, above.

[3] See, *e. g.*, No. 16, ll. 4 and 52.

[4] A later record (No. 88, l. 19) mentions *rath-āshṭamī*, but this is not supported by the Purāṇas.

[5] See the verse from the *Varāhapurāṇa*, cited under *saptamī* in the *Śabdakalpadruma*.

[6] Cf. सूर्यग्रहणतुल्या हि शुक्ला माघस्य सप्तमी । *loc. cit.*

[7] Gadre, *Important Inscriptions from the Baroda State*, Vol. I, pp. 23 ff.

Uvarivadra, the donated village, may be Umarwārā, about 8 miles south of Broach. **Sāvatthī**, where the donee was residing, cannot be distant Sahet-Mahet on the Rāpti. It must have been situated not very far from the donated village; but no place exactly corresponding to it can be traced in the vicinity of Umarwārā. Perhaps it is Sāwā, about 8 miles south by east from Umarwārā.

TEXT[1]

First Plate

1 सिद्धम्[2][।*] स्वस्ति[।*] श्रीभरुकच्छात्सततलक्ष्मीनिवासभूते ॥[3] तृष्णासंतापहारिण(णि) दीना-
नाथ[4]विस्ता-
2 रितानुभावो(वे)॥[3] द्विजकुलोपजीव्यमानविभवशालिनि महति महाराजकर्ण्णान्वये
3 कमलाकर इव राजहन्स:[5] प्रबलकलिकालविलसि[ता]कलित[6]विमलस्वभावो ।[3] गंभीरोद्दा(दा)-
रचरितविस्मा-
4 पितसकललोकपालमानस: परमेश्वरश्रीहृर्ष[7]देवाभिभूतवलभीपतिपरित्राणोपजातभ्रमद-
5 भ्रशुभ्राभ्रविभ्रमयशोवितान: श्रीदद्दस्तस्य सूनुरशङ्कितागतप्रणयिजनोपभुक्तविभवसंचयोपचीय-
6 मानमनोनिर्वृत्ति(ति)रनेककण्टकभव[8]संदोहदाहदुर्ल्ललितप्रतापानलो ।[3] निशितनिसं(स्त्रिं)शधारा-
दारितारातिः
7 करिकुम्भमुक्ताफलच्छलोल्लसितसितयशोंशुकावगुण्ठितदिग्वधूवदनसरसिज: श्रीजयभटस्तस्यात्मजा-
(जो)
8 महामुनिमनुप्रणीतप्रवचनाधिगमविवेकस्वधर्म्मानुष्ठानप्रवणि[9] वर्ण्णाश्रमव्यवस्थोन्मूलितसक[लक*]-
लि-
9 क(का)[ला]वलेप: प्रणयिजनमनोरथविषयव्यतीतविभवसंपादनो(ना)पनीताशेषशेष[10]पार्थिवदाना-
10 नि(भि)मानो प(म)दविवशांकुशातिवर्त्तिकुपितकरिनिवारणापीलित[11]गुरुगजाधिरोहणप्र-
11 भावो ।[12] विपत्प्रताप(पात)पतितनरपतिशताभ्यु(भ्यु)द्धरणनिखिललो[क]विश्रुतपरोपकारकरणव्य-
12 सन: प्राच्यप्र[ती]च्याधिराजविजृंभितमहासंग्रामनरपतिसहस्रपरिवारितानेकगजघटा-
13 विघटनप्रकटितभुजवीर्य्यविख्यातबाहुसहायापरमनामा[13] परममाहेश्वर: समधिगतपञ्च-
14 महाशब्द[:*] श्रीदद्द[:*] कुशली सर्व्वानेव राजसामंतभोगिकविषयपतिराष्ट्रग्राममहत्तराधिका-
15 रिकादीं(दीन्) समनुदर्शयत्यस्तु[14] व: संविदितं ॥[15] यथा मया मातापित्रोरात्मनश्चैहिकामुष्मिक-

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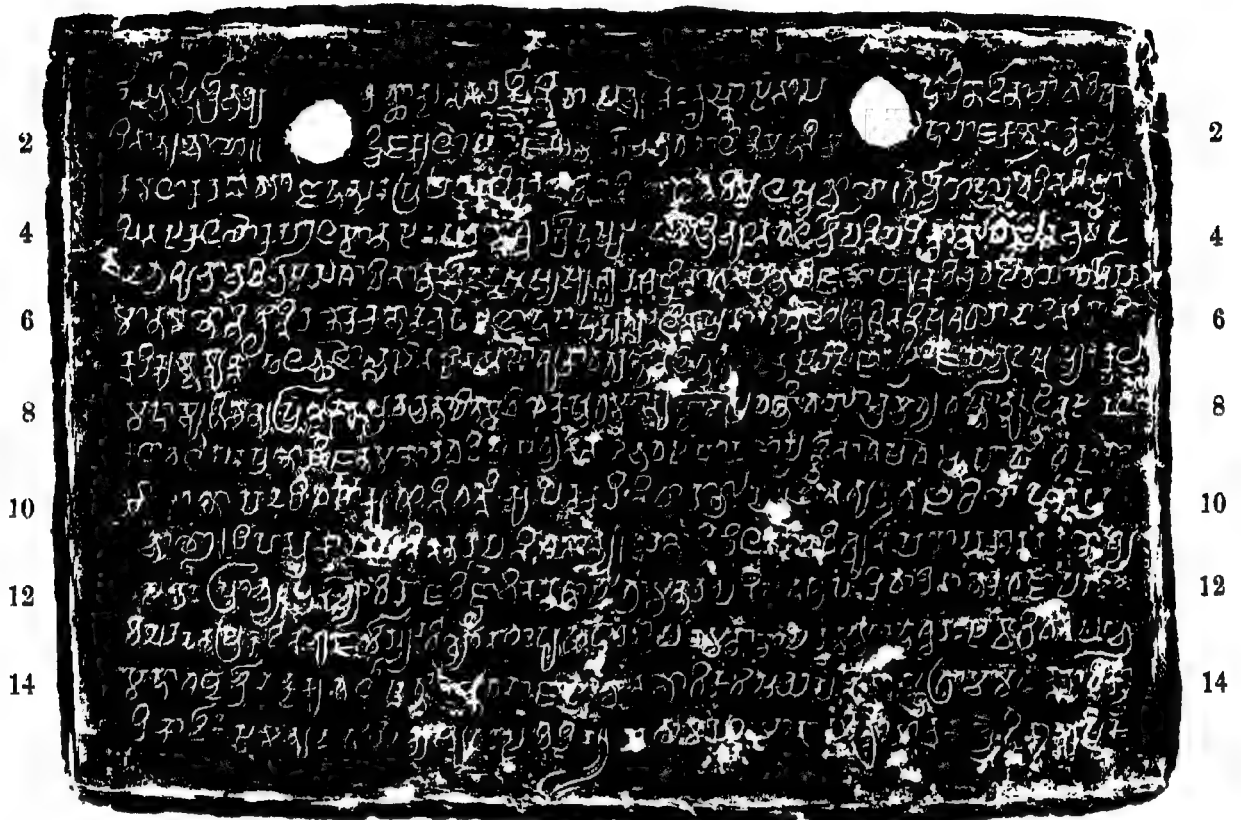
[1] From an ink impression.
[2] Expressed by a symbol.
[3] This mark of punctuation is unnecessary.
[4] Read दिननाथ- as in l. 1 of the Anjanēri plates of Jayabhaṭa (No. 22).
[5] Read राजहंस:.
[6] Read -तानाकुलित-.
[7] Read श्रीहर्ष-.
[8] Read वंश as in l. 5 of the Anjanēri plates (No. 22).
[9] Read -प्रवीणो.
[10] These two *aksharas* are redundant.
[11] Read -निवारणप्रथित-.
[12] This mark of punctuation is superfluous.
[13] Read -परनामा.
[14] Read समनुदर्शयति । अस्तु.
[15] This mark of punctuation is unnecessary.

PRINCE OF WALES MUSEUM PLATES OF DADDA III: (KALACHURI) YEAR 427.

First Plate

Second Plate

Second Plate

16 [पु]ण्ययशोभिवृद्धये कोरेल्लचतुरा(र)शीतिमं(म)ध्ये उवरियद्रग्रामः सोद्रं[गः*]

17 [सो*]परिकरस्सभूतवातप्रत्यायस्सोत्पद्यमानवि(वि)ष्टिकः सधान्यहिर(र)ण्यादेयः आचन्द्रा[र्का*]-

18 र्णवक्षितिसरित्पर्व्वतसमकालीनः पुत्रपौत्रान्वयोपभोग्यः श्रीसावत्थीवास्तव्यतच्चातुर्वि-

19 द्यसामान्यभरद्वाजसगोत्रबहिव्र(ह्वृ)चसब्रह्मचारिदुंदुभिभ[ट्ट]पुत्रमंगादित्यसुताय प्रवत्तोद-[1]

20 कातिसर्गन्यायेन [।*] यतोस्योचितया ब्रह्मदायस्थित्या भुंजतः(तो) भोजयतो वा कि(कृ)षतः कर्षयतो

21 वा न [कै]श्चित्परिपंथना कार्य्या [।*] आगामिभद्रनृ(नृ)पतिभिरस्मद्वंशजैरन्यैर्व्वा सामान्यं भूमिदानफल-

22 मवो(वे)त्य विद्युल्लोलान्यनित्यैश्वर्य्याणि[2] तृणाग्रजलबिन्दुचंचल(लं) जीवितमाकलय्य दायोयमस्मा[कम*]नु-

23 मंतव्यः पालयितव्यश्च [॥*] यश्चाज्ञानतिमिरपटलावृ(वृ)तमतिराच्छिंद्यादाच्छिद्यमानकं वानु-मोदेत

24 स पञ्चभिर्म्महापातकैरुपपातकैश्च संयुक्त[:*] स्यादित्युक्तञ्च[3] भगवता वेदव्यासेन [व्यासेन*] ॥ षष्टिं वर्ष-[4]

25 सहस्राणि स्वर्गे तिष्ठति भूमिदः [।*] आच्छेता(त्ता) चानुमंता च तान्येव नरके वसेत्[5] ।[।१॥*] विन्ध्याटवीष्वतोया-

26 सु शुष्ककोटरवासिनः [।*] कि(कृ)ष्णाहयो हि जायंते भूमिदायं हरंति ये ॥ [२॥*] अग्नेरपत्यं प्रथमं सुवर्णं भू-

27 [र्व्वै]ष्णवी सूर्य्यसुताश्च गावः [।*] लोकत्रयं तेन भवेद्धि दत्तं यः काञ्चनं गाञ्च महीञ्च दद्यात्[6] ॥ [३॥*] बहुभिर्व्व-

28 सुधा भुक्ता राजभि(भिः) सगरादिभिः [।*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं(लम्)[7] [४॥*] माघशुद्धस्यसप्तम्यां ह-

29 स्तिरथेन सह प्रदत्तः[॥*] स(सं)वत् ४०० २० ७ [॥*] लिखित(तं) महासान्धिविग्रहाधि-पतिना[8] दुर्ग्गभटसूनुना सङ्कुल्लेनेति [॥*]

30 स्वहस्तो मम श्रीदद्दस्य ॥

TRANSLATION

(Line 1) Success ! Hail ! From **Bharukachchha**—

(*For a translation of ll. 1-6, see above, pp.* 87-88.)

(Line 7) His (*i.e.*, **Jayabhaṭa II's**) son, the illustrious **Dadda (III)**—who is clever in performing his duty by discrimination acquired by the study of the sacred treatise composed by the great sage Manu, and who, by maintaining (*the institutions of*) *varṇas* (castes) and *āśramas* (orders of life), has completely uprooted the pride of the Kali age; who has

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[1] Read प्रदत्त उदका-.

[2] Read -न्यनित्यान्यैश्वर्य्याणि.

[3] Read स्यादिति । उक्तञ्च.

[4] Read वर्ष-.

[5] Metre of this and the next verse : *Anushṭubh.*

[6] Metre : *Indravajrā.*

[7] Metre : *Anushṭubh.*

[8] Read महासन्धिविग्रहाधिपतिना.

annihilated the vanity of all kings by spending (*in charity*) the wealth he had acquired, in excess of the desires of (*his*) suppliants ; whose valour in mounting mighty elephants has become well known through (*his*) holding in check infuriated elephants, which, becoming uncontrollable through rut, had grown restive under the goad; whose habit of (*performing*) acts of benevolence is celebrated throughout the world through his deliverance of hundreds of kings who had fallen under the blow of adversity; whose second name *Bāhusahāya* has become renowned through the valour of his arm which he exhibited in routing the numerous hosts of elephants that surrounded thousands of kings in the great wars fought with the supreme rulers of the east and the west ; who is a devout worshipper of Mahēśvara (*and*) has attained the *pañchamahāśabda*—being in good health, addresses (*the following order*) to all kings, feudatories, *bhōgikas*, heads of *vishayas* and *Mahattaras* of *rāshṭras* and villages :—

(L. 15) "Be it known to you that for the increase of the religious merit and fame, in this world and the next, of (*My*) mother and father and of Myself, I have granted, with the usual libation of water,[1] the village **Uvarivadra** included in (*the territorial division of*) **Kōrēlla-Eighty-four** together with *udraṅga* and *uparikara* (*as well as*) fines (*imposed*) for the ten offences, with the right to forced labour arising therefrom, together with (*the gifts of*) grain and gold,—which is to be enjoyed by a succession of sons and sons' sons as long as the moon, the sun, the ocean, the earth, rivers and mountains will endure—to the son of Gaṅgāditya (*who is himself*) the son of Dundubhibhaṭṭa, who belongs to the Bharadvāja *gōtra* (*and is*) a student of the *Ṛigvēda* and who resides at the well-known **Sāvatthī** and belongs to the community of the Chaturvēdins of that place.

(L. 20) "Wherefore, none should cause obstruction while he enjoys it or causes it to be enjoyed, cultivates it or causes it to be cultivated, in the proper manner as (*in the case of a village*) donated to a Brāhmaṇa. And gracious kings of the future, whether born in our family or others, knowing that the religious merit accruing from a gift of land is common to (*him who makes the gift as also to him who preserves it*) and realizing that fortune is transient, being unsteady like lightning, and that life is fickle like a drop of water on the tip (*of a blade*) of grass, should consent to and preserve this gift. He who, with his mind shrouded by the veil of darkness of ignorance, confiscates it or allows it to be confiscated will incur the five great sins together with the minor sins."

(*Here follow four benedictive and imprecatory verses.*)

(L. 28). (*The afore-mentioned village*) was granted together with an elephant-chariot on the **Rathasaptamī in the bright fortnight of Māgha. The year** 400 (*and*) 20 (*and*) 7.

This charter has been written by the *Mahāsandhivigrahādhipati* **Saṅgulla**, the son of Durgabhaṭa.

This is the **sign-manual** of Me, the illustrious **Dadda.**

No. 122 ; Plate CI

PARAGAON PLATES OF RATNADEVA II : KALACHURI YEAR 885

These plates were discovered near the village **Pāragaon**, about 7 miles north of Baloda Bazar in the Raipur District of the Chhattisgarh Division in Madhya Pradesh. They were sent by the Deputy Commissioner, Raipur, to the Government Epigraphist for India for decipherment. They are now in the possession of the former Malguzar of the

[1] उदकातिसर्गन्यायेन would literally mean 'according to the maxim of a libation of water'. न्यायेन is wrongly used here.

village. They are edited here from excellent ink impressions kindly supplied by the Government Epigraphist.

They are two copper-plates, each measuring 12.2" broad and 7.7" high, and are inscribed on the inner side only. They have raised rims for the protection of the writing and are held together by a ring passing through a hole, .5" in diameter, in the centre of the top of the upper side of each plate. The ring carries a detachable round seal, 2.5" in diameter, which has, inside a circular border of knobs, the figure of Lakshmī seated on a lotus, with an elephant on either side pouring water over her. The figures of the goddess and the elephant are beautifully executed. Below the lotus-seat of the goddess appears the legend *Rāja-śrīmad-Ratnadēva* in two lines in the Nāgarī characters[1] like those of the copper-plate grant. Below the legend is seen a sheathed sword as on the seal and coins of Pratāpamalla[2]. The weight of the plates is 251½ *tolas* and that of the ring, 21 *tolas*.

The record consists of thirty lines, fifteen being inscribed on the inner side of each plate. The characters are Nāgarī. The average size of the letters is .4". They are neatly written and carefully engraved, and resemble those of the Sarkhō plates of the same king[3]. The only peculiarities worth noticing are as follows:—The letter *ṅ* appears without a dot in *-vēdāṅga-*, l. 21; *dh* is still without a horn on the left; see *-dhātryā*, l. 4; and the loop of *th* touches the line at the top; see *ath=āsya*, l. 3. The language is Sanskrit, and except for *Oṁ namō Vrahmaṇē* in the beginning and the date and *maṅgalaṁ mahā-śrīḥ* at the end, the whole record is metrically composed. It has twenty-one verses, all of which are numbered. The metre of verse 12 is faulty. The first eleven verses, which trace the genealogy of Ratnadēva II from Kōkalla, occur in the same order in the earlier Sarkhō plates. The verses in the formal portion are, of course, different. The orthography shows the usual peculiarities of the use of *v* for *b* except in the perfect forms of the root *bhū*, the reduplication of the consonant following *r* and the use of the dental *s* for the palatal *ś* and *vice versa*, though rarely; see *vrahmaṇē*, l. 1; *dharmma-*, l. 7; *sasvat-*, l. 7 and *āśīt=*, l. 9.

The plates refer themselves to the reign of **Ratnadēva II** of the **Kalachuri Dynasty of Ratanpur**. They record the grant, by Ratnadēva II, of the village **Vōḍalā**, situated in **Kōsala**, on the occasion of the solar eclipse which occurred in the month of Kārttika. The donee was **Padmanābha**, the son of Hariśarman and grandson of Sahadēva who had emigrated from the village **Gōri**. He belonged to the Bhārgava *gōtra* with the five pravaras Bhārgava, Chyavana, Āpnavāna, Aurva and Jāmadgnya.

The plates are dated, in the last line, on **Wednesday, the first tithi of the bright fortnight of Āśvina in the Kalachuri year 885**. The *tithi* and the year are expressed in decimal figures only. This is one of the few dates which name the Kalachuri era specifically. According to the epoch of 247-48 A.C., the date corresponds, for the *expired* year 885, to Wednesday, the 19th September 1134 A. C. On that day the *tithi* Āśvina śu. di. 1 *commenced* 19 h. 40 m. after mean sunrise. This date is important for determining the initial day of the Kalachuri year[4]. It shows clearly that with the epoch of 247-48 A.C. which is seen to hold good in all later dates from North India and Chhattisgarh, the year of the

[1] On the seal of the earlier Shēorinārāyaṇ plates Ratnadēva II bears the title *Mahārājaka*; see above, p. 422.

[2] Above, p. 544.

[3] The name of the writer is not mentioned in this grant, but he may have been Kīrtidhara who had written the earlier grant of this king, dated K. 880; see above, p. 424 and n. 5.

[4] For other dates of the same type, see Nos. 63 and 94, above.

Kalachuri era could not have commenced in the month of Āśvina as was supposed by Prof. Kielhorn.[1]

The grant purports to have been made on the occasion of the **solar eclipse** which occurred in the month of **Kārttika**, evidently in the Kalachuri year 885 recorded at the end of the grant; but neither in that year (corresponding to 1133-34 A. C.) nor in either of the two preceding years K. 883 and K. 884 (corresponding to 1131-32 and 1132-33 A.C. respectively), was there any solar eclipse in the month of Kārttika, *amānta* or *pūrṇimānta*. There was, however, a solar eclipse in the month of *pūrṇimānta* Śrāvaṇa in K. 885. It occurred on the 23rd July 1134 A.C. It would, therefore, seem that *Kārttikī māsi* in v. 15 is a mistake for *Śrāvaṇī māsi*. This proposed reading would also suit the metre of v. 15 very well. Besides, this would reduce the interval between the date of the grant and the issue of the plates to about two months, which appears quite plausible.[2]

As for the **localities** mentioned in the present plates, the village **Gōri**, from which the donee's grandfather had emigrated, may be Gōrā, 18 miles almost due south of Pāragaon. **Kōsala** is, of course, Dakshiṇa-Kōsala, roughly corresponding to modern Chhattisgarh. **Vōḍalā** may be Bōludā, 27 miles south by east of Pāragaon in the Baloda Bazar *tahsil* of the Raipur District.

TEXT[3]

First Plate

1 सिद्धि:[4][।*] ओं नमो व(ब्र)ह्मणे ।। निर्गुणं व्यापकं नित्यं शिवं परमकारणम् । भावग्राह्यं परं ज्योति-

2 स्तस्मै सद्व्र(द्ब्र)ह्मणे नम:[5] ॥१॥ यदेतदग्रेसरमंम्बरस्य[6] ज्योति: स पूषा पुरुष: पुराण:

3 । अथास्य पुत्रो मनुरादिराजस्तदन्वयेऽभूद्भुवि कार्त्तवीर्य:[7] ॥२॥ येन: श्रीकार्त्तवीर्य: क्षितिप-

4 तिरभवद्भूषणं भूतधात्र्या हेलोत्क्षिप्ताद्रिवि(षि)भ्यस्तुहिनगिरिसुतास्ले(श्ले)षसंतोषितेशम् । दोर्दण्डा-

5 काण्डसेतुप्रतिगमितमहावारिरेवाप्रवाहव्याधूतभ्यक्षपूजागुरुजनितरुषं[8] रावणं यो ब-

6 बंध[9] ॥३॥ तद्वंशप्रभवा नरेंद्रपतय: ख्याता: क्षितौ हैहयास्तेषामन्वयभूषणं रिपुमनोविन्य-

7 स्ततापानल: । धर्म्मंध्यानधनानुसंचितयशा: सत्व[10]स्सतां सौख्यकृत्प्रेयान्सर्व्वगुणान्वित: समभ-

8 वच्छ्रीमानसौ कोक्कल:[11] ॥४॥ अष्टादशारिकरिकुंभविभंगसिंहा: पुत्रा बभूवुरतिसौर्य[12]परा-

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[1] If the Kalachuri year commenced on Āśvina śu. di. 1, the date of the present plates would have to be regarded as irregular; for the month of Āśvina would, in that case, fall in 1132 A. C. if the year 885 was current, and in 1133 A.C. if it was expired. The *tithi* Āśvina śu. di. 1, on which the present plates were issued, fell on Monday (the 12th September) in 1132 A.C., and on Friday (the 1st September) in 1133 A. C. In neither case did it fall on Wednesday as required.

[2] If the reading *Kārttikī māsi* is regarded as correct, the mistake will have to be attributed to the wrong calculations of the astronomers of the court of Ratnadēva II. That some of the astronomers were not following then the correct methods of calculation is shown by the Sarkhō plates of this king; see above, p. 424.

[3] From ink-impressions kindly supplied by the Government Epigraphist for India.

[4] Expressed by a symbol.

[5] Metre: *Anushṭubh*.

[6] Read -मम्बरस्य.

[7] Metre: *Upajāti*.

[8] It would be better to read -जनितगुरुरुषं.

[9] Read बबन्ध. Metre: *Sragdharā*.

[10] Read सत्त्व-.

[11] Metre: *Śārdūlavikrīḍita*.

[12] Read -शौर्य-.

PARAGAON PLATES OF RATNADEVA II: (KALACHURI) YEAR 885.

First Plate

2 4 6 8 10 12 14

Second Plate

16 18 20 22 24 26 28 30

Seal

(From a photograph)

9 एवं तस्य [?] कमलजन्मो नृपवरस्तिकुरीव धात्री(त्री)त्वाविर्मं च मंडलपतीन् स चकार ब(ब)न्धून्[1] ॥५॥ तेनाम–

10 भूजबली कलिंगराजः प्रतापवह्निप्लुषितारिराजः । जातोऽन्वये क्लिष्टरिपुप्रवीरः प्रिया[3]ननांभोरुह–

11 पार्श्वभृंगः[4] ॥६॥ तस्मादपि प्रततनिर्म्मलकीर्त्तिकान्तो जातः सुतः कमलराज इति प्रसिद्धः । यस्य

12 प्रतापतरणावुदिते रजन्यां जातानि पंकजवनानि विकासभांजि[5] ॥७॥ तेनाथ चंद्रवदनोऽजनि रत्न–

13 राजो विस्वो(श्वो)पकारकरणार्जितपुण्यभारः । येन स्वबा(बा)हुयुगनिर्म्मितविक्रमेण नीतं यशस्त्रिभुवने

14 विनिहत्य स(श)त्रून् ॥८॥ नोनल्लाख्या प्रिया तस्य शूरस्येव हि शूरता । तयोः सुतो नृपश्रे–

15 ष्ठः पृथ्वीदेवो बभूव ह[6] ॥९॥ पृथ्वीदेवसमुद्भवः समभवद्राजल्लदेवीसुतः शूरः स–

Second Plate

16 ज्जनवांच्छि(छि)तार्थफलदः कल्पद्रुमः श्रीकरः । सर्व्वेषामुचितोऽर्च्चने सुमनसां तीक्ष्ण–

17 द्विषत्कंटकः पस्य(श्य)त्कान्ततरांगनांगमदनो जाजल्लदेवो नृपः[7] ॥१०॥ तस्यात्मजः

18 सकलकोसलमंडनश्रीः श्रीमान्समाहृतसमस्तनराधिपश्रीः । सर्व्वक्षितीश्वरसि(शि)रोविहि–

19 तांघ्रिसेवः सेवामृतां निधिरभो भुवि रत्नदेव[8] ॥११॥ आसीद्वंशे भार्गवच्यवनाप्नवानौ–

20 र्व्वजामदग्न्यपंचप्रवरो(रः)[9][श्च] गोत्रियामकिंनिर्म्मितरे विप्रो बभूव सहदेवः[10] ॥१२॥ जन्मभूर्यस्य विद्या–

21 मामाचारस्य निकेतनम् । श्रुतिस्मृतिपुराणज्ञो हरिस(श)र्म्माऽभवत्ततः[11] ॥१३॥ वेदवेदाङ्गवित्सा–

22 ग्निः सदाचाररतः सु(शु)चिः । तनयः पद्मनाभोऽस्य पद्मनाभ इवाभवत् ॥१४॥ राहुग्रस्ते कांति–

23 के मासि भानौ नित्यं धर्म्माधिपतिरतो रत्नदेवो नरेंद्रः । एवं ग्रामं कोसले बोडलाख्यं भक्त्या प्रा–

24 दात्पद्मनाभाय तस्मै[12] ॥१५॥ कालान्तरेऽपि यः क[श्चि](श्चि)न्नृपोऽस्मात्सोऽथवा भवेत् । तैरप्ययं[13] सदा धर्म–

25 : पालनीयः प्रयत्नतः[14] ॥१६॥ शंखं[15] भद्रासनं [छ]त्रं[16] गजास्व(श्व)वरवाहनम् । भूमिदा–नस्य चिह्नानि फ–

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[1] Metre: *Vasantatilakā*.

[2] The vowel in नू is lengthened for the sake of the metre.

[3] Read -प्रवीरश्रिया–.

[4] Metre: *Upajāti*.

[5] Metre of this and the following verse: *Vasantatilakā*.

[6] Metre: *Anushṭubh*.

[7] Metre: *Śārdūlavikrīḍita*.

[8] Metre: *Vasantatilakā*.

[9] The second *pravara* is usually mentioned as च्यावन.

[10] Metre: *Saṅkīrṇa* (a combination of *Āryā*, *Lalitā* and *Vichitrā*).

[11] Metre of this and the following verse: *Anushṭubh*.

[12] Metre: *Śālinī*. The second *pāda* is irregular.

[13] Read तैरप्ययम्.

[14] Metre of verses 16-21: *Anushṭubh*.

[15] Read शंखो.

[16] Read छत्रं.

26 र्गं स्वर्गः पुरंदर ॥१७॥ ब(ब)हुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूम(मि)स्तस्य

27 तस्य तदा फलम् ॥१८॥ यथाप्सु पतितं श(श)क्र तैलबि(बि)न्दुर्विसर्प्पति । एवं भूमिकृतं दानं सस्ये सस्ये

28 प्ररोहति ॥१९॥ भूमिं यः प्रतिगृह्णा(ह्ला)ति यस्तु भूमिं प्रयच्छति । उभौ तौ पुण्यकर्म्माणौ नियतौ स्व-

29 र्गगामिनौ ॥२०॥ स्वदत्तां परदत्तां वा यो(यो) हरेत वसुंधराम् । स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्य-

30 ति ॥२१॥ कलचुरिसंवत्सरे ८८५ आस्वि(श्वि)न सुदि १ बु(बु)धे ॥ मङ्गलं महाश्रीः ॥श्रीः॥ ⊛ ॥

1 राजश्रीमद्रत्नदे-

2 व[:।*]

TRANSLATION

Success ! Ōṁ ! Adoration to Brahman !

(For a translation of verses 1-11, see above, pp. 428-29.)

(Verse 12) There was a Brāhmaṇa, Sahadēva (*by name*), of the Bhārgava *gōtra*, with the five *pravaras*, Bhārgava, Chyavana, Āpnavāna, Aurva and Jāmdagnya, who had emigrated from the village **Gōri**.

(V. 13) From him was (*born*) Hariśarman, who was conversant with the Vēdas, Smṛitis and Purāṇas (*and who was*) the birth-place of sacrificial knowledge and the abode of righteous conduct.

(V. 14) There was his son **Padmanābha**, who was conversant with the Vēdas and Vēdāṅgas, who maintained the sacred fire, who was devoted to righteous conduct and was pious, and who resembled (*the god*) Padmanābha (Vishṇu).

(V. 15) This king **Ratnadēva (II)**, who is always devoted to religion, has donated with devotion this village named **Vōḍalā**, (*situated*) in **Kōsala**, to that **Padmanābha**, **when the sun was devoured by Rāhu** in the month of **Kārttika**.

(V. 15) Whoever king or *Amātya* there might be even in another age, he also should always preserve this gift with care.

(Here follow five benedictive and imprecatory verses.)

In the **Kalachuri** year **885**, (*the month*) **Āśvina**, the **bright** (*fortnight*), the (*lunar*) **day 1**, on **Wednesday**.

May there be happiness and great prosperity ! Śrī.

Seal

The King, the illustrious **Ratnadēva**.

No. 123 ; Plate CII

PARAGAON PLATES OF PRITHVIDEVA II : (KALACHURI) YEAR 897

This set of copper-plates was discovered together with the preceding one in 1950 near the village **Pāragaon**, about 7 miles north of Baloda Bazar, in the Raipur District of the

Chhattisgarh Division in Madhya Pradesh. The plates were sent by the Deputy Commissioner, Raipur, to the Government Epigraphist for India for decipherment. They are now in the possession of the former Malguzar of the village. They are edited here from an excellent ink impression kindly supplied by the Government Epigraphist.

The copper-plates are two in number, each measuring 12.8" broad by 7.5" high. They are inscribed on the inner side only and are held together by a ring, passing through a hole, .6" in diameter, in the centre of the top of each plate. The ring has a seal, 2.6" in diameter, soldered to it. The latter has, inside a border of knobs, the figure of squatting Lakshmī with an elephant on either side pouring water over her. The technical execution of this emblem is much inferior than in the case of the seal of the preceding grant. Below the emblem appears the legend *Rāja-śrīmat-Pṛithvīdēvaḥ* in two lines in the Nāgarī characters. The weight of the plates is 236¾ *tolas*, and that of the ring and the seal, 17½ *tolas*.

The record consists of thirty-seven lines, of which nineteen are inscribed on the inner side of the first plate and the remaining eighteen, on that of the second. The characters are Nāgarī and resemble those of the preceding grant. The average size of the letters is about .4". The grant is written very carelessly and contains several mistakes. The language is Sanskrit, and except for *Oṁ namō Vrahmaṇē* in the beginning and the name of the engraver and the date at the end, the whole record is metrically composed. There are, in all, twenty-seven verses, all of which are numbered. The first ten verses which carry the genealogy from Kōkalla to the donor's father Ratnadēva II occur in the same order as in the preceding grant; but verse 3 of the latter, eulogising Kārtavīrya, has been omitted. Verse 11, eulogising the donor Pṛithvīdēva II, occurs also in other grants of the king. As regards orthography, the only peculiarities that call for notice are the use of *y* for *j*, of *v* for *b* (except in the perfect forms of the root *bhū*) and of the dental for the palatal sibilant and *vice versa*; see *-Yāmadagni-*, l. 20, *Vrahmaṇē*, l. 1, *-saurya-*, l. 6 and *-sahaśrāṇa*, l. 32. The consonant following *r* is reduplicated in a few cases; see *sarvva-*, l. 5.

The plates refer themselves to the reign of **Pṛithvīdēva II of the Kalachuri Dynasty of Ratanpur.** His genealogy is traced from Kōkalla I of Tripurī as in the preceding grant of his father Ratnadēva II. The **object** of this inscription is to record the grant, by Pṛithvīdēva II, of the village **Vaḍadā,** situated in **Kōsala,** on the occasion of his father's *śrāddha.* The donee was the same Brāhmaṇa who received the preceding grant, *viz.*, **Padmanābha,** the son of Hariśarman and grandson of Sahadēva who had emigrated from the village Gaurī[1]. His *gōtra* and *pravaras* also are mentioned as in the preceding grant. The *tāmra-praśasti*, as the inscription is called in verse 26, was composed by the poet **Malhaṇa,**[2] the son of Śubhaṅkara. It was written on the copper-plates by **Sūpaṭa,**[3] the son of Kīrtidhara. The engraver was **Dharaṇīdhara,** the son of Lakshmīdhara.

The plates are **dated,** in the last line, on **Wednesday,** the **15th tithi of the bright fortnight of Phālguna in the year 897** of an unspecified era. The *tithi* and the year are expressed in the decimal figures only. The date must, of course, be referred to the Kalachuri era and regularly corresponds, for the expired year 897, to Wednesday, the 27th February 1146 A.C. On that day the *tithi* Phālguna śu. di. 15 *commenced* 8 h. 25 m. after mean sunrise.[4] If the grant was actually made, and not merely recorded, on the aforementioned

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[1] The village-name occurs as *Giri* in the preceding plates.

[2] Malhaṇa composed also the text of the Bilaigarh plates of Pṛithvīdēva II, issued in the preceding year K. 896 (above, No. 89).

[3] Sūpaṭa appears to be the elder brother of Vatsarāja who wrote the three later grants of Pṛithvīdēva II, dated K. 900 and 905 (above, Nos. 91, 92 and 94).

[4] Though the *tithi* was not connected civilly with Wednesday, it seems to have been cited as it was current at the time of the *śrāddha*. For similar instances, see the dates of Nos. 48 and 65, above.

date, the present inscription would give us the *tithi* of Ratnadēva II's death, *viz.*, Phālguna śu. di. 15. This was, however, not the first annual *śrāddha* of that king; for, we have earlier inscriptions of Pṛithvīdēva II, dating from K. 890.[1]

As for the localities mentioned in the present grant, Kōsala and Gauṭā (plainly identical with Gōṭi mentioned in the preceding grant) have already been identified. Vaḍaḍā, the village granted, is probably identical with Badrā, 12 miles south by east of Pāṅgaon in the Baloda Bazar *tahsil* of the Raipur District.

TEXT[2]

First Plate

1 सिद्धि:[3] [।*] ओं नमो ब्र(ब्र)ह्मणे ॥ निर्ग्ग(र्गु)णं व्यापकं नित्यं शिवं परमकारणम् । भावग्राह्यं परं ज्योतिस्तस्मै सब्र(ब्र)ह्म-

2 णे नम:[4] ॥१॥ यदेतदग्रेसरमम्ब(म्ब)रस्य ज्योतिः स पूषा पुरुषः पुराणः । तथास्य पुत्रो मनुरादिराजस्तद-

3 न्वय(ये)ऽभूद्भुवि कार्त्तवीर्य:[5] ॥२॥ तद्वंश[6]प्रभवा नरेन्द्रपतयः ख्याताः क्षितौ हैहयास्तेषामन्वयभू-

4 षण(णं) रिपुमनोविन्यस्ततापानल:[7] । धर्म्मध्यानधनमनसाम्बतयशा:[8] शश्वत्सतांस्फुरत्क-त्रेया[न्][9]

5 सर्व्वगुणान्वितः समभवत्स्रीमान[10]सौ कोक्कल:[11] ॥३॥ अष्टादशारिकरिकुंभविभंगसिंहा[:*] पुत्रा बभू-

6 वुरतिसौ(शौ)र्यपराश्च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीश आसीत्पार्श्वे(र्श्वे) च मंडलपतीन् स चकार वं(बं)धून्[12] ॥

7 ४॥ तेषामनूजस्य[13] कलिंगराजः प्रतापवह्निज्वलितारिराजः जातोऽन्वये द्विष्टरिपुप्रवीरप्रियान-

8 ना(नां)मोरुहप्राक्षणेंदु:[14] ॥५॥ तस्मादपि प्रततनिर्म्मलकीर्तिकान्तो जातः सुतः कमलराज इति प्रसिद्धः ।

9 यस्य प्रतापतरणावुदिते समस्तां जातानि पंकजवनानि विकाशभांजि[15] ॥६॥ तस्माच्च पंकजवनो-ऽजनि

10 रत्नराजो विस्वो(श्वो)पकारकरणार्ज्जितपुण्यभारः । येन स्वबा(बा)हुयुगनिर्म्मितविक्रमेण नीतं यशस्त्रिभुव-

11 ने विनिहत्य स(श)त्रून् ॥७॥ श्रीनोनल्लाख्या प्रिया तस्य भूरत्स्येव हि भूरता । तयोः सुता(तो) नृपश्रेष्ठः पृथ्वीदेवो

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[1] See Nos. 86-89, above.

[2] From an inked estampage supplied by the Government Epigraphist for India.

[3] Expressed by a symbol.

[4] Metre: *Anushṭubh*.

[5] Metre: *Upajāti*.

[6] The *anusvāra* of वं is placed between ह and य.

[7] ण:, which was incised before, has been changed to ल.

[8] Read धर्म्मध्यानधनानुसंचितयशाः.

[9] Read शश्वत्सतां सौख्यकृत्त्रेयान्.

[10] Read समभवच्छ्रीमा-.

[11] Metre: *Śārdūlavikrīḍita*.

[12] Metre: *Vasantatilakā*.

[13] The vowel of नू is changed for the sake of the metre.

[14] Metre: *Upajāti*.

[15] Metre of this and the following verse: *Vasantatilakā*.

PARAGAON PLATES OF PRITHVIDEVA II: (KALACHURI) YEAR 897.

First Plate

Second Plate

SCALE: ONE-HALF.

B. CH. CHHABRA.
REG. No. 3977 E'39-778'52.

SURVEY OF INDIA, CALCUTTA.

Seal

(From a photograph)

29 शासनच्छलगजास्य(स्व)बरवाहन[1] । भूमिदानस्य पिङ्गानि फलं स्वर्गः पुरंदर ॥२१॥ ब(ब)-
हुभिर्वसुधा भुक्ता

30 राय(ज)भिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं(लम्) ॥२२॥ पूर्वदत्तां
द्विजातिभ्यो

31 यत्नाद्रक्ष पुरंदर । मही(हीं) महीभृतां श्रेष्ठ दानाच्छ्रेयो हि पालनं(नम्) ॥२३॥ स्वदत्तां परदत्तां
वा यो ह-

32 रेत वसुंधरां(राम्) । स विष्ठायां कृमिर्भूत्वा पितृभिः सह मज्जति ॥२४॥ तडागानां सहस्रे-
(स्रे)ण वाज-

33 पेयस(श)तेन च । गवां कोटिप्रदानेन भूमिहर्ता न सु(शु)ध्यति ॥२५॥ ताम्रप्रशस्तिरच-
नेयम-

34 कारि तेन श्रीमत्सुंभकरसुतेन[2] व(ब)हुश्रुतेन । श्रीमल्हणेन कविकैरवषट्पदेन भूरि-

35 वं(बं)धरचितार्थत्यसापदेन[3] ॥२६॥ श्रीसूपटेन किल कीर्तिधरात्मजेन क्षोणीतलप्रथितपूर्णगु-

36 णग्रजेन । रम्या(म्या)क्षरैरियमलेखि नृपप्रियेण साधुत्वसत्व(त्त्व)कुल्सी(शी)लसमाश्र-
येण ॥२७॥

37 लक्ष्मीधरसुतेन धरणीधरेण [चो]त्कीर्ण्णेति ॥ संवत् ८९७ फाल्गुन सु दि १५ बु(बु)धवारे ॥

Seal

१ राजश्रीमत्पृथ्वी-
२ देवः ।

TRANSLATION

Success! Ōṁ ! Obeisance to Brahman !

(For a translation of verses 1—10, see that of verses 1, 2 and 4-11, pp. 428-29, above.)

(Verse 11) From him was born Pṛithvīdēva (II) as a cub is from a lion; who, having the strong body of a lion, destroyed (*his*) enemies like a troop of elephants.

(V. 12) There was (*born*), in the *gōtra* of Bhārgava, a Brāhmaṇa named the illustrious Sahadēva, dear (*to all*), incomparable, wise and respected by good people;—who, with his mind exceedingly sanctified by (*his knowledge of*) the Vēdas, caused wonder daily (*even*) to the self-existent (Brahmā). What more can now be said of him ?—

(V. 13) Who had, as the first *pravara*, Bhārgava, (*then*) another (*named*) Chyāvana, so also Āpnavāna (*and*) Aurva, and the fifth one (*named*) Jāmadagni.

(V. 14) What can be said of the hereditary pleasing nature of him who had a respectable reputation ?—by the rows of the waves of smoke from whose (*offerings of*) clarified butter, even the thousand-eyed (Indra) was (*greatly*) troubled !

(V. 15) His son was the illustrious Hariśarman by name, who was the resting place of excellent religious merit. The great burden of the interpretation of the Vēdas was duly and wholly entrusted to him (*selected from*) among wise men.

(V. 16) To him was born a son (*named*) Padmanābha, who has become well-known in the whole world as one who has performed a great sacrifice; and by the noble qualities of whose character the people have always felt surprised.

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[1] Read —वाहनम्.

[2] Read श्रीमच्छुभंकरसुतेन.

[3] Read —सत्पदेन as in the Bilaigach plates(No. 89, above). Metre of this and the following verse: *Vasantatilakā*.

(V. 17) By his study of the Vēdas and daily teaching, the four-faced (Brahmā) is pleased and surprised; and so is that god Indra by the excellent performance of (*his own*) sacrifices, that lord of speech (Bṛihaspati) by his officiating at (*others'*) sacrifices, and also Karṇa by his charity. There is no Brāhmaṇa, learned in the Vēdas, who resembles him in respect of the non-acceptance of gifts.

(Vv. 18-20) To him the king Pṛithvīdēva (II) gave the village Vaḍadā (*situated*) in Kōsala, inclusive of all taxes and free from all disputes, after washing both (*his*) feet, applying a mark (*of sandal-paste*) to (*his*) forehead and pouring water on (*his*) hand, on (*the occasion of*) his father's *śrāddha*—(*the village*) where wind, the moon and the sun, being apprehensive of (*touching*) a Brāhmaṇa's property, neither cause the flowers in the gardens to fall nor make them wet or dry.

(*Here follow six benedictive and imprecatory verses.*)

(V. 26) This *praśasti*, (*incised*) on (*plates of*) copper, has been composed by that illustrious Malhaṇa, the son of the illustrious Śubhaṅkara, who, being well-read, is a bee on the lotuses, namely, the poets, and whose words shine with significance in numerous works.

(V. 27) This (*praśasti*) has been written in beautiful letters by the illustrious Sāpaṭa, the son of Kīrtidhara, who is a favourite of the King, is possessed of a complete assemblage of merits, well-known on the surface of the earth, and is the dwelling place of goodness, courage, noble descent and character.

(Line 37) And it has been engraved by Dharaṇīdhara, the son of Lakshmīdhara.

In the year 897, (*the month*) Phālguna, the bright (*fortnight*), the (*lunar*) day 15, on Wednesday.

Seal

The King, the illustrious Pṛithvīdēva.

APPENDIX

SUPPLEMENTARY INSCRIPTIONS

No. 1

PIAWAN ROCK INSCRIPTION OF GANGEYADEVA : (KALACHURI) YEAR 789

THIS inscription was discovered by Sir Alexander Cunningham's Assistant, Mr. Garrick, apparently in 1882[1] at Piāwan, 25 miles north-north-east of Rewa in Vindhya Pradesh.[1] Cunningham visited the place in 1883-84 and published a lithograph of the record together with an indifferent transcript in his *Archaeological Survey of India Reports*, Vol. XXI, pp. 112 ff. and plate xxviii. As the inscription is very much weather-worn and the place is difficult of access, none has attempted to edit it since then, though it has been referred to several times in connection with the history of the Kalachuris of Tripurī[2]. In 1936, the Superintendent of Archæology, Central Circle, Patna, kindly sent his mechanic to copy the record for me. But when he reached the place, he found the inscription completely destroyed. As no fresh facsimile of it is now possible, I edit it here from the small-scale lithograph mentioned above.

Cunningham has given the following description of the record:—"Piāwan, or Payāwan, means simply the 'drinking place'. The spot is a small valley, about 800 feet wide and half a mile in length, with precipitous rocks on both sides, about 200 feet high. At the western end a small stream falls over the cliff, and the rock below, on which the water falls, has been formed into an *Argha* for the reception of a *lingam* or phallic symbol of Siva. A view of this Argha has been given by my assistant, Mr. Garrick, who first discovered the place. He has described it under the name of *Jhirnā*, or 'the waterfall'. The name given to me was received from the people, who grazed their herds in the neighbouring hills, and who knew it only as the *Piāwan*, or 'watering place'. The Argha is 14 inches in diameter. On the upper face of the Argha there is an inscription of six lines in boldly carved letters, which are unfortunately much weather-worn."

The record consists of six lines. The characters are Nāgarī. The language is Sanskrit, and the inscription is in prose throughout. In its present form, its orthography does not call for any special notice.

The record mentions the illustrious Gāṅgēyadēva with the imperial titles *Paramabhaṭṭāraka*,[3] *Rājādhirāja*[4] and *Paramēśvara*. He is also described as *paramamāhēśvara* or a devout worshipper of Mahēśvara (Siva). The object of the inscription probably was to record the king's obeisance to the *Siva-liṅga* on the rock where the inscription is incised. The name of the *liṅga* which occurred in line 4 is not quite clear, but may have been *Alaṅghyēśvara*.

The last line contains a date which Cunningham read as 789. The reading of the first and third figures is probably correct and that of the second figure also may be so, as

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[1] In the preface to his *Report* (Vol. XXI) for the years 1883-84 and 1884-85, Cunningham wrote that his assistant Mr. Garrick had discovered the present inscription 'in the previous year'.

[2] See, *e.g.*, *H. T. M.*, p. 14.

[3] The reading of this title is uncertain.

[4] The usual title is *Mahārājādhirāja*, which occurs in the inscriptions of Gāṅgēya's son Karṇa. See No. 48, l. 34; No. 50, l. 34 *etc.*, but judging from the indifferent lithograph, the *aksharas* preceding *Rājādhirāja* do not appear to be *Mahā*.

the Makundpur inscription[1] of the same king is dated K. 772. The date must, of course, be referred to the Kalachuri era. As an expired year, it corresponds to 1037-38 A. C. This falls in the reign of Gāṅgēyadēva, who, we know, was ruling till the 22nd January 1041 A.C.[2]

TEXT[3]

1 सिद्धि:[4] [।*] श्री[5]मन्(त)[6]प[रमभट्टा*]रकराजा[धिरा*]-
2 जप[रमे]श्वरत. .[7] [परे]म[माहे*][8]-
3 श्वर[गाङ्गे]य[9][देव] . .[10]
4 जाया(?) [अ]ल[ङ्घे]श्वर. .[11]
5 . .[12] संवत . . . . . .[13]
6 [संवत्[14]] [७८९][15] . . . .[16]

TRANSLATION

Success! The *Paramabhaṭṭāraka*, *Rājādhirāja* and *Paramēśvara*, the illustrious Gāṅgēyadēva, (*who is*) a devout worshipper of Mahēśvara, [constantly pays obeisance to] (*the god*) Alaṅghyēśvara . . . . .

In the year [789] . . . .

No. 2

JABALPUR SECOND PLATE OF YASAHKARNA : (KALACHURI) YEAR 529 (?)

As stated before,[17] the second copper-plate of the grant of Yaśaḥkarṇa discovered in the Jabalpur District has long been lost. A transcript of the text on that plate has been preserved in the Central Museum, Nagpur. The paper on which it was written has

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[1] Above, No. 47, l. 1.

[2] Above, pp. 239 ff.

[3] From the lithograph (plate xxviii) in Cunningham's *A. S. I. R.*, Vol. XXI.

[4] Expressed by a symbol.

[5] Cunningham read *Srimad-Gānggeya Deve* here, but the reading is unlikely; for, the name of the ruling king does not precede the title, but follows it.

[6] This and the following *akshara* may be read as *nāvā*, but *Śrī-Manāvā* gives no sense. On the other hand, the title *Paramabhaṭṭāraka* generally precedes *Mahārājādhirāja*. See, *e. g.*, No. 48, ll. 33-4.

[7] Two *aksharas* are illegible here.

[8] As the two *aksharas* in the beginning of the next line are certainly *śvara*, it appears quite likely that the epithet *paramamāhēśvara* occurred here. Faint traces of *māhē-* can be seen in the lithograph.

[9] Of these three *aksharas* of the royal name, only *ya* is certain. The following two *aksharas* appear to be *dēva-*.

[10] Two *aksharas* are illegible here. The second may be read as *ha*.

[11] Perhaps the name of the *Śiva-liṅga* was *Alaṅghyēśvara*. This name occurs also in another record of an earlier period. See No. 25, l. 24. The following two *aksharas* which are gone may have been *dēvā-*.

[12] Two *aksharas* are illegible here, of which the second may be *ya* followed by a *daṇḍa*.

[13] There are faint traces of half a dozen *aksharas* here. Cunningham read *praṇamati* which may be correct. Compare [*ni*]*tyaṁ praṇamati* in No. 69, l. 4.

[14] This word is completely gone.

[15] The first figure of the date is probably 7. The second has become indistinct. The top portion of the third figure, which is clear in the lithograph, shows that the unit figure was 9.

[16] Cunningham read *Srī Dhāhalasiri* here, but the lithograph shows that the *aksharas* are completely gone. The record may have ended with the usual *maṅgalaṁ mahā-śrīḥ*.

[17] See above, p. 299.

now become very brittle and some letters have been damaged. The transcript is given below, together with conjectural emendations proposed in the light of the text of the Khairha plates of the same Kalachuri king.[1] For permission to include the transcript in the present Volume, I am obliged to the Curator of the Museum.

TEXT

दानुवीर[2]परमभट्टारकमहाराजाधिराजपरमभूर[3]परममाहेश्वरत्रिकलिंगाधिपतिनिजभुजोपार्जिताश्वपति-
गजपतिनरपतिराज्यत्रयाधिपति[4]श्रीमहीश: कर्णदेव:[5] श्रीमहादेवी महाराजपुत्र: महामंत्री महामात्य: महासामंत:
महापुरोहित: महाप्रतीहार: महाक्षपटलिक: .....[6] महासूयाधनिक:[7] महाभांडागारिक: महाध्यक्ष:
एतानन्यांश्च प्रदास्यमानग्रामनिवासिजनपदां ह्याहूय[8] यथाहं सन्मानयति[9] बोधयति समाज्ञापयति यथा
विदितमस्तु भवतां यथा सम्वत[10] ५२१ माघे मासि कृष्णपक्षे दशम्यां सोमदिने उत्तरायणसंक्रान्तौ नर्मदातीर-
समावासे जाउलीपत्तनपाटि[11]करंजाग्राम: ससीमापर्यन्त:[12] चतुराघाटविशुद्ध: सजलस्थल: साम्रमधूक: सगर्तोषर:
सनिर्गमप्रवेश: सलवणाकर: सगोप्रचार: सज्यद्गलातप:[13] वृक्षारामहृदोद्यान[14]तृणादिसहित: काश्यपगोत्राय
काश्यपावत्सारनैध्रुवत्रिप्रवराय वाजसनेयशाखिने भट्टश्रीभवनाम[15]पौत्राय भट्टश्रीनागोपुत्राय सूत्राध्ययनसंपन्नाय
हरिशर्म्मणे ब्राह्मणाय[16] मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये ग्रामोयमस्माभि: शासनत्वेन संप्रदत्त: [।*] अत्र
वासार्थाऽर्थना[17] दातुर्भवति यथा सिद्धानेता[18]न्भाविन: पार्थिवेन्द्राद्भूयो[19] भूयो याचते रामभद्र: [।*] सामान्योयं
धर्मसेतु नृपाणां[20] काले काले पालनीयो भवद्भि:[21] [॥१॥*] बहुभि[22]र्वसुधा भुक्ता राजभि: सगरादिभि:
[।*] यस्य यस्य यदा भूमि: स्तस्य[23] तस्य सदा[24] फलं(लम्)[25][॥२॥*] सुवर्णमेकं गामेकां भूमेरप्येकमंगु-
लं(लम्) [।*] हरन्नरकमाप्नोति यावदाभूतसंप्लवं(वम्) [॥३॥*] तडागानां सहस्रेण अश्वमेधशतेन च [।*]गवां
कोटिप्रदानेन भूमिहर्ता न शुध्यति [॥४॥*] स्वदत्तां परदत्तां वा यो हरेत वसुंधरां(राम्) [।*] स विष्टायां[26]

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[1] Above, No. 56. The transcript was first published as an appendix to my article entitled 'Some Kalachuri Dates', published in the *Woolner Commemoration Volume*, pp. 265 ff.

[2] Read -पादानुध्यात-. See No. 57, l. 21, above, which is continued here. The text on the first plate ends with श्रीवामदेवपा-.

[3] Read -परमेश्वर-.

[4] Read -राजत्रयाधिपति:.

[5] Read श्रीमद्यश:कर्णदेव:.

[6] The letters damaged here must have been महाप्रमातृ: as in the Khairha plates.

[7] Read महाश्वसाधनिक:.

[8] Read -जनपदांश्चाहूय.

[9] Read सम्मानयति.

[10] Read संवत्. For the following numerical figures, see the discussion in the article on the plates, above, pp. 300 ff.

[11] Read -समावासितजाउलीपत्तनान्तःपाति-.

[12] Read स्वसीमापर्यन्त:.

[13] Read सजाङ्गलानूप: as in the Khairha plates.

[14] Read वृक्षारामोद्भेदोद्यान-.

[15] Perhaps the correct reading here is -भवनाग-.

[16] Read ब्राह्मणाय.

[17] Read चाभ्यर्थना.

[18] Read सर्वानेता-.

[19] Read पार्थिवेन्द्रान्भूयो.

[20] Read धर्मसेतुर्नृपाणां.

[21] Metre : *Śālinī*.

[22] Read बहुभि-.

[23] Read भूमिस्तस्य.

[24] Read तदा.

[25] Metre of this and the following seven verses : *Anushṭubh*.

[26] Read विष्ठायां.

together the illustrious *Mahādēvī*, the *Mahārājaputra*, the *Mahāmantrin*, the *Mahāmātya*, the *Mahāsāmanta*, the *Mahāpurōhita*, the *Mahāpratīhāra*, the *Mahākshapaṭalika*, [the *Mahāpramātṛi*], the *Mahāśvasādhanika*, the *Mahābhāṇḍāgārika*, the *Mahādhyaksha*—these and other (*officials*) and (*also*) the inhabitants of the village which is to be granted, duly honours, informs and commands them (*as follows*):—

"Be it known to you that on (*the occasion of*) the Uttarāyaṇa-Saṁkrānti, on Monday[1], the tenth (tithi) of the dark fortnight of the month Māgha in the year 929[2], We have granted, by a charter for the increase of the religious merit and fame of Our mother and father and of Ourself, the village Karañjā, included in the *pattalā* of Jāuli and situated on the bank of the Narmadā, to the extent of its limits, with its four boundaries well-determined—together with water, together with mango and *madhūka* trees, together with its pits and barren land, together with (*the right of*) egress and ingress, together with the mines of salt, together with pasture-lands, together with fertile and marshy lands, together with groves of trees, gardens of plants, grass and so forth,—to the Brāhmaṇa Hariśarman, the son of the Brāhmaṇa, the illustrious Nāgō, (*and*) grandson of the Brāhmaṇa, the illustrious Bhavanāga, who belongs to the Kāśyapa *gōtra* (*and*) the Vājasanēya *śākhā*, has the three *pravaras* Kāśyapa, Āvatsāra and Naidhruva (*and*) has mastered the *Sūtra*-works."

In this matter (*this*) is the prayer of the donor:—

(*Here follow sixteen benedictive and imprecatory verses.*)

(*This charter*) has been written by the illustrious Vāchchhūka, the writer of religious documents.

May there be bliss and great prosperity!

No. 3

KARANBEL STONE INSCRIPTION OF JAYASIMHA

THIS inscription was first brought to notice by Sir A. Cunningham in his *Archaeological Survey of India Reports*, Vol. IX, p. 96. It was subsequently edited, without any lithograph or translation, by Dr. Kielhorn in the *Indian Antiquary*, Vol. XVIII, pp. 214 ff. The stone which bears this inscription is said to have been found originally at Karaṇbēl, now a village in ruins, a few miles from Bhērā-Ghāṭ near Jabalpur. It was lying at the house of a stone-cutter when the rubbing, later supplied to Kielhorn, was taken by Sir A. Cunningham. As neither the original stone nor any estampage of the inscription is now forthcoming, I give below the transcript of it made by Dr. Kielhorn, together with my translation of it.

"The stone is broken right through in the middle, from top to bottom, but the fracture is so clean that hardly a single *akshara* has been lost. The inscription contains 25 lines. The writing covers a space of 3' 6½" broad by 1' 7" high, and it is well preserved throughout, so that the actual reading of the inscription is hardly anywhere doubtful. The size of the letters is about ½". The characters are Nāgarī, carefully drawn and skilfully engraved."[3] The language is Sanskrit and except for *ōṁ namaḥ Śivāya*, the record is metrically composed throughout. There are 55 verses in all, none of which is numbered. The inscription is written in an ornate style. As Dr. Kielhorn has pointed out, the author

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[1] The original plate probably read *Bhauma-dinē* 'on Tuesday'.

[2] The correct date was probably 856. See above, p. 302.

[3] *Ind. Ant.*, Vol. XVIII, p. 214.

had evidently the Bhērā-Ghāṭ stone inscription of Narasiṁha before him; for, he has imitated some verses of it in the present record.[1] The inscription is generally free from errors, but the use of *achīkīrttaṇat* as the third person singular of the Aorist from √ *kṛit*, and that of *asāta*, contrary to the usage in classical Sanskrit, in a passive sense in v. 31 deserve notice. As regards orthography, we have to note that the sign for *v* is generally used to denote *b*, and that the rules of *sandhi* have not been observed in two cases.

The inscription appears to have been left incomplete; for, there is no mention of what it was intended to record. But as conjectured by Dr. Kielhorn, it may have been intended to be put up at a temple of Siva, since it opens with an obeisance to that god and the first four verses also are in honour of him. There is, besides, no mention of the author or the engraver and no record of the date.

After six verses invoking the blessings of Śiva, Gaṇapati and Sarasvatī, the inscription carries the genealogy of the Kalachuri rulers from Yuvarājadēva, who is plainly the second king of that name, to Jayasiṁhadēva. From the description of the latter in verses 43-53, it is clear that the present record was composed during his reign. In connection with Yuvarājadēva II, we are told that he dedicated the wealth which he had obtained by conquering the kings of all quarters to Sōmēśvara. This recalls a similar statement about Lakshmaṇarāja II in the Bilhari inscription. In regard to Karṇa, the present inscription says that he was waited upon by the Chōḍa, Kuṅga, Hūṇa, Gauḍa, Gurjara and Kīra princes. The pedigree of Alhaṇadēvī, the mother of Narasiṁhadēva and Jayasiṁhadēva, is given as in the afore-mentioned Bhērā-Ghāṭ inscription, with this additional information that her great-grandfather Haṁsapāla was a ruler of Prāgvāṭa which was evidently another name of Mēwāḍ. In other respects, the present record does not make any addition to our historical knowledge.

TEXT[2]

1 ओं नमः शिवाय ॥ देवः क्षमा समुचिताद्भुतभूतिसंभरसंपादनप्रवणभावमभिमतं भवतां स सस्य । स्वः-
सिन्धुसंगतजटे शिरसींदुलेखा यस्यांकुरवि[व]र्णरतयातनोति[3] ॥[१॥*] यन्नित्यं द्रवतां वि(वि)-
भर्ति मुक्तां यले तत्रोन्वरूप यदे च स्वकांक्षी भूतलरहिते भूतं भवत्सर्वंवत् ।
2 यत्कर्मापिहितं करोति भुवनं का[ले]: कल्लोलकारि यथाविन्म्यजफलं मधुसिम्रक्तासुप्यानमीभिः
शिवः[4] ॥[२॥*] कन्यास्ता महते गिरस्यविरता वासा कपा[ल]वजं यपतव्यं त इति ब्र(ब)वीन्यत
इदं पुंस्त्वेन संकीर्तय । नैतत्कुमततमं भवेत [च] मया स्मीत्वं त्यजेत्पुच्यते तन्वाज्ञानमिति प्रियो-
3 त्तरविधौ व्यस्तो हरः पातु वः ॥[३॥*] भूषा भैषजुतिविरचिता यत्र वनाव्ययनस्यं[5]माकोशमी:
प्रजवति भुवे यन निष्ठा प्रजानाम् । भूतविन प्रसरति रजो यन्न मध्य[स्ति] साक्षात्कुहस्त्या धीः स
दिशतु सदा शंभुरभ्यर्थितं वः[6]॥[४॥*] यो धूर्जटिजटाजूटमुकुटास्परं शिवोः । वक्रेन्दुसंतमितः
स वः कायात्मभाल-
4 मः[7] ॥[५॥] चतुर्मतिश्चतुर्मूर्तिश्चतुर्व्वर्ण्मप्रयोजना । प्रपंचयतु चातुर्यं सतां सतां सरस्वती ॥[६॥*][8]॥

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[1] Like that inscription (No. 60, above), the present record opens with verses in praise of Śiva, Gaṇapati and Sarasvatī. In vv. 21 and 54 also, the author has derived some ideas from vv. 12 and 22 of the former inscription.

[2] From Kielhorn's transcript in the *Ind. Ant.*, Vol. XVIII, pp. 216 ff.

[3] Metre : *Vasantatilakā.*

[4] Metre of this and the next verse : *Śārdūlavikrīḍita.*

[5] Originally [illegible], altered to [illegible].

[6] Metre : *Mandākrāntā.*

[7] Metre of verses 5-7 : *Anushṭubh.*

[8] There is an ornamental full stop here.

would not be very proper!" "I do not ask you to give up your female form. Besides, it is impossible". May Hara, who was thus perplexed in replying to his beloved, protect you!

(V. 4) May that Śambhu always grant your desired object!—(*he*) whose ornaments consist of (*serpents*) whose eyes are ears; who possesses the splendour of (*the moon*) that makes the lotuses bloom; devotion to whom makes people rejoice; on whose body alone there is *rajas* (ashes) (*but no rajas*[1] *in his nature*); and in whom there is changeless intelligence incarnate!

(V. 5) May that Gajānana protect you!—(*he*) who possesses in the guise of his (*curved*) tusk, one half of the moon, which is other than that on the crown of the coiled matted hair of Dhūrjaṭi (*i.e.*, Śiva)!

(V. 6) May Sarasvatī verily increase the learning of good people!—(*she*) who moves about in (*all*) the four (*directions*),[2] assumes four forms[3] and is the cause of (*the attainment of*) the four objects (*of human life*)!

(V. 7) The Creator, by continuous meditation, produced a son who had no third (*being, equal to him*), (*and*) whom he designated Atri.[4]

(V. 8) From him there came to view (*the Moon*), the crest-jewel that adorns (Śiva), the lord of creatures; which is the sole repository of the prosperity of the whole world, (*and*) the tap-root of the pleasant and joyful sport of the mind of women; (*and*) whose rays cause the blooming of the assemblages of lotuses.

(V. 9) From him was born Budha even as knowledge is produced from a very pure mind. He procreated a very strong family of the kings who afforded freedom from fear to the (*whole*) world.

(V. 10) In the race of this treasure of digits (*i.e.* the Moon) there was a king named Arjuna, who, being endowed with a thousand arms, possessed prowess by night as by day; by uttering whose celebrated name, people even now find about them their desired objects.[5]

(V. 11) By the good fortune of beings are such supreme lords of the world born—only few (*in number*) and rarely—as those of this race who became the lords of princes, attaining ever-increasing prosperity.

(V. 12) In this race which became well-known by the name of Kalachuri through possession of various precious excellences, there was born, through the religious merit of the worlds, Yuvarājadēva II, who resembled Yayāti in good qualities.

(V. 13) Having conquered all regions and taken away the various kinds of wealth from kings, he, the mighty lord of the world, being filled with an excess of intense devotion, presented them (*all*) to the holy Sōmēśvara.

(V. 14) By that lord of kings was begotten the unique wrestler of the world, Kōkalla (II) by name, who defied the arrows of (*his*) enemies. How many regions have not attained great splendour by his meritorious works, making one another beautiful in a thousand ways?

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refer to the skulls on his head as those of men, not of women, while Pārvatī purposely mistakes the words as meaning that she should say what she has got to say, in a male form.

[1] *Rajas* here means 'passion'.

[2] Or, perhaps, in all the four kinds of creatures, *viz.*, womb-born, egg-born, sprout-born and moisture-born.

[3] *Viz.*, *Parā*, *Paśyantī*, *Madhyamā* and *Vaikharī*.

[4] There is a play on the name *Atri* which, in one case, is taken as a compound. The second member of the compound *tri* (three) stands here for *tṛitīya* (third).

[5] Compare v. 7 of the Bherā-Ghāṭ stone inscription of Narasiṁha (No. 60, above).

(V. 15) He, who attained excessive power and showed great devotion to Śiva in many ways, removed the apprehensions of the world by the multitudes of (*his*) forces as the Himālaya does with those of rivers.

(V. 16) From him there was (*born*) (*a king*) named Gāṅgēyadēva, who was possessed of valour and courage which are akin to great serenity displayed in the prosperity of the world; under whose protection the princes ceased to feel ashamed by (*referring to*) the stories of the ten-faced (*Rāvaṇa*) and Arjuna.[1]

(V. 17) His lotus-like feet appeared beautiful with the heads of princes bowing to him as though they were the lilies of splendid victory, produced in the water of his sword!

(V. 18) What did not the creeper-like eye-brow and the creeper-like sword of him, who was the abode of the lotus of victory, achieve?—(*the former of*) which was the night (*which shrouded*) the valour of (*his*) enemies and (*the latter*), the creeper of the ornamental figures (*drawn*) in musk on the beautiful faces of the quarters?

(V. 19) From him was (*born*) that Karṇa, the collection of whose excellences deserved praise. That king's army, like his command, went beyond the ocean.

(V. 20) The women of the princes who were his enemies had always, in the forest as in the city, *kaṭakas*[2] on their feet and large necklaces round their beautiful necks.[3]

(V. 21) His door-keeper thus checked the princes (*who had*) come to wait upon him (*and*) who were wrangling among themselves—"Chōḍa, move about lowly; Kuṅga, what is this nonsense thou art talking? Hūṇa, it is not proper for thee to bawl out thus; Gauḍa, give up thy arrogance; Gurjara, do not roar in this manner; Kīra, be silent."

(V. 22) By diverting his mind, the best of poets, like his sense-organs, greatly increased (*his*) fame, publicity and wealth.

(V. 23) From Karṇa sprang Yaśaḥkarṇa even as Trikūṭa did from (*Mēru*) the golden mountain—(*he*) who became a store-house of changeless excellences even as Trikūṭa became a mine of jewels (*hidden*) in its peaks.

(V. 24) When he, who was almost like nectar to the distressed, bent the end of his bow, the hostile princes experienced that misery[4] from which there was, for the most part, no recovery.[5]

(V. 25) He, whose *vikrama* (valour)[6] was like the *vikrama* (step) of Trivikrama, adorned the directions with his glory (*which was*) white like the moon, and with his deeds (*which were*) very difficult to perform.

(V. 26) He, clever and adept in policy as he was, achieved the four desired objects of life with the four well-known measures,[7] used in their respective spheres.

(V. 27) From him sprang the king Gayakarṇa, the repository of accomplishments, even as the moon, the store-house of digits, did from the white (*milk-*) ocean—(*he*)

[1] The intended sense seems to be that they consoled themselves with the thought that even the mighty Rāvaṇa had to seek the protection of Sahasrārjuna as they had to beg it of Gāṅgēyadēva.

[2] There is a play on the word *kaṭaka* here. They had anklets round their feet when in the city, but twists of straw as they roamed through the forest.

[3] These necklaces were of pearls *etc.* when the women were in the city, but of entangled creepers, when they wandered through the forest.

[4] As already pointed out by Kielhorn, there is a play on the word *ārti*. When Yaśaḥkarṇa bent the *ārti* (end of his bow), it (the *ārti i.e.* misery) went over to the enemy.

[5] See above, p. 638, n. 17.

[6] There is a play on the word *vikrama* here. The *vikrama* (valour) of Karṇa was great like the *vikrama* (step) of Trivikrama (*i.e.*, Vishṇu in the Dwarf incarnation).

[7] Those are *sāman* (negotiation), *dāna* (bribery), *daṇḍa* (assault) and *bhēda* (sowing dissension).

who, having a complete circle of tried (*ministers*), like the moon which has a full white orb, was endowed with the clear splendour of a precious kind, making (*all*) worlds happy.

(V. 28) The tamāla-leaf, which was the sword of that king, though it moved in his hand, decorated the goddess of victory on the battle-field, having removed dust with the showers of the tears (*of the enemies' wives*).

(V. 29) He, who, in the order of his valorous deeds, was like (*Garuḍa*) the son of Vinatā, not only threw into the background Achyuta (*as Garuḍa takes Achyuta on his back*), but well-conducted as he was, he performed no action through partiality (*unlike Garuḍa who does everything by flapping his wings*).

(V. 30) In the sphere of his actions, there was not even Dvāpara, how (*could there there*) be Kali? For even his adversaries always saw his work accomplished (*kṛita*).[1]

(V. 31) In Prāgvāṭa, there was the illustrious Hamsapāla, the ornamental mark on the forehead in the form of (*all*) kings. From him was produced a king, named the illustrious Vairisiṁha, the abode of truthfulness, whose birth caused apprehension to (*his*) enemies (*and*) a wealth of joy to (*his*) friends, provided excellent happiness with a home, (*and*) gave splendour to heroism and festivity to the whole world.

(V. 32) From him was born a king, named Vijayasiṁha, through whom the Kali (*age*), they say, met with destruction; who stepped on the heads of the best among kings and destroyed the mighty rutting elephants of his foes.

(V. 33) Śyāmaladēvī, the daughter of Udayāditya, the lord of Dhārā, became his favourite wife as Satyā[2] was of (*Krishṇa*), the enemy of the demons.

(V. 34) On her the king (*Vijayasiṁha*) begot the gem of a daughter named Alhaṇadēvī, who looked bright with her excellence as (*Himālaya*), the supporter of the earth, begot Gaurī on Mēnā.

(V. 35) For the establishment of good order in the worlds, the king Gayakarṇa grasped her hand with his hand as Siva did that of Pārvatī.

(V. 36) On Alhaṇadēvī, the king Gayakarṇa begot two sons who removed the sorrows of all (*people*) even as the Sun procreated Aśvins on Saṁjñā.

(V. 37) The father named one of them Narasiṁha and the other, Jayasiṁha—whom the people regarded as Rāma and Lakshmaṇa.

(V. 38) When his father (*Gayakarṇa*), through his religious merit, gained heaven, like Indra, without any obstruction, the king Narasiṁha adorned this earth.

(V. 39) The king Narasiṁhadēva, who was endowed with a noble form like that of Achyuta (*i.e.*, Vishṇu), ruled over the earth, conquering habitually the countries of even mighty kings and making the world free from the fear of the next world.

(V. 40) As he marched, the oppression[3] of the hostile kings increased, even though the sun was concealed (*from view*) by the mass of dust (*raised by his forces*).

(V. 41) Making frequently (*the days of*) *parvan* fruitful with great gifts[4] and other things, he, who was active, increased (*the number of*) the legs of Dharma[5] as Bali increased the steps of Vishṇu.[6]

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[1] There is a play on the word *kṛita*, the other meaning being 'the golden age'.

[2] *I.e.*, Satyabhāmā.

[3] There is a play on the word *santāpa*, which means (1) affliction, and (2) heat.

[4] For the *mahādānas* or great gifts, see above p. 298, n. 4.

[5] Dharma, it is believed, had four legs in the *Kṛita* or golden age, but successively lost one leg in the succeeding ages of *Tretā* and *Dvāpara*. By his pious deeds Narasiṁha restored the lost legs to Dharma. For the idea, compare verse 24 of the Daopam inscription of Vijayasiṁha. *Ep. Ind.*, Vol. I, p. 250.

[6] *I. e.*, in his Dwarf incarnation.

(V. 42) In the brightness of the moon-like glory of him who purified the whole world and exceedingly hated ignorance, even the moon became a hare.[1]

(V. 43) Though sleeping at night on comfortable beds, with the circle (*of his ministers*) free from fear, he was continuously wakeful in the hearts of his enemies.

(V. 44) Coming into contact with him, the assemblage of the best among the Brāhmaṇas obtained wealth as the great Indra did his fortune, being pleased by (*Vishṇu*) the enemy of demons (*in his Dwarf incarnation*).

(V. 45) That king, the illustrious Narasiṁhadēva, having become a guest of the lord of the celestial world, may the illustrious king Jayasiṁhadēva long increase the well-being of good people!

(V. 46) How many worlds does not the infinite fame of the ever-noble lord of kings sanctify like (*the Gangā*) the river of the gods,—(*the fame of him*) whose extensive capital smiles with the beautiful splendour of large jewels?

(V. 47) Sending fearlessly to the abode of the gods, through zeal for the conquest of the eastern regions, the brave kings of great and celebrated fame mounted on the temples of ever-rutting elephants, he made the mind of the lord of gods extremely apprehensive.

(V. 48) Through the blooming of the lotus of his face, the goddess of wealth always goes to the multitudes of even poor people; (*while*) the disease of kings, caused by the apprehension of his frown, does not disappear even by their taking the medicine, namely, residence in a forest.

(V. 49) How many kings have there not been on the earth, whose merits were honoured by the world, and through whose deeds the paths of virtuous conduct are praised even now? May this king Jayasiṁha of pure splendour, who is different from them and sets an example even to them in the acquisition of an assemblage of merits, be triumphant!

(V. 50) It is a wonder that the fire of his prowess requires the fuel of princes and that the moon of his glory detests night-lotuses![2]

(V. 51) The world bears great love towards him who obliges his allies, always pursues the virtuous path, causes the excellence of the intellect of the meritorious, increases only his charity, possesses the joy springing from continuous victory (*over his foes, obtained*) through valour, (*and*) supports the earth.

(V. 52) While marching, he conceals, with the mass of dust (*raised by his forces*), not only the waters of the ocean, but also the rays of the sun.

(V. 53) Employing the four parts of the army like the four means of proof, he, (*who is*) proficient in policy,[3] cuts short the life of the enemies.

(V. 54) The goddess of victory never leaves the lotus of his hand, (*but*) displays a very violent dance in (*the din of*) military musical instruments.

(V. 55) Having heard of the very marvellous deed of the illustrious king Jayasiṁha similar to that of Arjuna, the hostile kings first gave up their enthusiasm for fighting, thereafter their loving fortune, then their capitals, sons and then wives—only they did not forsake the fear which they had entertained, even when they took refuge in the caves of mountains.

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[1] *I. e.*, his glory was whiter than the moon, which appeared on it like a dark spot, having the form of a hare.

[2] There is a play on the word *kumuda* which means (1) a night-lotus and (2) a wicked person.

[3] *Nyāya* also means 'the system of logic founded by Gautama'. It is, therefore, suggested that the king is like an expert dialectician who, using the four means of proof, *pratyaksha*, *anumāna*, *upamāna* and *śabda*, scores a victory over his opponent.

No. 4

KUMBHI PLATES OF VIJAYASIMHA : (KALACHURI) YEAR 932

This inscription was first brought to notice in 1839 in the *Journal of the Asiatic Society of Bengal*, Vol. VIII, pp. 481 ff., where the Editors published a transcript and a sort of translation together with introductory remarks, a facsimile of the seal and specimens of the letters. The inscription was next published, without any lithograph or translation, by Dr. F.E. Hall in 1862 in the same journal, Vol. XXXI, pp. 111 ff. The plates, which were made over to the Asiatic Society of Bengal, have since been lost. As even an impression of them is now not forthcoming, I have copied here Dr. Hall's transcript[1] and added to it my notes and translation.

The copper-plates, two in number, were dug up at **Kumbhī** on the right bank of the Herun river, thirty-five miles north-east of Jabalpur, the chief town of the Jabalpur District in Madhya Pradesh. When discovered, the plates were held together by a ring which had the customary Kalachuri **seal** of Gaja-Lakshmī with the **legend** *Śrīmad-Vijayasiṁhadēvaḥ*. The inscription seems to have been in a state of good preservation as Dr. Hall found only about ten *aksharas* illegible. The size of the plates and of the letters incised on them, and also their weight have not been recorded.

Judging from the specimens of the letters published in the *Journal of the Asiatic Society of Bengal*, Vol. VIII, the **characters** belonged to the Nāgarī alphabet. The **language** is Sanskrit. Except for the opening obeisance to Śiva, the formal portion of the grant and the particulars about the writer and the engraver at the end, the record is in verse throughout. There are forty-four verses in all, of which twenty-six occur in the introductory portion. The draft used here is the same as that in the Jabalpur plates of Jayasiṁha[2], but in the description of the Kalachuri kings down to Jayasiṁha, the present inscription has seven verses[3] more than the latter record. Of these seven verses, again, four[4] occur in the Khairhā and Jabalpur plates[5] of Yaśaḥkarṇa, but three of them are employed there to describe Yaśaḥkarṇa, not Narasiṁha as in the present grant. As they contain merely conventional praise, they do not affect our historical information. The remaining three verses, *viz*., 14, 16 and 24, which eulogize Yaśaḥkarṇa, Gayākarṇa and Jayasiṁha respectively, and two more, *viz*. verses 25 and 26, which describe Vijayasiṁha and Gōsaladēvī, are not known to occur anywhere else. In respect of **orthography**, it is not possible now to say anything definitely as Dr. Hall has admittedly made several changes in his transcript before publication.

The inscription is one of the king **Vijayasiṁha** of the **Later Kalachuri Dynasty of Tripurī**. Down to his father Jayasiṁha, his **genealogy** is given in the same words as in the aforementioned Jabalpur plates. There is only one verse here about Vijayasiṁha and that too contains conventional praise. The **object** of the inscription is to record the grant, by **Gōsaladēvī**, the mother of Vijayasiṁha, of the village **Chōralāyī**, in the **Sambalā** *paṭṭalā*. The grant was made by the dowager queen after bathing in the **Narmadā** at **Tripurī** on the occasion of a *yugādi*[6] and with the permission of her son,

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[1] The transcript is not made line by line and does not represent the original accurately, as Hall made several changes in it before publication. As he admits in one place, 'confusion of sibilants has, in several instances unspecified, been redressed in the transcript now printed.' *J. A. S. B.*, Vol. XXXI, p. 122, n. 4.

[2] Above, No. 63.

[3] *Viz*., vv. 9, 14, 16, 19-21 and 24.

[4] *Viz*., vv. 9, 19, 20 and 21.

[5] Nos. 56 and 57, above.

[6] A *yugādi* is an anniversary of the commencement of a *yuga* and falls on Kārttika *śu. di.* 9, Vaiśākha *śu. di.* 3, Māgha *amāvāsyā* and Bhādrapada *va. di.* 13 for Kṛita, Trētā, Dvāpara and Kali *yugas* respectively.

the ruling king. The donee was the Brāhmaṇa Sōḍhalaśarman, the son of Chhikta and grandson of Sūlhaṇa and great-grandson of Janārdana, who belonged to the Sāvarṇya *gōtra* with five *pravaras*, and was a student of the Chhandōga *śākhā* of the Sāmavēda.

Among the dignitaries to whom the royal order is addressed, there are the *Mahā-kumāra* Ajayasiṁha, the *Mahāmantrin*, the *Śaivāchārya*, the *Rājaguru* Vidyādēva, the *Mahā-purōhita* Yajñadhara, the *Mahāmātya* Kīkī, the *Mahākshapaṭalika*, *Mahāpradhāna*, *Artha-lēkhin* and *Daśamūlika* Vatsarāja and the *Mahāsāndhivigrahika* Purushōttama. Some of these names occur in other inscriptions also. The crown prince Ajayasiṁha, for instance, is mentioned in the Bhērā-Ghāṭ inscription of Vijayasiṁha,[1] while the *Sāndhivigrahika* Purushōttama and the *Daśamulin* Vatsarāja are named in the Jabalpur plates of Jayasiṁha.[2] The present charter was written by the aforementioned Vatsarāja and the *Paṇḍita* Kēśava. The latter is mentioned as *Arthalēkhin* in the Rewa stone inscription of Vijayasiṁha.[3]

The inscription is dated in the year 932 (expressed in decimal figures only) of an unspecified era. The date must, of course, be referred to the Kalachuri era and corresponds, for the expired year 932, to 1180-81 A.C. It does not admit of verification in the absence of the necessary details.

Of the localities mentioned here, Chōraïyī is probably Chaoraï, a village about 20 miles south by west of Jabalpur. Sambalā, the headquarters of the *paṭṭalā* (subdivision) in which it was situated, cannot now be traced.

TEXT[4]

ओं नमो ब्रह्मणे ।

जयति जलजनाभस्तस्य नाभीसरोजं
जयति जयति तस्माज्जातवानब्जसूतिः ।
अथ जयति स तस्यात्त्यमत्रिस्तचन्द्रम्
तदनु जयति जन्म प्राप्तवानत्रिबन्धुः[5] ॥१॥

अथ बोधनमाधिराजपुत्रं गुरुजामातरमन्त्रबान्धवस्य ।
तनयं जनयांबभूव राजा गगनाभोगतडागराजहंसः[6] ॥२॥

पुत्रं पुरूरवसमौरसमाप सूनुर्
देवस्य सप्तजलराशिरसायनस्य ।
आसीदनन्यसमभाग्यशतोपभोग्या
यस्योर्वशीव सुकलत्रमिहोर्वरा च[7] ॥३॥

अत्रान्वये किल शताधिकसप्तमेध-
यूपोपलक्ष्यमनुभूतविविक्तकीर्तिः ।
सप्ताब्धिरत्नरसना[8]भरणाभिराम-
विश्वम्भराभुमरतो भरतो बभूव ॥४॥

हेलागृहीतपुलकक्तसमस्तशस्त्रो

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[1] Above, No. 60, l. 1.

[2] Above, No. 65, ll. 23 and 40.

[3] Above, No. 70, l. 8.

[4] From Hall's transcript in *J. A. S. B.*, Vol. XXXI (1862), pp. 116 ff.

[5] Metre : *Mālinī*.

[6] Metre : *Aupachchhandasika*.

[7] Metre of this and the following two verses : *Vasantatilakā*.

[8] Read रशना-.

अस्पृष्टपूर्वमिह कल्पतरुस्तीरं कल्पान्तभूमृतीर्
ईषन्निवृत्तिमधिरूढमतीमिति यस्तैर्वर्ण्यमुर्मिभिः ।
आकर्ण्य प्रतिकल्पमप्युपि मिथं चित्रं मिलद्गीरवत्
संवीक्ष्य भवनासितं किमपरं यस्याऽरिनिलत्तु तथा[1] ॥१४॥
तस्याऽऽत्मजोऽभूदतुलप्रताप:
श्रीमद्गयाकर्ण इति प्रतीत: ।
यस्याऽऽहवेषु क्षतवैरिकण्ठम्–
छेदावपूर्वेव धराऽनुरक्ता[2] ॥१५॥
तिलांसुना विभु यशोवितानम्
उग्रनन्दवंशेन गुणान्वितेन ।
येनाऽरिकान्ताहृदयेषु गाढम्
आरोपित: सज्जनि[3] शोकशङ्कु:[4] ॥१६॥
असावल्हणदेव्यां श्रीनरसिंहनरेश्वरम् ।
संवयनमिंवेच्छायां प्रवरं सुषुवे सुतम्[6] ॥१७॥
हन्तुर्हिरण्यकशिपुप्रतिपादनेन
प्रीतिं परां विबुधसंहतिषु प्रकुर्वन्[7] ।
सौन्दर्यसारविनिवारितमारगर्वस्
चित्रं तथाऽप्ययमहो नरसिंहदेव:[8] ॥१८॥
यो ब्रह्मणां पाणिषु पञ्चवाणि
दानानि[9] धत्ते पयसां पृषन्ति ।
तैरेव तृष्णातवपूव तै च
रत्नाकरेऽपि प्रथयन्त्यवज्ञाम्[10] ॥१९॥
महीभर्ता महादानैस्तैस्तुलापुरुषादिभिः ।
गर्. . . . कारत्पर्थं[11] कृतार्थयति योऽर्थिन:[12] ॥२०॥
कुर्वन्महीं ब्राह्मणसादरिजननिबर्हण: ।
सार्धं परशुरामेण य: स्पर्धामधिरोहति ॥२१॥
तस्याऽनुजो नरपति[13]र्जयसिंहदेव:
स्थैर्योज्ज्वलैरपि नृपै: क्रियमाणसेव: ।
यद्दानलुप्तयशसेव सुरद्रुमेण

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[1] Metre : *Śārdūlavikrīḍita*.

[2] Metre : *Indravajrā*.

[3] Read सज्जति.

[4] Metre : *Upajāti*.

[5] Read संवेयन–.

[6] Metre : *Anushṭubh*.

[7] Read प्रकुर्वन्.

[8] Metre : *Vasantatilakā*.

[9] It would be better to read दाता नियत as in the Jabalpur plates.

[10] Metre : *Indravajrā*.

[11] The correct reading of these *aksharas* must have been गरिम्णा विस्तार्यं कृतार्थयति as in the Jabalpur plates.

[12] Metre of this and the next verse : *Anushṭubh*.

[13] The Jabalpur plates of Jayasiṁha (No. 65, above) read चिरयता in place of नरपति. The change is made here as he was no longer reigning.

पण्डितश्रीछीत्तूपुत्राय पण्डितश्रीसोमकर्णाय ब्राह्मणश्रीजयपूर्णकलशेन[1] शासनीकृत्याऽस्माभिरनुज्ञया मातृश्रीमत्सोमलदेव्या प्रदत्तः ।

अत्र चास्मदर्थेन वसुन्धरायां यथा ।
सर्वानेतान् भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते रामभद्रः ।
सामान्योऽयं धर्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः[2] ॥२७॥
बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्[3] ॥२८॥
सुवर्णमेकं गामेकां भूमेरप्येकमङ्गुलम् ।
हरन् नरकमाप्नोति यावदाभूतसम्प्लवम् ॥२९॥
तडागानां सहस्रेण अश्वमेधशतेन च ।
गवां कोटिप्रदानेन भूमिहर्त्ता न शुध्यति ॥३०॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।
स विष्ठायां कृमिर्भूत्वा पितृभिः सह मज्जति ॥३१॥
फालकृष्टां महीं दद्यात् सबीजां सस्यशालिनीम् ।
यावत्सूर्यकृतालोकस्तावत्स्वर्गे महीयते ॥३२॥
षष्टिवर्षसहस्राणि स्वर्गे वसति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥३३॥
वारिहीनेष्वरण्येषु शुष्ककोटरवासिनः ।
कृष्णसर्पास्तु जायन्ते देवब्रह्मस्वहारिणः ॥३४॥
अन्यायेन हृता भूमिरन्यायेन तु हारिता ।
हरतो हारयतश्च दहत्यासप्तमं कुलम् ॥३५॥
अस्मत्कुलक्रमगताः समुदाहरन्ति
अन्यैश्च दानमिदमभ्यनुमोदनीयम् ।
लक्ष्मीश्चला सलिलबुद्बुदवत् नराणां
दानं फलं परयशः परिपालनीयम्[4] ॥३६॥
प्रजाहितार्थं स्थितयः प्रणीता धर्मेषु विद्वान् परिपालयेत ।
यो लोभमोहाद्धरते दुरात्मा सोऽसौ व्रजेद् दुर्गतिमाशु कष्टाम्[5] ॥३७॥
यानीह दत्तानि पुरा नरेन्द्रैर् दानानि धर्मार्थयशस्कराणि ।
निर्म्माल्यवान्तप्रतिमानि तानि को नाम साधुः पुनराददीत[6] ॥३८॥
भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति ।
उभौ तौ पुण्यकर्माणौ नियतं स्वर्गगामिनौ[7] ॥३९॥
शङ्खो भद्रासनं छत्रं वराश्वा वरवारणाः ।
भूमिदानस्य चिह्नानि फलमेतत् पुरन्दर ॥४०॥
अस्मिन्वंशेऽन्यवंशे च यः कश्चिन् नृपतिर्भवेत् ।
तस्याहं हस्तलग्नोऽस्मि शासनं न व्यतिक्रमेत् ॥४१॥

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[1] Read ब्राह्मणा-.
[2] Metre : *Śālinī*.
[3] Metre of verses 28—35: *Anushṭubh*.
[4] Metre : *Vasantatilakā*.
[5] Metre : *Upajāti*.
[6] Metre : *Indravajrā*.
[7] Metre of verses 39—41 : *Anushṭubh*.

[illegible] ।
[illegible] ॥४२॥
[illegible] ।
[illegible] ॥४३॥
[illegible] [१*] लिखितं [illegible] [२] ॥[४४॥*]
[illegible] ।

[illegible] ।

शुभं भवतु ।

TRANSLATION

Oṁ ! Adoration to Brahman !

[*For a translation of vv.* 1-13, *see that of vv.* 1—10, 12, 14 *and* 15 *on pp.* 296 *ff.*]

(Verse 14) His (*i.e.*, Yaśaḥkarṇa's) enemies, who had somehow repaired to the bank of a lake in the cavity of some very high and lordly mountain, and felt there slightly at ease, were in an instant filled with consternation, saying to one another "It has come !" when they heard the echo (*of their own talk*) and saw their own reflections in water (*which appeared to them*) like their gathering foes ! What more (*need we say*)? Such was that (*prowess*) !

[*For a translation of v.* 15, *see that of v.* 13 *on p.* 330.]

(V. 16) The dart of grief rankles, being planted deeply in the hearts of enemies' wives by him (*i.e.*, Gayākarṇa) who was eager to expand his glory in (*all*) quarters, had a noble family and was endowed with excellences.[3]

[*For a translation of v.* 17 and 18, *see that of vv.* 14 and 15 *on p.* 330.]

(V. 19) He (Narasiṁhadēva) poured five or six drops of water by way of gifts on the hands of the Brāhmaṇas. Even with those, they satisfy their desire for wealth and afterwards show their contempt for (*the ocean which is*) a mine of jewels.

(V. 20) [Occupying a high position like Mēru], (*this*) ruler of the earth exceedingly gratifies the suppliants by his great gifts such as the *tulā-purusha*.[4]

(V. 21) Extirpating the hostile Kshatriyas and bestowing the earth on the Brāhmaṇas he was (*as it were*) vying with Paraśurāma.

[*For a translation of vv.* 22 and 23, *see that of vv.* 16 and 17, *above, p.* 330.]

(V. 24) When the sky is whitened by the light of the moon which is his glory, the flock of birds, flying somehow in it, appears to be ashamed (*as it were*).

(V. 25) Triumphant is his son, the king Vijayasiṁha, who is the repository of attractive qualities (*and*) the abode of auspicious things ; (*who is*) adorned with abundant fame ; (*who is*) the sun on the earth whose rays rest on (*the confines of*) the world, and who has destroyed the lions, namely, his foes !

(V. 26) May that illustrious Gōsaladēvī be glorious !—(*she*) whose glance is a (*veritable*) shower of nectar, whose company is an excellent treasure and whose speech is the wish-fulfilling jewel !

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[1] Metre of this and the next verse : [illegible].

[2] This is a verse in the *Anushṭubh* metre. Read the first half as [illegible] । Compare verse 29 in the Jabalpur plates of Jayasiṁha.

[3] There are puns on *vaṁśa* and *guṇa*. When a person, having bamboos and ropes, wants to spread a canopy, he fixes the pegs deep in the ground.

[4] See above, p. [illegible], n. 3.

And he, the *Paramabhaṭṭāraka, Mahārājādhirāja* (*and*) *Paramēśvara*, the illustrious **Vijayasiṁhadēva**, a devout worshipper of Mahēśvara, the lord of Trikaliṅga, who by (*the might of*) his arm has acquired suzerainty over the three kings, (*viz.*) the lord of horses, the lord of elephants (*and*) the lord of men, (*and*) who meditates on the feet of the *Paramabhaṭṭāraka, Mahārājādhirāja* (*and*) *Paramēśvara*, the illustrious **Vāmadēva**,—this victorious (*king*),—having called together the *Mahārājñī*, the illustrious *Mahākumāra*, the glorious **Ajayasiṁhadēva**, the *Mahāmantrin*, the Śaiva *Āchārya Bhaṭṭāraka*, the holy *Rājaguru* **Vidyādēva**, the *Mahāpurōhita Paṇḍita*, the illustrious **Yajñadhara**, the *Dharmapradhāna*, the *Mahāmātya Ṭhakkura*, the illustrious **Kīkī**, the *Mahākshapaṭalika*, the *Mahāpradhāna*, the *Arthalēkhin Ṭhakkura*, the illustrious *Daśamūlika* **Vatsarāja**, the *Mahāsāndhivigrahika Ṭhakkura*, the illustrious **Purushōttama**, the *Mahāpratīhāra*, the Superintendent of Criminals and Spies, the *Bhāṇḍāgārika*, the *Pramattavāra*, the *Aśvasādhanika*—these and other (*officers*) and the inhabitants of the village which is to be granted,—duly honours, informs and commands (*them as follows*):—

"Be it known to you that for the increase of the religious merit and fame of her mother and father and of herself, Our mother, the illustrious **Gōsaladēvī**, having duly bathed in the Narmadā and worshipped the holy Mahādēva at the famous **Tripurī** on the occasion of a *yugādi* in the **year 933**, has, with Our permission, given as a grant by pouring water the village **Chōralāyī**, (*situated*) in the **Sambalā** *pattalā*, to the extent of its four limits, with its four boundaries well-determined, together with pasture-land, with land and water, with mango and *mahuā* trees, with salt mines, with pits and barren lands, with (*the right of*) egress and ingress, with fertile and marshy lands, with tree-groves, plant-gardens, grass and so forth, with the cess on *pravaṇis*, liquor, *hāmata* (*and*) *viḍa*, with fines (*and*) *mārgaṇaka*, with the cess on *Viśvima*, those for *Paṭṭakila, Dushṭasādhya* and *arddha-purushārika*, with woods and hills, and with the toll (*paid at*) toll-stations, and free from all obstructions—to the Brāhmaṇa, the illustrious *Paṇḍita* **Sōḍhaśarman**, the son of the illustrious *Paṇḍita* Chhiktū, and son's son of the *Paṇḍita* Sūlhaṇa and son of the son's son of the illustrious *Paṇḍita* Janārdana, who belongs to the Sāvarṇya *gōtra*, has the five *pravaras*, Bhārgava, Chyāvana, Āpnavāna, Aurva and Jāmadgnya, and is of the Chhandōga *śākhā*."

And in this matter this is the prayer of the donor:—

(*Here follow seventeen benedictive and imprecatory verses.*)

(V. 44) (*This charter has been*) written by **Vatsarāja**, the son of the illustrious Dharma and son's son of Abhyuddhara, (*who is*) the *Daśamūlin* of the lord of **Chēdi**.

Written by the *Paṇḍita*, the illustrious **Kēśava**. Engraved by the *Sūtradhāra* **Nāmala**.

May there be bliss!

No. 5

GOPALPUR STONE INSCRIPTION OF VIJAYASIMHA

THIS inscription was brought to notice in 1862 by Dr. Fitz-Edward Hall, who gave a partial transcript of some of its lines in a foot-note to his article entitled 'Three Sanskrit Inscriptions', published in the *Journal of the Asiatic Society of Bengal*, Vol. XXXI, pp. 115 ff. Subsequently, it was noticed by Sir Alexander Cunningham in 1879 in his *Archaeological Survey of India Reports*, Vol. IX, p. 99. Finally, its contents were discussed by Dr. Kielhorn in a short note, published in 1889, in the *Indian Antiquary*, Vol. XVIII, pp. 218 ff. As stated by Dr. Hall, the stone on which the record is incised belonged originally to Karaṇbēl, now a village in ruins near Bhērā-Ghāṭ. It was subsequently removed to Gōpālpur, a village about 3 miles to the south-east of Bhērā-Ghāṭ, where it was seen by both Dr. Hall and Sir

A. Cunningham. Thereafter, it was missing for a long time; for when Mr. Natesa Aiyar visited Gōpālpur to search for it in about 1917, he could not trace the record anywhere.[1] In October 1952, Dr. M. C. Chaubey of the Hindi Archaeological Society, Jabalpur, found it built into a wall of the *akhāḍā* (wrestling hall) near the Kotwali building in Jabalpur. I edit the inscription from an excellent inked estampage, kindly taken by Dr. B. Ch. Chhabra, Government Epigraphist for India.[2]

The inscribed stone had already been broken into two unequal pieces when its estampages were supplied to Dr. Kielhorn. Since then it has developed one more crack. The record consists of 21 lines. The writing, which covers a space of 4′ 5″ broad by 1′ 9½″ high, has suffered a good deal. The larger portion of it on the right-hand piece of the stone is in a fair state of preservation, and of the smaller portion on the left-hand piece, the upper four lines and the concluding two or three lines are sufficiently well preserved to be read from a careful impression. A few *aksharas* have, however, been lost in the two cracks mentioned above. The characters are of the Nāgarī alphabet, resembling those of the Jabalpur stone inscription of Jayasiṁha.[3] The language is Sanskrit, and excepting *ōṁ namō bhagavatē Vāsudēvāya* at the commencement of the first line and the words *śrī-Sōmarāja-kṛitaṁ rāj-āvalī-varṇṇanam=iti* in line 16, the inscription is in verse throughout. There are, in all, 34 verses, none of which is numbered. The introductory portion of the inscription was composed in an elegant *kāvya* style, but owing to its sad defacement, many of the verses cannot now be deciphered completely and interpreted satisfactorily. As regards orthography, the only points that call for notice are the reduplication of the consonant following *r* as in *-nirvvāṇaṁ*, l. 1, the use of *v* for *b* except in such forms as *babhūvur=*, l. 17 and *vice versa* in *bavṛidhē*, l. 7, and the change of the *anusvāra* to the dental nasal in *-dvēshyan=chakāra*, l. 13.

The object of the inscription was to record the construction of a temple of Vishṇu, apparently at Karaṇbēl, by Harigaṇa, who was descended from a Brāhmaṇa of the Kaśyapa *gōtra*. The names of his first two ancestors, mentioned in line 17, are now lost. Lines 17 and 18 describe Malhaṇa and his concubine, Jōgalā, who was dear and faithful to him. Malhaṇa's son, Harigaṇa, is described in lines 19 and 20.[4] He had two wives, Mahādēvī and another whose name is lost. He caused a lofty temple of Vishṇu to be constructed out of love for his chaste wife.[5]

By way of introduction the record gives a description of the Kalachuri kings of Tripurī from Karṇa to Vijayasiṁha. The first five verses are in praise of the several incarnations of Vishṇu, to whom the temple was dedicated. The sixth verse appears to have praised men of learning. The seventh verse, which is now partially lost, probably invoked the blessings of Gaṇēśa. From verse 8 begins a description of the Kalachuri family. In the race of the Moon was born Sahasrārjuna, the ancestor of the Kalachuri kings. Verses 12 to 16 appear to have described the illustrious Kalachuri king Karṇa, whose name actually occurs in verses 14 and 16. He is called the seventh *Chakravartin*[6]

[1] *Ep. Ind.*, Vol. XVIII, p. 73.

[2] This record was rediscovered as the printing of the text portion was nearing completion. Its facsimile plate could not, therefore, be prepared in time for inclusion in this Volume.

[3] Above, No. 64.

[4] Jōgalā was probably the mother of Harigaṇa though this is not stated specifically. Otherwise, there was no need to mention her name in this record. It is also curious that Harigaṇa explicitly mentions her real status. He does not conceal it or gloss over it.

[5] The wording of v. 33 shows that Mahādēvī had died before the inscription was composed. It is not stated at the instance of which of the two wives Harigaṇa erected the temple of Vishṇu.

[6] The number of ancient *Chakravartins* is variously stated. Some mention six, others seven, and some others as many as fifteen. In some works the six *Chakravartins* are said to be Māndhātā, Dhundhumāra, Hariśchandra, Purūravas, Bharata and Kārtavīrya. *H. D. L.*, pp. 66 ff.

who despoiled kings of their fortune and planted his foot on their heads. His generosity and other merits were described in verses 15 and 16, but the second is very much mutilated in this portion. Yaśaḥkarṇa is eulogised in verses 17-19, and Gayākarṇa, in verse 20, but these verses also are very much mutilated. Narasiṁha is extolled in verse 22, and his younger brother Jayasiṁha, in verse 23. The latter's wife Gōsaladēvī is named in verse 24. Finally, Vijayasiṁha, the son of Gōsaladēvī, is described in verse 25. Judging from the preserved portion, the description of all these princes, though written in an artistic style, was merely conventional and did not contain any historical information. Its author Sōmarāja is mentioned in line 16.

The inscription is not dated, but as it belongs to the reign of the Kalachuri king Vijayasiṁha whose known dates range from K. 932 to K. 96 (x), it can be referred to about the last quarter of the 12th century A.C.

TEXT[1]

1 सिद्धि:[2] (।*) ओं नमो भगवते वासुदेवाय ॥ समुत्क्षिपन्तु चत्वारः श्रेयःसम्पत्तये सतां(ताम्) । धर्म्मार्थकामनिर्व्वाणं ⏑⏑ब: कृष्णबाहु⏑[3] ॥[4][१॥*]—[5] केसरिणा हिरण्यकशिपो: कोपानिलत्वमंश: प्रोद्गच्छन्नखरश्मिजालेन हृदयं भित्त्वा ध्रुवं दर्शित: । राहुस्त्री विहता कृतार्थविषया येनामुरारेर्हृता स त्वां पातु भवाम्बु-

2 राशिपतनत्रैलोक्यनाथो हरि:[6] ॥[२॥*] जयन्ति लोकत्रयदेवराजराज्याभिषेकोत्सवमङ्ग[ल*]न्ति । दैत्याधिपप्राण[हृतिप्रि*]याणि वैकुण्ठकण्ठीरवगर्जितानि[7] ॥[३॥*] उन्मज्जन्ती पयोधे-र्झटिति सुघटितं वक्त्रहस्तांबुजं(जा) लक्ष्मीर्लक्ष्मीधरेण प्रथमपुलकिता हृष्टरोम्णाथ नीते । अन्योन्यालो-

3 कं(क)रविमथितपृथुपये मानसे मानसेन श्रेय: शृङ्गार[सारां] विदधतु भवतां जिष्णु[ना] —⏑—⏑[8] ॥ (४॥*) यस्योत: प ⏑ — र प्रतिबिम्बवपुः राहुणा पीयमानं विज्ञप्तं विश्वमूर्ते: प्रणम-पटुगिरा कर्णकुण्डावलम्बी । चन्द्रार्कौ कुण्डलाभौ भितसविभ्रमवक्षिसरविकायपदाः सानन्दं मत्स्य बृ-

4 ष्टौ स भवतु भवतां प्रीतये चक्रपाणि: ॥[५॥*] मनोभवध्वस्ततमोमनोमय: स नित्य ——⏑⏑— रणोज्झित: । [प्र*][न्वा]तु सारस्वतभास्करोदये प्रमोदमासाद्य विपश्चितां गण:[9] ॥[६॥*] मातर्म्मूर्ध्नि मदीयवन्त्रकलं तातस्य तद्देहि मे वत्सालीस्त्वय मेदृग्मह्यं न जनकं त्वं प्रार्थयेति श्रुते [।*]

5 श्रीकण्ठेन विहस्य —⏑⏑⏑———⏑——⏑—, ———⏑⏑—⏑—⏑⏑⏑———⏑——⏑—[10] ॥[७॥*] नीरोदप्रान्तकल्पं स्मरनयनघनं नेत्रनीनिपातं शृङ्गाराङ्गारवानी घटितविघटितद्वंद्वयो-रिन्दुबि(बि)म्बं(म्बम्) । ध्वस्तध्वान्तप्रचारं त्रिफलति जयति प्रस्फुरद्रूपा-

6 रं सद्वंशारम्भवि —⏑⏑⏑⏑⏑⏑——⏑——⏑——[11] ॥(८॥*) उदय—⏑ विभूषितवि[प्रवे]

[1] From an inked estampage kindly taken by the Government Epigraphist.

[2] Expressed by a symbol.

[3] Read शार्ङ्गभृत: कृष्णबाहव:.

[4] Metre : *Anushṭubh.*

[5] These two *aksharas* may be conjecturally restored as स्वच्छ Cf. स्वेच्छाकेसरिण: in the *maṅgala-śloka* of the *Dhvanyāloka.*

[6] Metre : *Śārdūlavikrīḍita.*

[7] Metre : *Upajāti.*

[8] Restore -स्थारेण. Metre of this and the next verse : *Sragdharā.*

[9] Metre : *Vaṁśastha.*

[10] Metre : *Śārdūlavikrīḍita.*

[11] Metre : *Sragdharā.*

of Rāhu, making her half-widowed[1] !

(V. 3) Victorious are the roarings of (Vishṇu), the lion of Vaikuṇṭha, which are fond of depriving the lord of demons of his life and which served as *mantras* (*chanted*) at the coronation of (Indra), the lord of the three worlds !

(V. 4) May Lakshmī secure the highest bliss for you !—(*she*) who first became horripilated as she, immediately after coming out of the ocean, was well supported with his hand by Vishṇu with his hair standing on its end, and was led forth [with great respect] by him, the victorious one, her mind being full of love as its large paths were illumined by the rays of each other's looks !

(V. 5) May that Chakrapāṇi (Vishṇu) cause you joy !—(*he*) to whom, the omnipresent one, the Sun and the Moon—who, looking like ear-ornaments as they clung to his ears, were observed with joy by the gods, the *siddhas* and the *vidyādharas* who were nearby—respectfully intimated in exceedingly loving words that the nectar from [the vessel in his hand] was being drunk by Rāhu[2] !

(V. 6) May the multitude of learned men who have the ignorance of their minds rapidly dispelled and who feel delighted on the rise of the sun of literature . . . !

(V. 7) "Mother, give me the piece of my tusk which appears on the head of Father." "Child, give up this importunity. I know nothing of it. You should beg of your father.[3]" When Śrīkaṇṭha laughed as these words were heard, ... !

(V. 8) Victorious in the three worlds is the disc of the moon with a shining edge, which is almost like the life of the milk-ocean; which is the eye of policy of the god of love, the receptacle of joy to the people's eyes and the fire-pan of love to couples, joined or separated; which dispels the spread of darkness and has produced a noble (*royal*) family . . . !

(V. 9) Glorious in the sky is the Moon, adorned by a multitude of stars, who in beauty resembles the Kaustubha which adorns the breast of Vanamālin (Vishṇu) . . . !

(V. 10) In his race there was born Sahasrārjuna, the great (*king*) who with his thousand ray-like arms resembled the sun . . . . .

(V. 11) After him there flourished many lords of the earth, whose minds were full of great compassion, and who, with their pillar-like glory, supported the Kalachuri family; the fire of whose prowess flared up with [the tears] shed in grief by the enemies' wives . . . . . .

(V. 12) . . . . . who sharpened his sword with the tears discharged by the eyes of the wives of the enemies killed by him . . . .

(V. 13) . . . . the flames of fire shooting up from the destruction, caused in anger, of the palaces of the enemies, which rose without any obstruction to the orb of the moon . . . .

(V. 14) Karṇadēva, the seventh *Chakravartin*[4] (Universal Emperor), who despoiled (*other kings*) of their royal fortune by levying heavy tributes (*as the sun deprives the moon of its*

[1] Vishṇu cut off the head of Rāhu as he was drinking nectar. The head became immortal, but the body fell down dead. Rāhu's wife could not, therefore, enjoy any physical pleasures in his company and was thus half-widowed.

[2] Rāhu, disguised as a god, was sitting in the midst of gods while Vishṇu in the form of Mōhinī was serving nectar to them.

[3] This is evidently a dialogue between Pārvatī and the elephant-headed Gaṇēśa. The latter is described as *Eka-danta* 'having only one tusk'. He thinks that his other tusk, which is missing, is seen in the form of the moon on the head of his father Śiva. The verse in the lost portion may have had words invoking the blessings of the god.

[4] See above, p. 655, n. 3.

lustre by means of its numerous rays), who planted his foot on the heads of eminent kings (*even as the sun sheds its rays on the peaks of high mountains*) . . . . . .

(V. 15) "He is the (*wish-fulfilling*) Pārijāta . . . . Have you heard anywhere such a milk-ocean from the words of slanderous people . . . . . ?" The ocean speaks with the shrieks of water-elephants . . . . . .

(V. 16) The illustrious **Karṇadēva**, who feels rebuked, recollecting his past deed as soon as the half word *Vāli-* was heard by him[1] . . . . .

(V. 17) There was his son, the king **Yaśaḥkarṇa**, [the night lotus in the form of whose fame] did not wither even when the night had passed . . . . .

(V. 18) That king, single-handed as he was, struck (*his enemies*) in battle with thick (*showers of*) arrows without concealing himself, ... formerly in the holy place . . . .

(V. 19) In (*the expedition for*) the capture of cows, Arjuna, without revealing himself, defeated (*his*) well-wishers, friends and others[2] . . . .

(V. 20) The illustrious **Gayākarṇa**, as he proceeded for the conquest of the quarters, attacked his enemy and destroyed him . . . . . Others rose high with . . . . fallen on their heads.

(V. 21) In the land which had been abandoned (*by his enemies*), where *lavali* and beautiful *sāla* trees were growing thickly and which was infested by tigers, he always and incessantly engaged himself in capturing elephants . . . .

(V. 22) There is truth in the speech of the illustrious king **Narasiṁhadēva**, liberality on the palm of his hand, valour on the battlefield, wealth . . . . Have not his people said that the moon (*which possesses these qualities*) is (*rightly known as*) *dōshākara* since it is subject to the fault of superfluity[3] ?

(V. 23) There shone his younger brother, the illustrious **Jayasiṁhadēva**, who was (*verily*) Dharmarāja (*i.e.*, Yudhishṭhira) among a multitude of kings (*and*) who [sharpened] his sword with the tears of his enemies in the domain of the god of death.

(V. 24) The illustrious **Gōsaladēvī**, ...

(V. 25) Victorious is the illustrious and brave **Vijayasiṁhadēva**, who was nobly born of her body—whose sword, black as it is (*in fighting*) with his enemies, produces, oh wonder ! white glory[4] !

Here ends the description of the line of kings, composed by **Sōmarāja**.

(V. 26) There were Brāhmaṇas who increased the family of Kaśyapa, who were

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[1] The reference is to an incident in the life of Rāma. During his exile, he became an ally of Sugrīva, and hiding himself behind trees, he wounded Vāli while the latter was fighting with Sugrīva. The sense intended in this verse seems to be that Karṇadēva, who regarded himself as an incarnation of Rāma, felt rebuked when he heard the incomplete word *Vāli-*; for he was reminded of the shady incident in his past life. As the verse is unfortunately much mutilated, the full significance of the description is not clear.

[2] This refers to the expedition of the Kauravas for the capture of the cows of Virāṭa in whose city the Pāṇḍavas were living *incognito*. Arjuna, disguised as Bṛihannalā, fought and defeated his relatives and well-wishers who had sided with the Kauravas. The poet seems to have instituted a comparison here between Arjuna and Yaśaḥkarṇa. The latter also undertook an expedition for the conquest of the earth (*go*), but he defeated his enemies, not his friends and well-wishers, without concealing his identity. He was thus greater than Arjuna.

[3] There is a pun on the word *dōshākara* which means (i) the store of blemishes (*dōsh-ākara*) and (ii) the maker of the night (*doshā-kara*).

[4] There is a pun on the word *kāla* which means (i) black and (ii) the god of death. The apparent contradiction disappears when the word *kāla* is taken in the second sense.

keen on devotion to Vishṇu and who regarded their intelligence and knowledge as their wealth.

(V. 27) . . . . . the light of whose fame does not cease to shine even now.

(V. 28) His son was . . . . who was the object of the desires of the noble minds of virtuous people . . . . and who was foremost among those who are possessed of self-respect and intelligence.

(V. 29) From him was born the illustrious **Malhaṇa**, who was versed in politics and correct in conduct, and who felt proud of his mountain-like numerous excellences.

(V. 30) He had a beautiful mistress, **Jōgalā** by name, who delighted his heart like his fortune, and who was unswerving in her fidelity.

(V. 31) Verily there was no good deed that he did not perform. Knowledge, discrimination, forgiveness, charity and other excellences did not (*in his case*) perish on account of the sinfulness of the Kali age. To enhance those (*excellences*) there was verily born from him the wise Harigaṇa, who, they say, is Hari's own attendant, sent by him purposely to the earth.

(V. 32) This (*Harigaṇa*) is the support of wise men (*and*) has his mind adorned by great compassion. Being charming like the moon, he gives delight to the eyes of the good. He is fond of tranquility and is honoured by artisans. He is conversant with the duties of kings, is possessed of lasting and incomparable fame and has firm determination.

(V. 33) He had a lawful and chaste wife named **Mahādēvī** and also another... who is well-conducted and is his companion in the performance of religious rites.

(V. 34) May this Kailāsa-like temple of Vishṇu, which has been caused to be constructed by him who is adapt in devotion (*to the god*), out of love for his chaste wife,[1] endure as long as (Siva), the creator of the three worlds, joyfully dwells on the mountain of crystal (*i.e.*, Kailāsa)!

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[1] See above, p. 655, n. 4.

INDEX

The Arabic numerals refer to the pages of the Texts and Translations, and the Roman numerals to those of the Introduction; *n.* after a numeral, to foot-notes, and *add.*, to Additions and Corrections. The following other abbreviations are also used:— *au.* = author; *Br.* = Brāhmaṇa; *ca.* = capital; *ch.* = chief; *ci.* = city; *co.* = country; *com.* = commentator; *dt.* = district or division; *dn.* = division; *do.* = ditto; *dy.* = dynasty; *engr.* = engraver; *ep.* = epithet; *f.* = female; *feu.* = feudatory; *gen.* = general; *k.* = king; *l.* = locality; *l.m.* = land measure; *m.* = male; *min.* = minister; *mo.* = mountain; *myth.* = mythological; *n.* = name; *off.* = officer; *pr.* = prince; *q.* = queen; *rel.* = religious; *ri.* = river; *s.a.* = same as; *sur.* = surname; *te.* = temple; *t.d.* = territorial division; *tit.* = title; *tn.* = town; *vi.* = village; *wk.* = work.

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